

CATHOLIC STUDENT EXPERIENCES AND
PERCEPTIONS AT A NON-CATHOLIC
CHRISTIAN INSTITUTION

by

BENJAMIN LION

KARRI HOLLEY, COMMITTEE CHAIR
ARLEENE BREAUX
JASON GARVEY
CLAIRE MAJOR
BECKY SPURLOCK

A DISSERTATION

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Education in the
Department of Education Leadership,
Policy, and Technology Studies
in the Graduate School at
The University of Alabama

TUSCALOOSA, ALABAMA

2015

Copyright Benjamin Lion 2015
ALL RIGHTS RESERVED

ABSTRACT

Today's college students desire their institutions to invest in their spiritual development cultivating an affective exploration for meaning and purpose. A significant portion (25%) of the students who make up those findings and the current traditional undergraduate student population at four-year institutions identify as Roman Catholic. It is during the college-aged years of 18-23 when individuals who leave the Catholic faith make that decision most frequently citing either a lack of spiritual development or disagreement with the social perspectives of the Catholic Church. Research has shown that Catholic students attending non-Catholic Christian institutions grow as much or more in the spiritual development compared to their peers at Catholic institutions and substantially more than their peers at non-religious institutions.

This case study explored the institutional environmental components of a non-Catholic Christian institution on the spiritual and religious experiences of Catholic students. Utilizing Strange and Banning's (2001) campus ecology conceptual framework, the researcher interviewed 16 Catholic students; six administrators, faculty, and staff who designed the environment; completed direct observations; and analyzed documents to better understand how Catholic students experienced the physical, aggregate, organizational, and constructed environments within the institution.

DEDICATION

This dissertation is dedicated to my wife Lori who was a partner in the doctoral process and constant pillar of support. Her love and dedication provided me the energy and stamina to reach this distinguished accomplishment.

To my children, Bella and Liam, who allowed me countless hours of homework, research, and analyzing data as I balanced being a father and a student.

To Dr. Becky Spurlock, colleague, mentor, and friend who allowed me the space and time to pursue a terminal degree while continuing to expect the highest level of excellence in our professional work.

To Cohort 7, some of the finest gentlemen I have ever had the pleasure walking along side.

ACKNOWLEDGMENTS

Great thanks go out to my student leaders who provided encouragement and laughs throughout this process. You are all amazing leaders who will do great things.

CONTENTS

ABSTRACT	ii
DEDICATION	iii
ACKNOWLEDGMENTS	iv
LIST OF TABLES	xi
LIST OF FIGURES	xii
CHAPTER I: INTRODUCTION	1
Research Questions	3
Statement of the Problem	4
Catholicism	4
Student Spirituality and Religiosity in College	10
Parents, prospective students, and current students.....	16
Religiously-Affiliated Institutions and Higher Education.....	17
Conceptual Framework	21
Conclusion	22
CHAPTER II: LITERATURE REVIEW	24
Spirituality	27
Catholic Students.....	32
Religiosity	32
Religious Measures	33
Catholic students	35

Intersection of Spirituality and Religiosity.....	35
Student Changes in Spirituality and Religiosity during College.....	37
College Student Faith Development.....	39
Student Development in Relation to Faith Development.....	41
Spiritual and Religious Participation.....	44
Campus Environmental Influence on Students	49
Designing the Environment for Spiritual and Religious Development.....	54
Non-Catholic Christian Higher Education	56
Religious and Secular Institutions Differences	58
Environmental and Organizational Factors	60
Institutional mission	60
Christian Institutional Differences	61
Distinctiveness of Christian mission	62
<i>Academics and faculty</i>	63
Students’ institutional decision.....	64
Religious participation.....	65
Conclusion	66
CHAPTER III: METHODOLOGY	68
Research Design.....	70
Research Positionality	72
Private Christian University	75
History and Christian Legacy.....	75
Christian Distinctions	76

Institutional statements	76
Faculty, staff, and administrators	76
Curricular environment	77
Co-curricular environment	77
Undergraduate student population.....	78
Catholicism on campus.....	78
Population.....	78
Methods	81
Individual Interviews.....	81
Interview data saturation	82
Direct Observations	83
Document Analysis	85
Data Storage	86
Sample	87
Sample Procedure.....	87
Institutional Gatekeepers	89
Data Analysis.....	89
Trustworthiness	91
Summary.....	93
CHAPTER IV: RESULTS OF THE STUDY	95
Major Themes of the Case Study	96
A Cultural Shift Occurred at the Institution Broadening the Definition of Christianity to more Fully Embrace Catholicism as a Denomination within the Christian Framework	98

Catalyst for Change	100
Change	105
Intentional awareness and approach	108
Result of cultural change	112
Institutional Commitment, Support, and Encouragement of an Intentionally Practicing Diverse Christian Community	120
Admission decision	121
<i>Campus visit</i>	122
Active Christian community	128
<i>Religiously diverse student population</i>	129
<i>Faculty and staff</i>	134
Space and Availability of Catholic Opportunities	140
Connections between Catholic students	145
On Campus Mass is a Central and Necessary Vital Expression of Religious Practice	149
Physical space	152
<i>Creating the sacred space</i>	155
Policy and Politics	156
CHAPTER V: CONCLUSIONS	160
Why Do Catholic Students Choose to Attend a Non-Catholic, Christian College/University?	162
What are the Experiences of Catholic Students at a Non-Catholic, Christian College/University?	166
Constructed Environment	166
Organizational Environment	167

Aggregate Environment.....	168
How is the Environment of a Non-Catholic, Christian College/University on Spirituality Experienced by Catholic Students?	170
Organizational Environment	170
Physical Environment.....	171
Aggregate Environment.....	172
How is the Environment of a Non-Catholic, Christian College/University on Religiosity Experienced by Catholic Students?	173
Mass.....	173
Physical environment	174
Organizational environment	174
Constructed environment.....	174
Aggregate environment	175
Other features	175
Recommendations for Practices	176
Physical Environment.....	176
Aggregate Environment.....	178
Organizational Environment	179
Constructed Environment.....	180
Limitations.....	181
Recommendations for Future Research.....	182
Conclusion.....	185
REFERENCES	187
APPENDICES	199

Appendix A: Student Interview Protocol	199
Appendix B: Faculty, Staff, Administrator Interview Protocol	202
Appendix C: Email to Student.....	205
Appendix D: Email to Faculty, Staff, Administrator	206
Appendix E: Consent Form	207
Appendix F: University of Alabama IRB Approval.....	210

LIST OF TABLES

1. Timeline for the Study.....	79
2. Catholic Students.....	80
3. Administrators, Faculty, and Staff.....	80

LIST OF FIGURES

1.	Four Types of Student Spiritual Seekers	29
2.	The Ten Measures of Spirituality and Religiosity.....	30
3.	Forms of Spirituality.....	36
4.	Astin’s I-E-O Model.....	52

CHAPTER I: INTRODUCTION

Today's college students are seeking a higher education experience truly incorporating a holistic approach to development that includes an emphasis on spiritual growth (A. Astin, Astin, & Lindholm, 2011b; Lindholm, 2007). The Higher Education Research Institute (HERI) at the University of California completed a multi-year research project of over 112,000 students and found that "four in five indicate 'having interest in spirituality,'" "believe in the sacredness of life," "nearly two-thirds say that 'my spirituality is source of joy,'" and "three-fourths of the students say that they are 'searching for meaning/purpose in life'" (A. Astin et al., 2005, p. 4). Furthermore, "Today's incoming first-year students generally expect their college or university to play a role in their emotional and spiritual development (Lindholm, 2007, p. 13). This portion of the longitudinal study established the importance students place on their personal spiritual growth and development.

HERI's follow up longitudinal study of over 14,500 students provided aggregate data constructing a picture of spiritual and religious growth occurring within college students, further solidifying the original finding that students have a strong desire to pursue a spiritual quest during their higher education experience (A. Astin et al., 2011b). The research questions in HERI's longitudinal study focused on the student experience in order to assess individual development and trends among different demographics and religious groups producing some of the most expansive and extensive empirical research conducted on the topic of college student

spirituality. Although the study identified effects of the institutional environment on spiritual and religious growth, it gave little insight into how or why individual students, or religious groups, uniquely experience transformation.

Catholic students represented a significant portion of the sample size across a variety of institutional types (A. Astin et al., 2011b). However, the data narrative for this student population told a bland story as Catholics fell in the middle quartiles for spiritual and religious measures, never drifting into high or low extremes like other religious groups. This notable account told by quantitative data revealed little about the Catholic student experience in the context of the institutional environment.

The purpose of this case study was to examine Catholic student experiences and perceptions of a non-Catholic Christian institutional environment on their spirituality and religiosity. The increasing number of Catholic students entering higher education and the role of spirituality and religiosity in the undergraduate experience supports gathering new empirical data on this population better informs the academe on how to design the institutional environment. The goal of this study was to expand the knowledge of the experiences and perceptions of Catholic students within a non-Catholic Christian institution. Little research exists on this population of student within this environment. These institutions promote learning outcomes related to spiritual and religious development that can be directed towards enhancing the experience of specific student populations. A qualitative study enables a student narrative adding to a better understanding of the Catholic student experience. It is important to understand how the institutional environment could be shaped to increase these learning outcomes within this student population through experiences shared by the students themselves.

The study of spirituality is highly complex because of its convergence and correlation with religiosity resulting in confusion over the two constructs (A. Astin et al., 2011b; Bryant, Choi, & Yasuno, 2003; Chickering, Dalton, & Stamm, 2005; Craft & Bryant, 2011; Dalton, Eberhardt, Bracken, & Echols, 2006; Estanek, 2006; Hartley, 2004a; Teasdale, 1999; Tisdell, 2003). Spirituality is the intrinsic process of searching for and understanding meaning and purpose in life including an examination of one's connection to humanity and greater existence (A. Astin et al., 2011b; Love & Talbot, 2009; Parks, 2000; Teasdale, 1999). Religiosity is a combination of self-reported measures quantifying religious commitment through estimation of participation in religious activities, views on religious authority, and one's perception of religious devotion (A. Astin et al., 2011b; "Religiosity," 2014; Teasdale, 1999). Early research solely documented stages of faith maturation and religious development (Fowler, 1981; Parks, 1986). Beginning in the 1990s, researchers initiated studies to distinguish differences between religiosity and spirituality in order to better understand an increasingly diversified and pluralistic student body (A. Astin, Astin, & Lindholm, 2011a; A. Astin et al., 2011b; A. Astin et al., 2005; Bryant et al., 2003; Estanek, 2006; Overstreet, 2010; Pascarella & Terenzini, 2005). The distinction of the two constructs enables broader analysis of student development for individuals identifying with a particular religion. This case study will explore the Catholic student experience of spirituality and religiosity at a non-Catholic, Christian institution.

Research Questions

If higher education is to meet the student desire for spiritual development, it must understand the context in which that growth occurs. This study examined the experience of Catholic student spiritual and religious development to explore the effects of the institutional environment at a non-Catholic, Christian institution. By exploring the Catholic student

experience, this case study offers new knowledge regarding spiritual and religious development.

The study was guided by four questions:

1. Why do Catholic students choose to attend a non-Catholic, Christian college/university;
2. What are the experiences of Catholic students at a non-Catholic, Christian college/university;
3. How is the environment of a non-Catholic, Christian college/university on spirituality experienced by Catholic students; and
4. How is the environment of a non-Catholic, Christian college/university on religiosity experienced by Catholic students?

These questions directed the qualitative case study and are based on Astin, Astin, and Lindholm's quantitative research (2011b) and Strange and Banning's (2001) campus ecology conceptual framework. These concepts took a central role in the case study, as they remain critical in understanding the interplay between the spiritual and religious development within the institutional environment.

Statement of Problem

Catholicism

Christianity is the largest religious group in the world with a majority of individuals identifying with the denomination Roman Catholic. The Pew Research Center estimates the global Christian population at 2.2 billion individuals, or 31.5% of the global population, with approximately 50% as members of the Roman Catholic Church (Hackett & Grim, 2012). The Catholic Church is a prevailing Christian denomination in the United States. Although reports vary, reliable research groups such as the Pew Research Center ("United States," 2010) and the

Center for Applied Research in the Apostolate ("Frequently requested," 2014) place Catholic membership in the United States respectively between 75.4 million and 76.7 million, or approximately 31% of Americans who identify as Christians. As an organization, the Catholic Church has maintained historic conservative viewpoints on social and cultural issues that are increasingly in discord with United States Catholic views (Lipka, 2014a).

The election of Pope Francis in 2013 rejuvenated the Catholic community with the anticipation of changes in the Church's positional standings on a variety of social and moral issues including family relations; increased inclusion of individuals who identify as homosexual; declining church leadership in priests and nuns; the role of women in Church leadership; and the departure of Catholics as they enter adulthood (Lipka, 2014a, 2014b, 2014c; Lugo et al., 2009). The Pope's election has increased religious participation and hope for the future state of the Church among U.S. Catholics. ("U.S. Catholics," 2014). "A strong majority of American Catholics (71%) say that Francis represents a major change for the church, and among those, nearly all (68% of U.S. Catholics overall) call him a change for the better" (Lipka, 2014a, para. 2). However, the same population believed that although the church should change teachings, practices, and some aspects of its conservative culture, such changes are unlikely to occur. This could signify changes already occurring within U.S. Catholics as research shows increasing disagreement with church teachings along a variety of social and moral issues resulting in a questioning of religious commitment (Lee, 2002a; Lipka, 2014c).

The annual meeting of the Catholic Synod at the Vatican provides the opportunity for Church leaders to explore emerging topics and set the spiritual, religious, and cultural direction of Church teachings. In the fall of 2015, a major focus for the meeting is the Church's relationship with family units that are comprised of individuals who are not in accordance with

church teachings (Constable, 2014; Lipka, 2014a). Through this meeting the Church is working to identify methods to repair the rift with families and individuals who do not fall under Canon laws and Church teachings. Father Gerald Murray, Pastor of the Holy Family Church at the United Nations Parish and Georgian scholar for Canon law, commented, “The Catholic Church recognizes the family as the center both of civil and religious life. That is where religion is transmitted and society is formed and the changes to it in the modern world are immense” (Constable, 2014). This strategic step would change the historical Church positions on divorce and homosexual marriage in efforts to create stronger bonds with families as they may be called upon for stronger educational roles, especially as other Church leadership declines (“Frequently requested,” 2014; Lipka, 2014b).

Catholic Church leadership in the United States is declining, which also impacts Catholic colleges and universities. A steady decline in both priests and nuns began in the 1960s and continues today with little expectations for reversal (“Frequently requested,” 2014; Lipka, 2014b). In the past 50 years, the number of priests has decreased by 35% and nuns have experienced significantly higher attrition rates of 72% as participation dwindled from approximately 180,000 to 50,000 (Lipka, 2014b). These declines also reflect the global decline of nuns (Lipka, 2014b). Recently, the Vatican officials admonished the Leadership Conference of Women Religious (LCWR), an association representing about 80% of U.S. nuns, for supporting views contradictory to Church teachings including views on homosexuality and feminism (Rocca, 2014). The critique represents the growing disparity between U.S. Catholic views and traditional Church teachings. Declining leadership has also led to changes in Catholic colleges and universities as the number of lay presidents now outnumber priests at two-thirds of the institutions in the United States (McMurtie, 2014). Additionally, the pipeline for qualified

applicants to enter the priesthood or nunnery has little interest ("Nurturing vocations," 2014). Research demonstrated that out of the qualified applicant pool only 2-3% had the highest level of interest and the actual number of individuals who entered the process of becoming a priest or nun was less than 1% of the overall group ("Nurturing vocations," 2014). Research identified the critical timeframe for individuals to consider these religious vocations occurs during the high school and college years ("Nurturing vocations," 2014). This is the same period in life when significant numbers of Catholics leave the faith (Lugo et al., 2009).

Religious affiliations in the United States continue to change and include notable changes in Catholic participation and membership. "Looking only at changes from one major religious tradition to another (e.g., from Protestantism to Catholicism, or from Judaism to no religion), more than one-in-four U.S. adults (28%) have changed their religious affiliation from that in which they were raised" (Lugo et al., 2008, p. 22). This movement between different religious affiliations has significantly affected the Catholic Church as "...the group that has experienced the greatest net loss by far..." with a 7.5% decrease between childhood and adulthood (p. 23). However, immigrants have helped keep overall Catholic membership high by supplanting individuals who leave Catholicism for another faith, often another Christian denomination, or are unaffiliated (Lugo et al., 2008). This is strikingly different from Protestants who were raised Protestant. "This means that more than eight-in-ten Protestants were raised either in the same Protestant family (e.g., Baptist, Methodist, Lutheran, etc.) with which they are currently affiliated (54%) or have switched from one Protestant family to another (29%)" (p. 28). These findings lead researchers to seek explanations for Catholics departing their childhood faith.

It is important to understand why Catholics experience a significantly higher rate of departure compared to their other Christian peer groups in the United States. Lugo et al. (2009)

furthered the research of the 2007 Pew Research Center study on religious affiliation in the United States by examining the causes for departure from the Catholic faith. Their results aligned with the topics the Catholic Synod is currently exploring (Constable, 2014; Lipka, 2014a, 2014b, 2014c; Lugo et al., 2008). The primary reason participants listed for leaving the Catholic faith was that they “gradually drifted away from Catholicism” (Lugo et al., 2009, p. 23). Less than one third cited the clergy sexual abuse scandals as any reason for departure. However, further investigation revealed disagreements with specific Church teachings and moral beliefs reflecting other discord in the U.S. Catholic population (Constable, 2014; Lipka, 2014c; Rocca, 2014).

Catholics who migrated to another Christian denomination emphasized several reasons for their departure. The primary reason for departure for four-in-ten Catholics was “a disagreement with the Catholic Church’s religious or moral beliefs” (Lugo et al., 2009, p. 27). This mirrors higher education research of students who question their religious commitments because of contradictions between their personal social views and Church views (Lee, 2002a). Other reasons for the conversion to Protestantism included, “50% say they stopped believing in Catholicism’s teachings, 23% say they differed with the Catholic Church on issues such as abortion and homosexuality, and only 16% say they were unhappy with Catholic teachings on birth control” citing that the Church was too conservative on several issues (p. 23). Another marked distinction was the 71% of converts who left to pursue Protestantism because their “spiritual needs were not being meet” (p. 25; McMurtie, 2014). Additional observations noted differences between individuals who joined evangelical and mainline denominations. “Most converts to evangelicalism (55%), for instance, say that dissatisfaction with teachings about the Bible was a reason for leaving the Catholic Church, compared with only 16% among current

mainline Protestants” (Lee, 2002a, p. 25). Evangelical converts felt particularly strong that Catholicism viewed the Bible with too much license and failed to recognize it as an indisputable document. Former Catholics (80%) also appreciated the new style of worship and religious services they experienced at Protestant churches. While all of these reasons were the impetus for Catholics to convert to another Christian denomination, the period in which the conversion occurs is significant, particularly when viewing the traditional college age population.

A noteworthy amount of Catholics leave the Church during the traditional college age. The majority of Catholics who leave the faith, and either identify as unaffiliated or Protestant, “left the Catholic Church as young adults between 18 and 23” (Lugo et al., 2009, p. 23). During this critical decision making time “research indicates that Catholic college environments are more conducive than non-Catholic colleges to discussions of faith, religion, and prayer” (“Nurturing vocations,” 2014, p. 4). Higher levels of participation in religious activities correlates with increased religious commitment (A. Astin et al., 2011b; Kuh & Gonyea, 2006). However, research opinions differ on the effects of Catholic higher education as some research asserts the environment contributes viewpoints counter to Church teachings (Reilly, 2003) while other research dissents that opinion (Gray & Cidade, 2010). These contradicting viewpoints warrant further investigation of Catholic students attending higher education institutions with particular attention to those who attend non-Catholic Christian institutions because of the propensity for conversion to other Christian denominations.

Catholicism is the largest Christian denomination in the world (Hackett & Grim, 2012) and within the United States (“Frequently requested,” 2014; “United States,” 2010) but faces several current challenges (Lipka, 2014a, 2014b, 2014c; Lugo et al., 2009) affecting United States Catholic membership (Lugo et al., 2008; Lugo et al., 2009). Catholicism in the United

States has experienced significant consequences of individuals raised in the faith departing the Church (Lugo et al., 2009). The primary reasons converts cite for their departure are social views that contradict with Church teachings (Lugo et al., 2009) and the lack of spiritual fulfillment (Lugo et al., 2009; McMurtie, 2014). The significant majority of converts depart during the traditional college age range switching to a Protestant Christian denomination (Lugo et al., 2009). Researchers on Catholic student populations have both questioned (Reilly, 2003) and championed (Gray & Cidade, 2010) the effectiveness of Catholic colleges and universities in transmitting Church views. It is evident the college years are a critical developmental time when Catholic students encounter environments causing them to reflect on personal social views and exploring spirituality that can result in a departure from Catholicism (A. Astin et al., 2011a; Gray & Cidade, 2010; Lugo et al., 2009; Reilly, 2003). Further investigation on Catholic student spirituality and religiosity within the higher education environment would shed light on the subject.

Student Spirituality and Religiosity in College

The college years are a significant period when identity development occurs for traditional college aged students (Pascarella & Terenzini, 1991, 2005). Traditional-aged college students, typically classified as 18-24 year olds, enter a period of adult-adolescence requiring them to become increasingly the author of their life (Baxter Magolda, 2001, 2009) and develop their own views on a variety of intrinsic characteristics, such as spirituality and religion (A. Astin, 1993; A. Astin et al., 2011b; Chickering et al., 2005; Fowler, 1981; Love, 2001; Parks, 1986, 2000). Evaluations of early research on college student spirituality and religiosity demonstrated a slightly negative effect in religious participation and strong distinctions based on attending religious institutions (Pascarella & Terenzini, 1991). Earlier research regarding

spiritual and religious growth concentrated on student faith development and chose not to separate the two constructs (A. Astin, 1993; Fowler, 1981; Parks, 1986). However, as research evolved from faith development to studying spiritual and religious growth separately new studies created increasingly complex understandings of spirituality and religiosity diversified by institutional type, environmental factors, and individual demographics (Pascarella & Terenzini, 2005). Early studies provided insight into Judeo-Christian faith development casting findings in the framework of religious experiences while later studies pushed the boundaries of knowledge to consider non-majority and non-traditional views of spirituality and religiosity.

Fowler's (1981) work is recognized as leading and foundational work in faith development and used as the basis of other substantial work in respect to college student spiritual and religious development (Parks, 1986). Fowler's (1981) seven stages described faith development between birth and death, although the first stage solely concentrates on infancy and is seen as an inherent event because of their absolute dependency on parents or adults. The first three stages occur between birth and adolescence, or before traditional college-aged students enter higher education, revealing literal interpretations of faith. The final two stages occur well after the college age and display higher levels of openness and transcendence. It is during the extended period of stage 4, from ages 18 to 40, that Fowler characterizes the formation of individual faith through the exploration of self, values, and personal beliefs. Parks (1986, 2000) expanded upon Fowler's (1981) work by directing attention to young adolescence and the traditional college aged student shifting the perspective towards a more holistic spiritual view. These two theories represent the foundations for researching traditional college age students from both a historic perspective of religious faith while broaching emerging trends on spiritual development.

Research polarity has changed from faith development utilizing a religious framework to spirituality as the primary focus. Recent and emerging research (A. Astin et al., 2011a, 2011b; A. Astin et al., 2005; Bryant et al., 2003; Estanek, 2006; Overstreet, 2010; Pascarella & Terenzini, 2005) attend to spirituality because it is a more inclusive perspective in which researchers can measure growth for all individuals, no matter the religious identity or lack of identity. This is increasingly important as student demographics in the United States change with greater numbers of students, 27.9% in the 2014 CIRP, indicating they do not identify with any religion compared to only 15.4% in 1971 (Eagan et al., 2014). However, a number of researchers (A. Astin et al., 2011a; Cherry, DeBerg, & Porterfield, 2003; Chickering et al., 2005; Dalton et al., 2006; Teasdale, 1999) acknowledge the complex interplay and relationship between spirituality and religion and the continued importance of studying the two constructs concurrently.

A. Astin et al. (2011a) undertook a significant study assessing spiritual and religious measures adding to the body of knowledge for both constructs. The longitudinal study confirmed previous research that participation in religious activities decreases during the college years (A. Astin, 1993; Hartley, 2004a; Lee, 2002b; Pascarella & Terenzini, 1991, 2005) but that decline does not necessarily equate to a lessening of religiosity and may include increases in spirituality. Five spiritual and five religious measures surfaced from the investigation. The spiritual measures could exist outside of formalized religion and included equanimity, spiritual quest, ethic of caring, charitable involvement, and ecumenical worldview. Religious measures exist inside the context of organized religion and include religious commitment, religious/social conservatism, religious engagement, religious skepticism, and religious struggle. This research successfully created a holistic picture of college student spiritual and religious growth providing

a new conceptual framework. The study also revealed and confirmed information about spiritual and religious growth by institutional type and student denominational affiliations.

Spirituality and religiosity can occur at all institutional types because it is an individual student journey (Cherry et al., 2003). Some researchers (Cohen & Kisker, 2010; Marsden, 1994) bemoan the secularization of higher education that has all but eliminated spiritual and religious conversations at public and secular institutions that were once interwoven into the American higher education system. Astin (2004) has argued that “even a cursory look at our educational system makes it clear that the relative amount of attention that higher education devotes to the exterior and interior aspects of our lives has gotten way out of balance” creating an environment with trivial emphasis on spiritual or religious development (p. 34). Cherry et al. (2003) found the state of spirituality and religiosity to be greater than previously lamented with a variety of opportunities for students to choose their level of engagement in spiritual and religious exploration. Vibrant spiritual and religious life could be found at public, secular, historically religious, and intentionally religious institutions (Cherry et al., 2003).

However, some institutions attempt to maximize the college experience to catalyze spiritual and religious growth by creating student learning outcomes, increasing religious and spiritual activities, and actively integrating the constructs into the curriculum (Gonyea & Kuh, 2006; Kuh & Gonyea, 2005, 2006; Railsback, 1994, 2006; Schreiner & Kim, 2011). Often these institutions purposefully integrate spiritual and religious goals into their mission statements and actively integrate that ethos into every aspect of the institutional environment (Ackerson, 2009; Boegel, 2012; Firmin & Gilson, 2010; Glanzer, Carpenter, & Lantinga, 2010; Glanzer, Davignon, & Rine, 2013; J. Hill, 2009; Mixon, Lyon, & Beaty, 2004). Christian Evangelical institutions are particularly acute at designing the educational environment to intentionally, and

sometimes intrusively, engage students in their religious and spiritual growth (A. Astin et al., 2011a; Gonyea & Kuh, 2006). Research has demonstrated this approach creates higher levels of religious engagement resulting in greater growth and development for a variety of spiritual and religious measures compared to peers attending other institutional types (A. Astin et al., 2011a; Gonyea & Kuh, 2006; Hartley, 2004a; J. Hill, 2009; Pascarella & Terenzini, 2005; Railsback, 2006; Schreiner & Kim, 2011; Small & Bowman, 2012; Stokes & Regnerus, 2010). Catholic institutions are also found to promote an environment beneficial to spiritual and religious growth above that of public or secular institutions, but slightly less than non-Catholic Christian institutions (Ackerson, 2009; Austin, Lau, & WoodBrooks, 2012; Gray & Cidade, 2010; Overstreet, 2010). Although the institutional environment is an important component to spiritual and religious growth, a student's religious affiliation matters in their spiritual and religious formation.

Student religious affiliation, or non-affiliation in the case of atheist and agnostics, affects their spiritual and religious development. In the United States, Western Judeo-Christian religions have been the significant majority and the focal point for research on college student spiritual and religious development while other minority religions; including Eastern religions, atheist, and agnostics, tend to be marginalized in the literature (Bryant, 2006; Mayhew, 2004; Mueller, 2012). Notable differences exist between religious groups and Christian denominational types (A. Astin et al., 2011a). Astin, Astin and Lindholm's research found that Western, Christian religions and Muslims typically scored higher on religious and spiritual engagement and commitment measures while Eastern religions; Buddhists, Hindus, Unitarian/Universalists, and no religious affiliation, scored lower in those categories (2011b). Eastern religions were often high scorers on measures related to caring for others and

appreciation for diversity while Western, Christian religions often had more low scorers for those categories. Responses for Roman Catholics most often demonstrated no extremes, neither high nor low for different spiritual and religious measures (A. Astin et al., 2011a, 2011b).

Catholic student spiritual and religious development in the academe is fraught with strong differing opinions and research. Within Catholic higher education there has been research critiquing (Reilly, 2003) the state of colleges and universities as failing to maintain and educate students on Church values. Others (Austin et al., 2012; Gray & Cidade, 2010) have argued the merits of Catholic education defending its transmission of Church doctrines demonstrated through positive spiritual and religious outcomes for students, Catholic and non-Catholic, who attend colleges and universities. Catholic proponents also note higher levels of student participation in religious activities at Catholic institutions compared to their Catholic peers at other institutions ("Nurturing vocations," 2014). Additionally, research (J. Hill, 2009) exists indicating that Catholic students attending non-Catholic Christian institutions increase religious participation at higher levels compared to their peers at Catholic institutions while the reverse is true for mainline Christian students.

Student spirituality and religiosity are complex constructs that have been studied through a variety of research lenses. The constructs were first studied utilizing the term faith development and concentrated on Judeo-Christian religious development (Fowler, 1981). Early research demonstrated declining religious involvement during the college years (Pascarella & Terenzini, 1991). As interest in spiritual and religious development grew, researchers discovered declines in religious engagement could be accompanied by increases in student spiritual questing and growth (A. Astin et al., 2011b; Lee, 2002b; Pascarella & Terenzini, 2005). Research also demonstrated how different institutional types affect student spiritual and religious growth with

secular institutions providing some ability for spiritual growth and religious institutions benefiting both spiritual and religious development (A. Astin et al., 2011b; Gonyea & Kuh, 2006; Kuh & Gonyea, 2005; Pascarella & Terenzini, 2005). Furthermore, religious affiliation and identity affect spiritual and religious growth with Western religions deposed to religious measures and Eastern religions prone towards spiritual measures (A. Astin et al., 2011b).

Parents, prospective students, and current students. The decision to attend a higher education institution includes a variety of factors that students and parents consider when determining and institutional fit. One important factor to students and parents interested in religious development is the institutional commitment to Christianity (Davignon, Glanzer, & Rine, 2013; Hartley, 2004b). The institution's commitment to Christianity matters to students when determining the accessibility to faith development activities and the institution's support in spiritual and religious learning outcomes (Davignon et al., 2013). Davignon et al. (2013) found that student perceptions of the institutional commitment to the Christian faith were correlated to their decision to attend a specific college or university. This is important to Christian institutions because students and parents value that the institution will help the student develop their spirituality while maintaining their religious activities and commitments. Christian institutions need to understand the importance of these student perceptions as they can design the environment and marketing materials to demonstrate to parents and students how the environment reflects the commitment to spiritual and religious learning outcomes. More specifically, as the composition of the student body changes at Christian institutions moving away from denominationally affiliated students, colleges and universities need to recognize that making small adjustments in their environment to better fit other Christian denominational types

has the possibility of attracting new students and assuring their parents of desired spiritual and religious development.

Religiously-Affiliated Institutions and Higher Education

The first higher education institutions in the United States were religiously affiliated (Carpenter & Shipps, 1987; Cohen & Kisker, 2010; Marsden, 1994). These religiously-affiliated institutions were intentionally created to develop educational centers to proliferate and preserve specific Judeo-Christian denominational beliefs, doctrines, and tenets (Marsden, 1994).

Although the colleges and universities focused on religious development the curriculum actively integrated religious and spiritual practices that exist in tangible, organizational, and symbolic ways (Carpenter & Shipps, 1987; Cherry et al., 2003). Religiously-affiliated institutions came under attack for their curricular dependence on religious and church authorities as the philosophical period of modernity challenged their beliefs with scientific reason and logic (Carpenter & Shipps, 1987; Mahoney & Winterer, 2002; Marsden, 1994). Both Protestant and Catholic institutions faced ardent opposition from modernists causing them either to entrench in their religious beliefs, make concessions to include modernist thinking, or shed their religious identity becoming more secular while acknowledging their historic religious roots (Mahoney & Winterer, 2002). Higher education historians (Carpenter & Shipps, 1987; Cohen & Kisker, 2010; Marsden, 1994) note the transition that occurred within American higher education as many institutions shifted religious affiliations and became increasingly secular and sectarian.

The transition towards secularism for many historic and notable religiously-affiliated institutions began a significant change in the higher education landscape. Harvard University and Yale University were some of the first institutions founded for religious purposes to embrace modernistic perspectives and eliminate or segregate religious practices in the curriculum and co-

curriculum (Carpenter & Shipps, 1987; Marsden, 1994). Even public institutions, such as the University of Michigan or University of California Berkeley, originally maintained an active integration of ecumenical Christian religious beliefs that were excised during the educational reforms of modernity (Marsden, 1994). Today, public institutions reference the constitutional separation of church and state as reasoning to isolate religious activities; however, higher education legal opinions (Clark, 2001; Lowery, 2005) argue this perspective is a misinterpretation of the spirit of the law and has unnecessarily created an educational environment void of spiritual development. The changeover from a religious culture dominating higher education towards a modernistic, scientific, and secular approach increased the distinction and uniqueness of religiously-affiliated institutions that maintained a holistic approach to education.

Today, religiously-affiliated colleges and universities hold a niche position within the higher education industry by providing a holistic education that actively incorporates religious and spiritual development. The United States has over 7,000 higher education institutions and only 928 are recognized as faith-based as listed on the Integrated Postsecondary Educational Data System (IPEDS). Only 612 institutions fall within the definition of non-Catholic Christian and collectively educate nearly 800,000 undergraduate students. Between 2006-2013, non-Catholic Christian education has increased in popularity growing undergraduate enrollment by 16%. These figures are higher than undergraduate student participation in Catholic higher education. There are 260 Catholic colleges and universities with a combined undergraduate population of approximately 536,000 students. Catholic education has also experienced growth between 2006-2013 but at the slightly slower rate of 7%. Faith-based institutions make up a

relatively small percentage of higher education institutions and the overall undergraduate student populations but maintain their distinction through the institutional environment.

Faith-based colleges and universities maintain their differentiation through a commitment to the institutional environment including physical, aggregate, human, and constructed environments that support religious and spiritual development. Kuh and Gonyea (2005) draw attention to the significance of the institutional environment on student spiritual and religious growth. Religious institutions provide more opportunities encouraging participation in religious and spiritual activities throughout academics and the co-curricular. Faith-based institutions also place a premium on selecting faculty who support the religious mission and integrating religious and spiritual frameworks into the curriculum at no detriment to academic rigor or quality (Mixon et al., 2004; Rine, 2012; Rine, Glanzer, & Davignon, 2013; Swezey & Ross, 2012). Research also demonstrates the importance of peers within the environment (A. Astin, 1993; A. Astin et al., 2011b; Gonyea & Kuh, 2006; Lovik, 2011) and notes the often homogeneous populations of faith-based institutions (A. Astin et al., 2011b) that result in similar student backgrounds and religious affiliations. Dalton et al. (2006) highlight an organizational environmental component in how institutional mission statements support religious and spiritual growth supporting other such empirical research (Firmin & Gilson, 2010; Glanzer et al., 2010; Glanzer et al., 2013; Lovik, 2011). Notable is that faith-based institutions do have a varied composition of undergraduate students who are not required to align with their religious affiliation in order to attend affecting the socially constructed environment.

Undergraduate students that choose to attend Christian colleges and universities actively consider the institutional religious character in their decision making process. Hartley's (2004b) study cited that approximately a third of students at non-Catholic Christian institutions placed

high importance on the religious affiliation of their institutions when making the decision to attend. Glanzer et al. (2013) found students attending non-Catholic Christian institutions prioritized the level of Christian commitment over denominational affiliation citing the importance of students' values and beliefs aligning with institutional perspectives. Gray and Cidade (2010) found that Catholic student values and beliefs had stronger relationships to Catholic Church beliefs than their peers who attended non-Catholic institutions. However, Overstreet (2010) found that Catholic students attending a Catholic institution made a distinct separation between their spiritual identity and the religious identity of the institution. Institutional values, beliefs, and religious affiliation play a determining factor for students who choose to attend faith-based colleges and universities.

Catholic students participation in higher education varies across institutional type with compositions differing between public, Catholic, and non-Catholic Christian colleges and universities. Results from HERI's The Freshmen Survey between 2008 to 2013 consistently place undergraduate students who identify as Catholic at approximately 26% (Eagan, Lozano, Hurtado, & Case, 2013; Pryor, DeAngelo, Palucki Blake, Hurtado, & Tran, 2011; Pryor et al., 2012; Pryor, Hurtado, DeAngelo, Palucki Blake, & Tran, 2009, 2010; Pryor et al., 2008). The data from The Freshmen Survey also indicates attendance for Catholic students differs by institutional type with 50-60% at Catholic institutions, mid twentieth percentile at public institutions, and 13% at non-Catholic Christian institutions (Pryor, Hurtado, Saenz, Santos, & Korn, 2007). This is consistent with Astin, Astin, and Lindholm's research on spirituality and religiosity that reported Catholic student population of approximately 28%, the largest religious group in the study (2011b). As a substantial religious group in higher education distributed

across a variety of college and university types, these students merit research to understand their development within unique institutional environments.

Higher education in the United States began with a firm emphasis and rooting in spiritual and religious development (Carpenter & Shipps, 1987; Cohen & Kisker, 2010; Marsden, 1994). Over time, popular social movements influenced the industry including modernity. Educational reforms during modernity stimulated the academic revolution shifting the ethos and curriculum of some religious institutions towards scientific reasoning and secularism (Mahoney & Winterer, 2002; Marsden, 1994). This led to an even more distinct niche for institutions that remained dedicated to strong religious and faith-based curriculum (Carpenter & Shipps, 1987). As a relatively small portion of the academe, Christian institutions maintain strong religiously motivated commitments that influence the institutional environment and organizational features (Firmin & Gilson, 2010; Glanzer et al., 2010; Glanzer et al., 2013; Lovik, 2011; Mixon et al., 2004; Rine, 2012; Rine et al., 2013; Swezey & Ross, 2012). The institutional environment and organizational features of Christian institutions is a determining factor for students who choose to attend these colleges and universities (Glanzer et al., 2013; Gray & Cidade, 2010). Catholic students comprise a significant portion of the undergraduate student population in higher education (A. Astin et al., 2011a; Eagan et al., 2013) as well as at non-Catholic Christian institutions (Pryor et al., 2007).

Conceptual Framework

Many American colleges and universities were founded to infuse religious development into the campus environment and have campaigned to conserve that unique aspect in order to carve out a niche environment in the higher education industry (Carpenter & Shipps, 1987; Cohen & Kisker, 2010; Marsden, 1994). Christian colleges and universities have a long history

of intentionally planning and constructing the institutional environment to meet desired learning outcomes, particularly for religious and spiritual development. Strange and Banning's (2001) campus ecology theory utilizes a person-environment focus to provide a framework for administrators and researchers to better understand how the intentional design of the institutional environment can be used to enhance student development. They believe "the capacity of any postsecondary institution to carry out its educational mission depends, in part, on how well its principal environmental features are understood and shaped accordingly" (p. xii). Their conceptual theory is divided into four environments within the institution that can be designed and constructed to maximize institutional outcomes. The physical environment represents how the "physical dimensions of any campus environment specifically impact the behavior of the participants" (p. 11). The aggregate environment is comprised of the human participants that inhabit it. The organizational environment is made up of structures that people create in the environment such as policies and decision-making powers. Finally, the constructed environment is the perceptions of people in the environment, how they experience it, and the meaning they make of it. This conceptual framework incorporates the holistic ability to survey and understand the environment so that administrators can design it to enhance the spiritual and religious growth of Catholic students.

Conclusion

This chapter presented the impetus to study the experience of Catholic students spiritual and religious development at non-Catholic Christian institutions. I introduce the data demonstrating the conversion of Catholics, often in their college years, from their childhood faith to Protestant Christian denominations primarily due to differences in social values and a lack of spiritual development from the Catholic Church. This phenomenon is also seen in Catholic

higher education institutions as students view their spirituality and religiosity as separate identities creating the question of how the institutional environment could promote both spiritual and religious growth simultaneously. Non-Catholic Christian colleges and universities have demonstrated noteworthy levels of spiritual and religious integration into their institutional environment resulting in significant growth in a student's development. These environments have also been shown to increase religious commitment of Catholic students compared to their peers at Catholic colleges and universities. Is it possible that the institutional environment of non-Catholic Christian institutions may simultaneously develop Catholic student spirituality while enhancing their religious commitments to their faith?

In the next chapter, I explore Catholic student spiritual and religious development within the non-Catholic Christian institutional environment. Through this exploration, I will examine the complex interplay between spirituality and religiosity and the institutional environmental that effect student growth and development of these constructs.

CHAPTER II: LITERATURE REVIEW

This study explored the institutional environments that influence Catholic student spiritual and religious development at a non-Catholic Christian institution by examining the student experience. Catholic students attend a wide variety of institutional types ranging in religious affiliation including Catholic, non-Catholic Christian, and secular. The examination of the Catholic student experience at a non-Catholic Christian institution was facilitated by the following questions:

1. Why do Catholic students choose to attend a non-Catholic, Christian college/university;
2. What are the experiences of Catholic students at a non-Catholic, Christian college/university;
3. How is the environment of a non-Catholic, Christian college/university on spirituality experienced by Catholic students; and
4. How is the environment of a non-Catholic, Christian college/university on religiosity experienced by Catholic students?

This case study provided additional empirical research on the Catholic student experience to the body of knowledge. In particular, the case study increases knowledge about the how the institutional environment affects Catholic student spiritual and religious growth.

Previous research on spirituality and religiosity in American college students demonstrates that institutional religious affiliation affects college student spiritual development (A. Astin et al., 2011b; Bowman & Small, 2010; Bryant & Astin, 2008; Bryant et al., 2003; Gonyea & Kuh, 2006; Hartley, 2004b; Kuh & Gonyea, 2005; Pascarella & Terenzini, 1991, 2005; Railsback, 2006; Small & Bowman, 2012). Spiritual development differences even exist across the seemingly homogenous group of Christian colleges and universities (Craft & Bryant, 2011; Davignon et al., 2013; Gonyea & Kuh, 2006; Hartley, 2004b; Milner & Ferrari, 2010; Reilly, 2003). Difference between secular and Christian institutions and between different Christian colleges and universities is explained by unique environmental components (Bryant & Astin, 2008; Bryant et al., 2003; Dalton et al., 2006; Gonyea & Kuh, 2006; Kuh & Gonyea, 2005; Lovik, 2011; Pu-Shih, Dalton, & Crosby, 2006). Christian institutions differ in their distinctive Christian mission (Glanzer et al., 2010; Mixon et al., 2004; Small & Bowman, 2012), Christian organizational features (Firmin & Gilson, 2010; Glanzer et al., 2013; J. Hill, 2009; Railsback, 2006; Schreiner & Kim, 2011; Swezey & Ross, 2012), and Catholic organizational features (Ackerson, 2009; Boegel, 2012; Gray & Cidade, 2010; J. Hill, 2009; Overstreet, 2010). However, research has shown that current American college students desire to engage in spiritual growth and can develop at all types of institutions whether or not the organization focuses on spiritual development (A. Astin et al., 2011b; A. Astin et al., 2005; Bryant et al., 2003; Lee, 2002b).

Recent research outlines a distinct difference between the concepts of spirituality and religiosity. Hartley (2004a), Mayrl and Oeur (2009), and Small and Bowman (2012) have conducted research synthesis summarizing higher education's shift from focusing on students' religious development to a broader and more inclusive concentration on spiritual development

since the late 1990s. The studies in these sources demonstrate the research movement and adjustments made by institutions to provide educational interventions, programs, and services that change the institutional landscape through physical, aggregate, organizational, and constructed components of the environment to attend to the spiritual development of an increasingly pluralistic student body. Institutions have also adjusted their environmental components to provide spiritual support to minority religious populations and non-religious students to help them explore their spiritual and religious selves. In addition to literature on student spiritual development, this includes research on institutional and organizational environmental components designed to better understand how institutional characteristics can shape student spiritual and religious growth. In general, research shows that physical, aggregate, organizational, and constructed environmental components can be utilized to positively shape and effect student spiritual and religious growth (Bryant, 2006; Bryant & Astin, 2008; Bryant et al., 2003; Dalton et al., 2006; Davignon et al., 2013; J. Hill, 2009; Kuh & Gonyea, 2005; Lindholm & Astin, 2006; Lovik, 2011; Ma, 2003; Powell, Tisdale, Willingham, Bustrum, & Allan, 2012; Railsback, 2006; Rine et al., 2013; Welch & Mellberg, 2008).

This literature review and synthesis explores the effects the institutional environment can have on student spiritual and religious development. It begins with exploring the relationships between spirituality and college student identity to understand the complex relationship between the two constructs. Then it examines the importance of institutional type in student spiritual and religious development because different types of institutions choose to design their environment to meet intended learning outcomes. Followed by summaries of empirical research on how the institutional environment affects spiritual and religious development. Finally, the conceptual framework is presented in context of student spiritual and religious development in college.

Spirituality

The study of student spiritual and religious growth is highly complex because it truly incorporates the complexities of humanity, big and existential questions to which individuals seek answers, and formal religions. Before the 1990s the study of faith development, particularly in those who identified with Christianity dominated research in higher education (Fowler, 1981; Love, 2001; Parks, 1986, 2000). Since the 1990s, many researchers have chosen to expand the definition of faith development by examining spirituality and religiosity as separate, yet related, topics (A. Astin et al., 2011b; Estanek, 2006; Lee, 2002b; Moran, 2007; Overstreet, 2010; Pashak & Laughter, 2012; Zinnbauer, Pargament, & Scott, 1999). This distinction allows researchers to gain valuable information and expand knowledge on individuals of different or no religious identities as well as exploring new relationships between spirituality (A. Astin et al., 2011b; Bryant et al., 2003; Estanek, 2006; Overstreet, 2010), religiosity (Bryant, 2006; Hartley, 2004a; Lee, 2002b; Mayrl & Oeur, 2009; Small & Bowman, 2012), religious identity (Fisler et al., 2009; Gray & Cidade, 2010; P. C. Hill & Pargament, 2008; Powell et al., 2012; Railsback, 2006; Reilly, 2003), and how spirituality and religiosity correlate with student identity and development (Bryant, 2010b, 2011; Dalton et al., 2006; Moran, 2007; Muller & Dennis, 2007; Paredes-Collins & Collins, 2011; Pashak & Laughter, 2012; Weddle-West, Hagan, & Norwood, 2013).

This section will review important differences between spirituality and religiosity that create a framework for understanding their relationship and how those constructs correlate with student identity and other developmental characteristics.

This study embraces emerging definitions of spirituality that separates it from religiosity, while still acknowledging the interrelatedness of the two, in order to better understand how the

institutional environment affects it as a unique construct. Estanek's (2006) review of research and discourse on spirituality found no widespread definition used to conduct research on spirituality but instead determined it's a construct open to interpretation. Emerging definitions of spirituality are continually expanding higher education's perspective of the concept allowing the opportunity to engage increasingly diverse student populations. Teasdale's (1999) research of world religions lead him to develop distinctions between religion and spirituality demonstrating the interconnectedness and possible separation of the two constructs:

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

Teasdale's definitions of religiosity and spirituality are helpful to research because they help establish that individuals can have characteristics of both constructs individually or simultaneously.

Researchers have gathered data supporting differences between spirituality and religiosity. Dalton, Eberhardt, Bracken, and Echols (2006) categorized students into two groups of spirituality, religious seekers and secular seekers. Religious seekers include individuals committed to a singular religious tradition and those engaged with multiple religions or interfaith exploration. Secular seekers are not committed to or practicing a religious tradition but are interested in engaging in an inner search and understanding of spirituality to increase well-being.

These categories help researchers classify different levels of spiritual and religious engagement while recognizing how categories overlap.

RELIGIOUS	SECULAR
Faith-Centered	Mindfulness
Multi-religious	Wellness

Figure 1. Four types of student spiritual seekers (Dalton et al., 2006, p. 7)

Bryant, Choi, and Yasuno’s “descriptive analyses illustrated that the majority of highly religious individuals were also highly spiritual, and to a slightly lesser degree, high scoring students on spirituality were also highly religious” (2003, p. 377). This demonstrates the strong correlation between spirituality and religiosity.

Love and Talbot (2009) echo similar thoughts as Teasdale related to their definition of spirituality including “the quest for spiritual development is an innate aspect of human development,” “spirituality and spiritual development are interchangeable concepts both representing a process with no endpoint,” and “openness is a prerequisite to spiritual development” (p. 617). Their definition of spirituality incorporates five propositions that are not stages, chronological, or linear but instead are processes that can occur synchronously. First, spirituality is “an internal process of seeking personal authenticity, genuineness, and wholeness as an aspect of identity development” (p. 617). Second, spiritual development includes transcending beyond oneself moving past egocentricity to a larger understanding of the world around one. Third, spiritual development involves the expansion of relationships with others resulting in greater connectedness. Next, spirituality focuses on finding direction, meaning, and

purpose in one’s life. Finally, spirituality includes receptivity to examining a relationship with the intangible or existence of a higher power that is not humanly explainable. This refined definition of spirituality helped to establish several dimensions of spirituality.

For several years researchers at UCLA have conducted the Spirituality Project providing the largest and most comprehensive data sets related to spirituality and religiosity. This work has resulted in many studies that reveal new information refining the definition of spirituality for today’s college students (A. Astin et al., 2011a, 2011b; A. Astin et al., 2005; Bryant, 2006, 2010b; Bryant & Astin, 2008; Bryant et al., 2003; Lindholm & Astin, 2006, 2008). From the inception of the project, the researchers created robust definitions of spirituality and religiosity by encompassing a variety of characteristics instead of focusing on singular, commanding definitions (A. Astin et al., 2005). The research led to five spiritual measures and five religious measures illustrated in Figure 2.

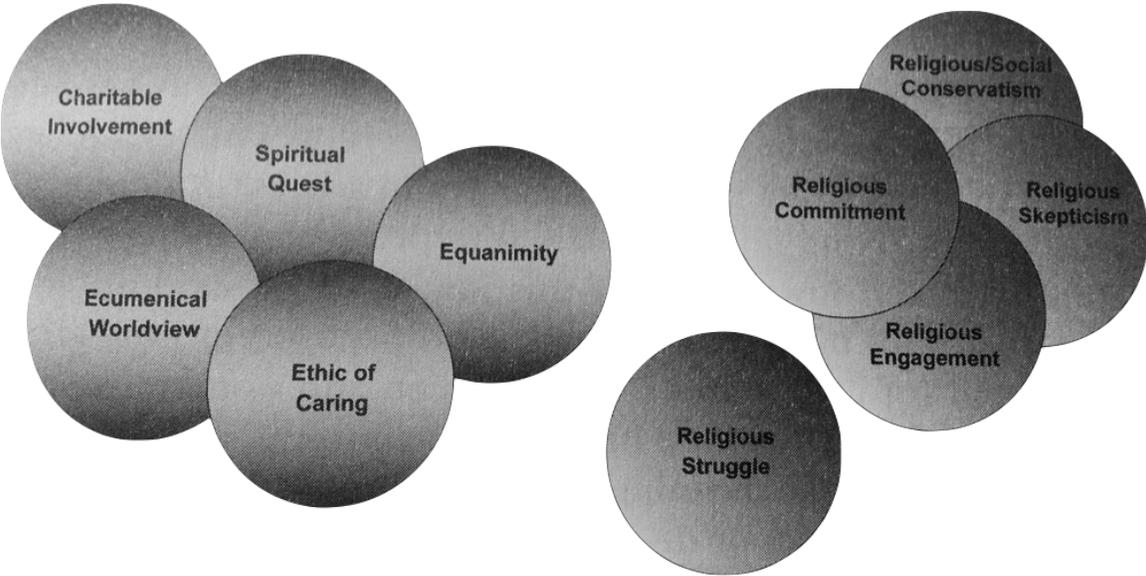


Figure 2. The ten measures of spirituality and religiosity (A. Astin et al., 2011b, p. 23)

Acknowledging the multidimensional nature of the construct, spirituality was defined through five measures as spiritual quest, equanimity, ethic of caring, ecumenical worldview, and charitable involvement.

Astin, Astin, and Lindholm describe spiritual quest as a student's active seeking to "developing a meaningful philosophy of life" that allows them to gain a better understanding of who they are, why they exist, and how they can lead a purposeful life (2011a, p. 47). This trait focuses on personal enlightenment as one searches for answers to great mysteries in life, humanity, and the universe. Equanimity is a quintessential component of spirituality. In the initial research on spirituality, Astin and Keen described equanimity as "the capacity to frame and reframe meaning under stress while maintaining a sense of deep composure and centeredness" (2006, p. 4). This definition is similar to other forms of meaning making or self-authorship, however it is distinctive in that "Equanimity involves a much more complex process of pause, reflection, and self-transcendence" (p. 5). As a trait, equanimity can be taught and developed in students through the college years (A. Astin et al., 2011b; A. Astin & Keen, 2006) and is enhanced when students routinely participate in meditation or prayer; involvement in student organizations, leadership opportunities, and group projects; and the amount of time a student studies. Ethic of caring measures a student's values including "helping others in difficulty, reducing pain and suffering in the world, and making the world a better place" (A. Astin et al., 2011a, p. 52). An ecumenical worldview centers on the concept that no individual or group culture, ideology, or practices are superior to another individual or group and that we are all connected at some level (A. Astin et al., 2011b). Charitable involvement is very similar to ethic of caring but maintains its distinction as a "caring for" action. The researchers define the

quality through behaviors and involvement in community service, helping friends or others, and philanthropic efforts (A. Astin et al., 2011b).

Catholic Students

The researchers noted specific differences in spirituality through a variety of demographics characteristics including religious faith providing the opportunity to analyze Catholic students as a subgroup. Catholic students experienced large increases over time in spiritual quest (22%-35%). Charitable involvement at Roman Catholic institutions is also noted to have the highest decrease over time from 17 to 12 percent. The researchers found no noteworthy changes, either significantly increasing or decreasing, for Catholic students in measures for equanimity, ethic of caring, and ecumenical worldview. However, they (2011b) do note the importance of further research to understand changes within specific religious faith groups that would enhance our understanding of college effects on spiritual measures.

Researchers acknowledge the reciprocal relationship between spirituality and religiosity (A. Astin et al., 2011b; Chickering et al., 2005; Dalton et al., 2006; Estanek, 2006; Love & Talbot, 2009; Teasdale, 1999; Tisdell, 2003). The two concepts have strong correlations as well as individual characteristics. Recognizing the reciprocal nature of spirituality and religiosity, the UCLA research team also developed five religious measures that assess behavior and attitudes of college students that support previous research on religious development.

Religiosity

Religion and religious behaviors are distinguishable from spirituality. Love (2001) stated the importance of creating separate and clear definitions between religion and spirituality because the two terms are often used as equivalents, yet are measurably different. Furthermore, individuals can become so entangled in religious doctrine and dogma that they disengage from

spirituality. Religion is the formalization and organization of faith through specific beliefs, tenets, ceremonies, sacred books, practices, positions, and structures (A. Astin et al., 2011b; Love, 2001; Teasdale, 1999). Teasdale commented, religious members “attend out of a sense of duty, tradition, or social expectations” (1999, p. 20). Researchers use the term religiosity to refer to and measure “the level of religious commitment” by examining the self-reported frequency individuals participate in religious activities, services, and views ("Religiosity," 2014). The term religiosity provides a framework for researchers to quantitatively measure activities and beliefs as individuals indicate greater or lesser engagement in religious organizations such as churches, student organizations, and other campus religious activities.

Religious Measures

Astin, Astin, and Lindholm (2011b) identified five measure of religiosity as religious commitment, religious engagement, religious conservatism, religious struggle, and religious skepticism that compliment their spiritual measures. The first three measures are highly correlated indicating that when a student increases or decreases engagement with any of these measures it is likely the other two will have similar gains or declines. Religious struggle is connected to the first three measures but is very different from other religious and spiritual measures because of the measured affects of the college environment. Religious skepticism has a negative correlation with the first three measures but is acutely distinguishable from religious struggle because it typically encompasses non-religious students compared to the latter, which tends to represent religiously-affiliated students.

Religious commitment describes the level of personal commitment an individual has to his or her religious beliefs and values (A. Astin et al., 2011b). Students can experience positive changes in religious commitment when actively participating in religious engagement activities

and practices demonstrating the strong correlation between the two measures (2011b). Specific practices that increase Religious commitment are prayer, reading sacred texts, membership in a religious organization, and discussing religion campus members. Complimenting religious commitment, religious engagement measures the external religious practices including attending religious services, reading sacred texts, prayer, religious retreats, and reading other religious texts (A. Astin et al., 2011b). As documented in other studies (Gonyea & Kuh, 2006; Hartley, 2004a; Lovik, 2011; Railsback, 2006; Small & Bowman, 2012), students experience a sharp decline in religious service attendance (2011b). Religious conservatism gauges the student's views on evangelism and God as the omnipotent being as well as social issues spanning atheism, pro-life and pro-choice, and secularism (A. Astin et al., 2011b). Student views on these issues tend to liberalize over the college years which is attributed to peer influences and engagement in more heterogonous environments (2011b).

Religious struggle is an ongoing process of dissonance as students negotiate their belief systems while developmentally maturing and become greater owners and authors of their own lives. In the higher education environment, students encounter diverse perspectives and are challenged in their ways of thinking requiring them to grapple with previously held beliefs and new frames of mind (A. Astin et al., 2011b). Research shows that religious struggle increases during the college years and more so for students who are in an environment where many peers are experiencing the same struggles (2011b). The findings indicate students experience high levels of religious struggle in environments where peers heavily participate in religious practices (2011b). Curricular and out of the classroom activities were documented to increase religious struggle. Curricular influences included experience diverse perspectives such as taking interdisciplinary courses, participation in study abroad, and faculty challenging students through

critical thinking and reflective exercises. Out of the classroom experiences included the amount of television watched, alcohol consumption, death of immediately close individuals, or illness.

Catholic students. As with spiritual measures, Catholic students tend to fall in the mean range for religious commitment, religious engagement, and religious conservatism (A. Astin et al., 2011b). The researchers noted that Catholics compared to other religious groups have fewer individuals on the extremes of any measure. Catholic students also have “moderate absolute” declines in regular service attendance over time dropping from 55 to 30 percent (2011b, p. 96). There is still ample future research to understand the institutional environment components that cause Catholic students to remain in the median.

Intersection of Spirituality and Religiosity

Religion and spirituality have the ability to complement each other when approached with respectful receptiveness (A. Astin et al., 2011b; Love, 2001; Teasdale, 1999). Some believe that spirituality is heightened within the context of religion and religious activities, although it can occur outside of religion (A. Astin et al., 2011b; Bowman & Small, 2010; Bryant et al., 2003; Dalton et al., 2006; Kuh & Gonyea, 2005; Mayhew, 2004; Overstreet, 2010; Railsback, 2006; Schmalzbauer, 2013; Small, 2007; Teasdale, 1999; Tisdell, 2003; Welch & Mellberg, 2008; White, 2006). A. Astin et al. (2011b) found this to be true as many of the spiritual and religious measures in their research overlapped or reinforced each other. Dalton et al. (2006) created a Venn diagram illustrating the intersection of religious and secular spirituality while demonstrating growth in either concept can occur concurrently or individually.

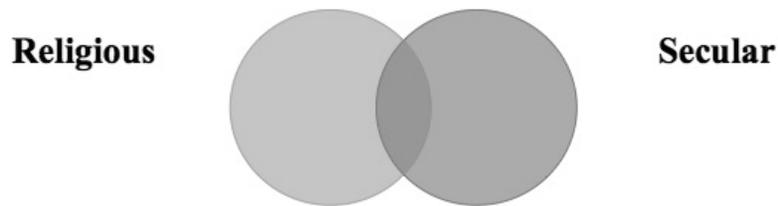


Figure 3. Forms of Spirituality (Dalton et al., 2006, p. 6)

Both forms of spiritual search utilize the individual's perception of what is sacred or how to transcend. This representation of spirituality in the absence of religion is important because HERI researchers recently found that 16.4% of students who selected "none" for their religion still rate their spirituality as "above average" or "highest 10%" (Eagan et al., 2014). However, the first circle of religious spiritual searching harnesses religion as the formal method to achieve spiritual growth while the second circle employs secular approach in which students enhance their spirituality through non-religious forms.

The researchers observe there are a number of prevalent practices used by students to enrich spirituality in both circles but there are exercises unique to each concept as well (Dalton et al., 2006). Inherently, religious higher education institutions design an environment promoting student engagement in practices that will further their religious development. Although spirituality can occur outside of organized religion, research indicates that students who attend religiously-affiliated institutions or participate in religious activities, such as worship or religious student organizations, experience gains in religious and spiritual measures (Bowman & Small, 2010; Chickering et al., 2005; Davignon et al., 2013; Gonyea & Kuh, 2006; Gray & Cidade, 2010; Kuh & Gonyea, 2006; Lovik, 2011; Ma, 2003; Railsback, 2006; Small & Bowman, 2012).

Spiritual and religious growth has been a longstanding component of higher education and student learning outcomes (Cohen & Kisker, 2010; Marsden, 1994; "The student personnel point of view," 1949). Early research focused on the faith development of primarily Christian students, but more recent research has shifted the focus towards an awareness and appreciation for larger constructs that are more inclusive of other religions and spiritual questing (Hartley, 2004a; Small & Bowman, 2012). The emerging research and clarification of the two separate constructs can be difficult to comprehend because they can intricately blend and support each other while remaining distinct. Researchers have worked to define the unique characteristics and components of each construct while identifying points of intersection (A. Astin et al., 2011b; Kuh & Gonyea, 2005; Love, 2001; Teasdale, 1999). This research delves into the interplay between spirituality and religiosity in general but does not reveal a depth of details for individual religions or the affect of the institutional environment on those groups. Aggregate data on Catholic student spiritual and religious growth paints the picture of a group that lays somewhere in a tempered median with few extremes or outliers (A. Astin et al., 2011b). Furthermore, minimal information exists on Catholic student spiritual and religious growth within the context of their higher education environment, particularly within a non-Catholic, Christian institution (J. Hill, 2009). The opportunity exists to empirically study the effects of the institutional environmental components on Catholic student spiritual and religious growth.

Student Changes in Spirituality and Religiosity during College

The higher education experience affects spiritual and religious growth during college. Pascarella and Terenzini (1991, 2005) documented the holistic development students experience in the college environment including emotional, physical, social, intellectual, and spiritual growth. In their analysis of existing studies, change is categorized by changes in religious

identity, attitudes, and values noting both increases and decreases; changes in religious participation; the importance of religion; and the adjustments and reworking of beliefs and values resulting in stronger positions (Pascarella & Terenzini, 2005). Similarly, Hartley's 15-year "narrative, explanatory synthesis" of empirical research on student's spiritual and religious development found studies that focused on the documented decreases in religious participation, specifically aggregate changes in specific religious groups (2004a, p. 116). These changes are markedly tangible and tracked through large, national studies measuring simple self reported changes in attending religious services, praying, reading scripture, and other quantifiable activities (Droege & Ferrari, 2012; Gonyea & Kuh, 2006; Lee, 2002b; Lovik, 2011; Ma, 2003; Railsback, 2006; Schreiner & Kim, 2011; Welch & Mellberg, 2008). Hartley also reinforces Pascarella and Terenzini's findings that research focuses on shifts in student beliefs and values commenting on how research has focused on members of majority religions with little research on minority populations (2004a). Research on changes in beliefs and values focuses primarily on majority, monotheistic religions measuring changes related to specific religious tenets (Austin et al., 2012; Davignon et al., 2013; Gray & Cidade, 2010; J. Hill, 2009; Powell et al., 2012). Additionally, emerging research works to capture changes in minority religious student populations providing insight into their experiences (Bowman & Small, 2010; Bryant, 2006, 2011; Lee, 2002a; Mayhew, 2004; Moran, 2007; Mueller, 2012). Astin et al. (2011b) shared observations related to attitudinal changes but also found correlations between spirituality and religiosity with other common college learning outcomes including intellectual, academic, personal, and emotional development. The researchers' synthesis of studies clearly articulates that college attendance affects spiritual and religious growth but also shows the effects of higher

education's environment over time and how institutional type influences the level to which students change.

College Student Faith Development

James Fowler (1981) was a foundational researcher who advanced knowledge regarding student faith, spiritual and religious, by developing a framework to understand it. Borrowing from Jean Piaget and Lawrence Kohlberg's frameworks, Fowler developed a framework for faith development encompassing an individual's lifespan describing the relationship to personal identity, place in the universe, and one's meaning and purpose in life. He developed six stages of faith development demonstrating the progression from an utter dependence on external beliefs of others in the primal or undifferentiated and intuitive-projective stages; growing to trust external sources and conforming to others' beliefs in the mythic-literal and synthetic-conventional; entering a point of dissonance, struggle, and questioning during the individual-reflective stages; and finally transcending others' beliefs to develop an individual perspective in the conjunctive and universalizing stages. Fowler's work has been criticized for utilizing a homogeneous population in the study and focusing on Christian faith development. However, despite those challenges the framework continues to be utilized in other research.

Barnes, Doyle, and Johnson (1989) employed Fowler's theory to test how faith stages aligned with Catholic beliefs through a quantitative study of over 550 Catholic teachers and parishioners. The researchers found that respondents consistently answered questions about their Catholic beliefs in areas that matched the corresponding Fowler stage indicating predictability in responses. Further, when controlling for religiosity, individuals who more consistently engaged in and were educated in religious activities had more spiritual and symbolic responses correlated to higher Fowler stages than less engaged who had more literal responses. The researchers found

the “characteristics which he (Fowler) assigned to each stage do cluster together in the responses; and each style of faith does correlated fairly well with at least some measure of how literally or symbolically a person interprets religious beliefs” (p. 418). This research helped to verify Fowler’s work while broadening it to evaluate its accuracy on a Catholic population providing additional insight on the Christian subgroup.

Sharon Parks (1986, 2000) expanded on Fowler’s study by concentrating on faith development during the traditional aged college years. The model significantly utilized traditional student development theories including Erikson, Gilligan, Kohlberg, Perry, and Piaget, to characterize faith development as an internal process of meaning making that is influenced by interpersonal, social, and cultural interactions (Love, 2001; Parks, 1986, 2000). Parks believes that faith development for traditional college aged students is often catalyzed by “shipwreck” moments when students are faced with difficulties resulting in the formation of big questions about meaning and purpose (2000). Other researchers (A. Astin et al., 2011b; A. Astin & Keen, 2006) linked these difficult moments with equanimity benefiting spiritual and religious growth as individuals “reframe their understanding of things as a key aspect of making meaning” which, “involves a much more complex process of pause, reflection, and self-transcendence” (2006, p. 5). These moments are the impetus for movement into higher stages of Parks’ faith model. Parks’ expansion of faith development focused on the traditional college aged student and the usage of student development theories make the framework highly applicable to higher education (Love, 2001).

Fowler’s (1981) and Parks’ (1986, 2000) theories explain faith development without consideration to explain other aspects of student development. Other researchers have chosen to approach student spiritual and religious development from a holistic perspective by incorporating

a variety of developmental aspects into their perspectives (A. Astin, 1993; A. Astin et al., 2011b; Baxter Magolda, 2009; Chickering et al., 2005; Love, 2002). Astin et al. (2011b) demonstrated connections between a well-being, resiliency, appreciation for diversity, interpersonal relationships and spirituality and religiosity. Baxter Magolda's (2009) self-authorship has implications for spiritual and religious growth as students' progress along four phases shedding the authority of others while developing individual beliefs and values. Chickering et al. (2005) viewed the spiritual quest not only as a search for meaning and purpose but also the pursuit of authenticity, similar to Baxter Magolda (2009). Love (2002) communicated the parallel relationship between cognitive knowledge and spiritual development that occurs during college. These more holistic student development perspectives incorporate and link spiritual and religious development with cognitive, psychosocial, emotional, interpersonal, and ethical development unlike the limited viewpoint of simple faith development models.

Student Development in Relation to Faith Development

As aforementioned, Pascarella and Terenzini (1991, 2005) have compiled and synthesized thirty years of research defining student holistic growth during the college years. Faith development, encompassing both spirituality and religiosity, often overlaps and aligns with several other consequential student development theories. Researchers have studied the intersection of faith development with a variety of other developmental aspects including academic (Greenway, 2006), character (H. Astin & Antonio, 2004; Awbrey, 2004), cognitive (Love, 2002; White, 2006), leadership (Barbuto, 2006; Dugan & Komives, 2010; Gehrke, 2008; Parks, 2008), moral and ethical development (Austin et al., 2012; J. Hill, 2009; Pu-Shih et al., 2006), purpose and meaning (Dalton & Crosby, 2010; Welkener & Bowsher, 2012), resiliency (A. Astin & Keen, 2006), social justice and community service (Pashak & Laughter, 2012;

Sikula & Sikula Sr, 2005), and well-being (Bryant & Astin, 2008; P. C. Hill & Pargament, 2008). Additionally, some researchers have found correlates between aspects of all of the previously listed developmental outcomes as well as others outcomes that are positively and negatively associated with spiritual and religious development (A. Astin et al., 2011b; Railsback, 1994, 2006). Collectively these independent developmental outcomes embody many aspects of an individual student's growth during the college years and how each interrelates to spiritual and religious development shapes the student's identity.

Identity development is an additional aspect that adds to the complexity of spiritual and religious development. Researchers have studied how an individual student's identity is intertwined with one's spiritual and religious development and establishing a deeper and more certain understanding of who one is (Abes, Jones, & McEwen, 2007; Bussema, 1999; Chickering et al., 2005; Jones, 2013). Bussema (1999) posited that spiritual and religious development and questing lead to a deepened sense of who one is and what his or her purpose was in life. Chickering et al. (2005) have correlated spiritual and religious questing and development with establishing a more authentic life. As spirituality and religiosity are related to students gaining a better understanding of self, it can assist students with the complexity of identities the student faces.

Students enter college as complex individuals bringing with them aspects of their home lives. Astin (1970a, 1970b) remarked on how student inputs were important when developing the institutional environment and influenced the final outputs. Reynolds and Pope (1991) posited student inputs and background do not form a singular identity of the individual but make up many components of one's identity. As multiple identities coexist within an individual the

process of identity development is fluid and can adapt to “one’s life, movement among these options occurs based on personal needs, reference group, or environment” (p. 179).

Jones and Abes (2013) developed a similar Model of Multiple Dimension of Identity (MMDI) utilizing the work of Reynolds and Pope as well as other established developmental models. Their research and model focused on an individual’s core representing their sense of self consisting of “generated characteristics that were important to them and less susceptible to external influence” (p. 82). “However, the MMDI also suggests that the more salient social identities are to an individual...that is, the core represents an individual’s personal identity, and surrounding the core are multiple social identities” (p. 82). As Abes et al. (2007) continued to refine their model, they reconstituted it further examine the relationship between the core and social identities and established the Reconceptualized Model of Multiple Dimensions of Identity (RMMDI). Of note, the research surrounding MMDI and RMMDI found that individuals formed identity when individuals felt differences between the core and other social identities, or dimensions, including religious identity (Abes et al., 2007; Jones & Abes, 2013). Individuals experienced issues of congruence between their core and their religious identity when religious teachings did not conform or agree with particular aspects of their core identity causing moments of dissonance or struggle (Abes et al., 2007).

Faith development overlaps with general student development theories, particularly identity development. Students are complex individuals who bring a diversity of internal and external aspects from their lives to the college environment (Abes et al., 2007; A. Astin, 1970a, 1970b; Jones & Abes, 2013; Jones & McEwen, 2000). Spiritual and religious development interrelate with general individual development and meaning making in one’s life (Abes et al., 2007; Bussema, 1999). Each individual has unique circumstances, internal and external

influences, and environmental components that shape the interactions between the core of who they are and other encompassing identities that interrelate at different points of their life (Jones & Abes, 2013). As students navigate their higher education experience, the combination of their spiritual, religious, and identity development lead to how they interact with the surrounding environment.

Spiritual and Religious Participation

For several decades, undergraduate student participation in religious activities has decreased. Large-scale analyses have documented reductions in religious participation such as worship attendance, prayer, and reading of sacred text with variances by religious affiliation and institutional types (A. Astin, 1993; A. Astin et al., 2011b; Kuh & Gonyea, 2005; Pascarella & Terenzini, 1991, 2005). A. Astin et al. (2011b) noted Baptists, Mormons, and other Christian religious groups continued to participate in religious practices at higher rates while Buddhists, Jews, Hindus, Unitarian/Universalist, or students who did not identify with a religion had the least engagement. Gonyea and Kuh's (2006) evaluation of a subset of the National Survey of Student Engagement (NSSE) data demonstrated the wide gaps between religious involvement at religious institutions, private non-sectarian institutions, and public institutions that participated in the study. These studies mark the differences occurring across higher education over the past three decades and although decreases are occurring in religious activities during the college years it is not a direct indicator in student spiritual participation.

Decreases in religious participation do not indicate students disinterested in their inner development but indicate possible changes in the way students experience their interior growth, especially as students have a renewed interest in spiritual development. Recent research demonstrates increased student interest in spiritual questing (A. Astin et al., 2011b) and

exploring existential questions in life related meaning and purpose (A. Astin et al., 2005; Parks, 2000). As students explore spirituality, and concordant terms developed by researchers, the practices such as reflective exercises and mediation help them make positive spiritual gains. Interestingly, the same reflective practices can also positively increase gains in religious measures (A. Astin et al., 2011b). The results of these studies provide a seemingly clear picture of religious disengagement with supplemental increases in spiritual exploration, but other studies reveal a multi-dimensional story of student religious participation and other student outcomes.

Mayhew (2004) used a phenomenological qualitative approach to interview students from eight different religious groups at two comprehensive universities to gain a better understanding of how current students define and interpret spirituality. He found the overarching categories of connectedness and explication fueled his definition that “spirituality is the human attempt to make sense of the self in connection with the external world” (p. 666). Mayhew did note the religious grouping that occurred around particular themes for Christians, Roman Catholics, and Muslims as they related their experiences to a higher power, the role of a higher power in their individual transformation, and emphasizing religious practices in the exploration of spirituality.

Employing the terms meaning and purpose that reflect spiritual concepts, Welkener and Bowsher (2012) conducted a qualitative inquiry to understand the experience of eleven undergraduate students at a large, Midwestern, public institution. Seven of the individuals identified with a faith background. The researchers found students associated meaning and purpose with spiritual and religious measures previously constructed by Astin et al.’s (2011) research including connections with a higher being, contributing to society or humanity, and a deepened understanding of self. Some students bracketed their understanding of the constructs with their religious identifies. The researchers did not distinguish if individuals who identified

with a faith responded positively to its connection with their views on meaning and purpose but did not note it as an important part of identity development within the study. Overall, students concluded their views on meaning and purpose would continually transform throughout their lifetime but believed previously established core values and beliefs, such as religious beliefs, would not change but instead inform the transformation of their meaning and purpose.

Lee (2002a) was one on the crest of emerging research and made substantial contributions to higher education's understanding of student religious participation and growth. Her quantitative study utilized a longitudinal data set of 4,000 students at 76 institutions from HERI's 1994 to 1998 CIRP results and applied Astin's I-E-O model in her analysis to control for precollege characteristics. Her findings reinforced previous studies (A. Astin, 1993; Pascarella & Terenzini, 1991) that religious participation decreases during college. However, she noted, "religious activity does seem to promote religious faith. Moreover, attending religious services while in college predicts changes in religious convictions to an extent beyond what is predicted by gender or precollege views" (p. 379). Additionally, she found that religious conviction also positively correlated with other learning outcomes including global citizenship and ecumenical worldview. Those outcomes are positively correlated with spiritual and religious growth (A. Astin et al., 2011b; Bryant, 2010a, 2010b). These significant findings help demonstrate the spiritual and religious journey students embark on during college can result in a refining and intensifying of religious values.

Railsback's 1994 study received much attention (J. Hill, 2009; Lovik, 2011; Ma, 2003; Pascarella & Terenzini, 2005; Stokes & Regnerus, 2010) for establishing substantial differences for religious growth of Evangelical Christians by institutional type. Railsback (2006) repeated his study to verify his conclusions and found the original findings continued to be valid,

particularly for CCCU institutions. The replication study expanded the original sample size over threefold to longitudinal data on 9,788 students. Findings demonstrated that students identifying as evangelical Christian and attending religious institutions (Catholic, Protestant, and CCCU) had stronger religious beliefs than their peers at non-sectarian and public institutions. These results not only reaffirmed the 1994 findings but supports Lee's (2002b) discovery that students maintain and bolster their religious convictions. Furthermore, evangelical students attending non-Catholic Christian institutions maintained higher frequency attendance of religious services during their college experience.

Welch and Mellberg (2008) researched 179 students representing all class years at a single Christian institution to quantitatively determine significant differences in spiritual and religious growth by student demographic characteristics. They determined that students' internalization and self-authorship of their own faith had a positive correlations with involvement in religious practices such as church attendance, prayer, and discussing spiritual and religious matters openly. Additionally, their findings supported other research (A. Astin et al., 2011b; Bryant et al., 2003) that students were receptive to engaging with spiritual questing and religious struggle, particularly as students persisted to senior year. The data also verified that a student's pursuit of spiritual questing does not equate with increased religious practices or behaviors (A. Astin et al., 2011b; Lee, 2002b). Welch and Mellberg interpret that the outcomes associated with greater religious engagement and levels of spiritual internalization occur because of the intentionally designed environment of the Christian higher education institution.

Similarly, Ma (2003) investigated the Christian college experience to gain an understanding of student perceptions of their positive spiritual outcomes. The quantitative study included 17 institutions associated with the CCCU and four Lutheran institutions. She found that

a Christian institution has strong positive effects on spiritual outcomes. Students reported that nonacademic factors were more significantly meaningful in their spiritual development than academic factors. Of the nonacademic factors, engaging in spiritual practices were positively associated with development confirming other research (Kuh & Gonyea, 2005; Mayhew, 2004; Welch & Mellberg, 2008) that connect participation in religious and spiritual practices to growth in those constructs. Gender was another defining outcome of Ma's study demonstrating that females experienced more significant spiritual growth as well as greater growth in related nonacademic and academic learning outcomes. Her research supports other findings that females experience greater spiritual growth (A. Astin et al., 2011b; Kuh & Gonyea, 2005; Welch & Mellberg, 2008). Finally, Ma found notable low correlations with cultural diversity and community service that contradict other findings to those outcomes (A. Astin et al., 2011b).

Lee's (2002), Railsback's (1994, 2006), and Welch and Mellberg's (2008) research advanced knowledge on college student religious outcomes. Religious convictions can be strengthened during higher education no matter the level of religious service attendance or if religious practices increase or decrease. However, Lee's (2002) research focused on the overall concept of religious growth like many others (A. Astin et al., 2011b; Gonyea & Kuh, 2006; Lovik, 2011). And Railback's (1994, 2006) studies narrowly focused on evangelical students in efforts to measure change for a specific grouping of affiliated institutions. Welch and Mellberg (2008) limit their sample to a single institution and generalize all students in the survey as Christian because of the institution they attend. Although these data sets had the potential to investigate broader religiosity and spirituality as correlates to other learning outcomes they did not. Nor did the researchers partition data on Catholic student religious and spiritual growth leaving a knowledge gaps for others to fill.

Campus Environmental Influence on Students

Spiritual development has been a core component of holistic student development, although secular institutions do not necessarily tout it as a current learning outcome (Carpenter & Shipps, 1987; Cohen & Kisker, 2010; Marsden, 1994; "The student personnel point of view," 1949). Even some religious institutions lack a strong focus on student spiritual development opting for academic and vocational outcomes. Commenting on the current state of higher education, Astin (2004) said,

Even a cursory look at our educational system makes it clear that the relative amount of attention that higher education devotes to the exterior and interior aspects of our lives has gotten way out of balance. Thus, while we are justifiably proud of our 'outer' development in fields such as science, medicine, technology, and commerce, we have increasingly come to neglect our 'inner' development—the sphere of values and beliefs, emotional maturity, moral development, spirituality, and self-understanding. (p. 34)

Notwithstanding, there are religious institutions that maintain a steadfast commitment to the spiritual and religious growth of their students actively integrating that devotion into the institution's ethos through its mission, vision, values, curriculum, and co-curriculum (Firmin & Gilson, 2010; Glanzer et al., 2010; Glanzer et al., 2013). Irrespective of an institution's learning outcomes, students are questing for answers to spiritual and religious constructs and are experiencing growth in those areas during the college years (A. Astin et al., 2011b). Frequently, and for good reason, studies on spiritual and religious growth focus on affective development internalized by the individual. However, this creates a gap in knowledge regarding how the institutional environment affects the individual's progress (A. Astin et al., 2011b). Therefore, it is important for colleges and university to understand how to design their campus to meet holistic learning outcomes for students by understanding how environmental components contributes to spiritual and religious growth. A body of literature exists exhorting colleges and universities to study the effects of their environment (A. Astin, 1993; Kuh, Kinzie, Schuh, &

Whitt, 2010) and more specifically the effect on spiritual and religious development (A. Astin et al., 2011b; Chickering et al., 2005; Dalton & Crosby, 2010; Kuh & Gonyea, 2005; Lovik, 2011).

The institutional environment and its components are critical factors in learning with the ability to affect student development and learning. “Whether we want them to or not, or whether we understand them or not, educational environments do exert an impact on students” (Strange & Banning, 2001, p. 4). Lewin (1936) was an early psychologist who posited that behavior was a function of the relationship between the person and the environment attempting to conceptualize the concept in a mathematical equation in efforts to further validate this form of inquiry. Additionally, he asserted that it was the sum of an individual’s life situations across different events and environments that could provide insight into behaviors (1943). Levin’s research led to a new realm of knowledge that examined how an individual’s behavior is influenced by the relationship between the person and environment known as person-environment model. The distinction of person-environment models is that they do not attempt to explain student growth or development but rather to explain how the interactions between the person and environment explain behaviors (Pascarella & Terenzini, 2005).

Person-environment models “make no attempt to explain either the nature or specific processes of student development or growth” instead focusing on the how the external environment affects an individual’s internal development (Pascarella & Terenzini, 2005, p. 46). Research has demonstrated that different college environments have statistically significant differences on college student spiritual and religious development (Gonyea & Kuh, 2006; Kuh, 2000; Kuh & Gonyea, 2005, 2006; Schreiner & Kim, 2011; Stokes & Regnerus, 2010). Kuh (2000) found that institutional mission and values were indicative of how students reported gains in their values and character. Furthermore, “environments do matter in terms of values and

character development” as institutional environments promoting particular values limit the natural erosion that can occur when students are not challenged and supported (p. 9). Echoing those findings, J. Hill (2009) found significant differences in moral development by institutional type based on a student’s religious identification. His findings not only demonstrated that students attending religious institutions, that actively integrate their mission and values into the environment, have more significant growth compared to peers but the findings are particularly true for Catholic students attending non-Catholic Christian institutions. Kuh and Gonyea’s (2005) analysis of NSSE data revealed “the nature of the campus environment matters much more than institutional type to engaging in effective educational practice and desired college outcomes” and that “a faith-based mission and campus culture are major influences in how often students engage in religious and spirituality-enhancing and other activities during college” (p. iii). It is not only the integration of institutional mission into the environment, but the intentional focus on creating a supportive community where students feel safe, included, and actively engaged in their religious and spiritual exploration (Dalton, 2005).

Person-environment models encapsulate a variety of factors including physical surroundings, human populations, organizational purposes, and individual interpretations of personal interactions with the environment. Astin found value in exploring the effects of the college environment on students noting the overwhelming research on student inputs and outputs and the lack of empirical evidence on environmental factors (1970a, 1970b).

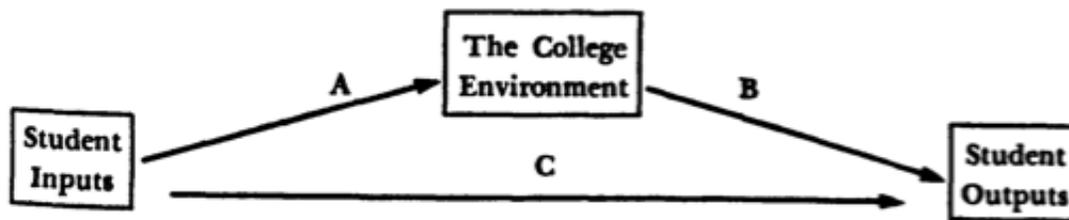


Figure 4. Astin's I-E-O Model (A. Astin, 1970a)

Inputs are the “raw materials” a student brings to college based on one’s life and demographic characteristics (A. Astin, 1970a, p. 25). The environment includes all formal and informal components including curriculum, faculty, peers, structures, and programs. By controlling for inputs, the environment can be analyzed to understand student outcomes (outputs) such as the “characteristics, knowledge, skills, attitudes, values, beliefs, and behaviors that exist after college” because outcomes are the purpose of higher education (Pascarella & Terenzini, 2005, p. 53). Astin utilized his model to study the environment and identify environmental traits that have significant effects on college student growth finding private institutions have strong effects in “satisfaction with faculty, general education requirements, quality of instruction, and the perception that the institution is very student-oriented” (1993, p. 321). Ultimately, Astin found peers and faculty have the greatest affects on student development as notable components of the environment. This model effectively demonstrates the ability to utilize it across a variety of student development models and types because it accentuates the relationship between the student and the environment.

Students experience the institutional environment through a complex combination of physical spaces, human interactions, organizational structures, and their own perceptions of their environment and experience. Strange and Banning (2001) distinguished four categories of campus environments that affect the student experience as the physical, human aggregate,

organizational, and constructed. These four types of environments either enhance or detract the student experience resulting in varying levels of a sense of safety and inclusion; participation and involvement; and community membership (Strange & Banning, 2001). Institutions have the ability to craft the environment in such a way as to maximize learning outcomes by manipulating the four types of environments (Kuh et al., 2010; Strange & Banning, 2001). Kuh et al.'s (2010) Documenting Effective Educational Practice (DEEP) project both argues for and demonstrates the importance of configuring an environment that industriously fashions environmental components to magnify the influence of programs, people, and policy in the student experience. Researchers have identified the importance of DEEP programs on student spiritual and religious growth (A. Astin et al., 2011b; Chickering et al., 2005; Kuh & Gonyea, 2005; Lindholm, Millora, Schwartz, & Spinosa, 2011). By gathering DEEP practices for student spiritual and religious growth, Lindholm et al. (2011) noted that “these include the impact of institutional culture, structure, and type as well as considerations related to institutional mission and physical space” thus supporting Strange and Banning’s four environments (p. 77).

The human component, such as peers and faculty, is a key element across the different types of environments with the ability to influence each type and having the greatest influence on the student experience (A. Astin, 1993). Tierney (2008) has discussed how people within an institution construct a unique culture within that environment driving other campus components. The social construction of campus cultures includes the environment, mission, socialization, information, strategy, and leadership (Tierney, 1988). Scholars have agreed that socialization and community membership are critical factors in spiritual and religious engagement and development (Ackerson, 2009; Capeheart-Meningall, 2005; Estanek, James, & Norton, 2006; Schreiner & Kim, 2011).

Designing the Environment for Spiritual and Religious Development

An institution has the greatest ability to design, shape, and influence environmental components emphasizing single or multiple outcomes, such as spirituality and religiosity. Researchers have noted differences in spirituality and religiosity based on institutional type, particularly between secular, non-sectarian, and sectarian institutions (Gonyea & Kuh, 2006; Kuh & Gonyea, 2005; Pu-Shih et al., 2006; Railsback, 2006). Students reporting positive spiritual and religious growth typically attend institutions with homogeneous student populations focused around religious denominations (Gonyea & Kuh, 2006; Kuh & Gonyea, 2005). The aforementioned studies present institutions where the formal and informal environmental structures and organizational features evince religious values, beliefs, and tenets.

Research on individual student spirituality and religiosity in higher education conventionally falls into two categories, large quantitative or small qualitative studies. Large quantitative data sets examine macro level changes in student cohorts and provide aggregate data on environmental influencers (Ackerson, 2009; A. Astin et al., 2011b; Davignon et al., 2013; Hartley, 2004b; Lee, 2002b; Paredes-Collins & Collins, 2011; Reilly, 2003). These studies provide generalized conclusions regarding overall levels of spiritual and religious development but often lack explanations of why students experience growth. The recurrent pattern in small qualitative studies is narrowly tailoring faith development of students who share the denominational beliefs of their religiously-based institution (Austin et al., 2012; Craft & Bryant, 2011; Moran, 2007; Overstreet, 2010; Powell et al., 2012) or exploring growth at secular institutions (Bryant, 2011; Lee, 2002a; Mayhew, 2004; Mueller, 2012; Poe, 2005). Although these studies provide a depth of the student experience, they often do not provide a breadth of

transferable empirical data that can be used outside of the specific context that requires students to share the specific religious beliefs and tenets of their college or university.

Less frequently, research on spirituality and religiosity collects empirical data on specific effects of institutional environment on student development. Hartley's research synthesis of 15 years of empirical studies, has asserted that studies lack either an "analysis of individual campus cultures" or "do not capture the diversity and complexity of environments within campus types" (2004a, p. 121). Similarly, Small and Bowman's research synthesis noted the growing area of research between students representing a myriad of denominations and religiously-affiliated institutions (2012). Their analysis highlighted the increasing number of quantitative studies demonstrating significant differences between categories of student religious groups, institutional types, and religious affiliation (Small & Bowman, 2012). Hartley (2004a) and Small and Bowman (2012) have illustrated research gaps studying the spiritual and religious development of students in religious groups who share similar, but uniquely different beliefs, in the context of a religiously-affiliated institution.

Strange and Banning's (2001) conceptual framework and higher education literature has demonstrated a relationship between student development and the campus environment. "Because of their potential to serve as mentoring environments, institutions of higher education can play a powerful role in the process of faith development among young adults" (Stamm, 2005, p. 64). The combination of campus environments creates the potential for spiritual and religious development, but how the environment is intentionally shaped results in desired outcomes (Kuh, 2000; Kuh & Gonyea, 2005). Community members interpret the institutional mission and construct the environment to reflect how the group understands the culture influencing every part of campus (Tierney, 1988, 2008). The campus community plays a

significant role in student spiritual development (Dalton, 2005) because when they feel safe and included, they will engage more, and become stronger members of the community (Strange & Banning, 2001). Kuh and Gonyea (2005) highlighted the importance of mission, indicating when institutions fully integrate it into all aspects of the environment significant gains are made in spiritual and religious development. The curricular environment can play an important role as class experiences push spiritual and religious reflections combined with faculty mentoring relationships (Diamond, 2005; Lindholm & Astin, 2008; Lund, 2010; Rine, 2012). Furthermore, the co-curricular environment amplifies spiritual and religious development through multiple programs, activities, and organizations engaging students (Cherry et al., 2003; Lindholm et al., 2011). All of these environmental components aid the spiritual and religious development of student by creating a sense of security that allow students to participate in activities and embrace community membership (Strange & Banning, 2001).

Non-Catholic Christian Higher Education

Research on student spiritual and religious development often focuses on the individual student revealing important information for developmental theories (A. Astin et al., 2011b; Hartley, 2004a; Mayrl & Oeur, 2009; Pascarella & Terenzini, 1991, 2005; Small & Bowman, 2012). Equally important, but often under researched, are studies focused on institutional religious affiliation or non-affiliations because those environments affect college student spiritual development, particularly as higher education broadens the distinct views on spirituality and religiosity (Bowman & Small, 2010; Bryant & Astin, 2008; Pu-Shih et al., 2006). Studies on institutional religious affiliation generally use quantitative methods to look at institutional climates as well as environmental and organizational factors such as faculty, staff, peers, and curricular and co-curricular activities. Research using qualitative methods examines similar

concepts, but more deeply investigates the effect of organizational components such as religious types, level of religious commitment, and how religion informs the environment. The inherent nature of Christian institutions and their commitment to college student spiritual and religious development leads to more research on those types of institutions compared to secular institutions. Although the research is dominated with studies investigating religious institutions, studies also examine differences between religious and secular institutions. Many important differences exist between the studies. Some of the research compares and contrasts religious and secular institutions (Bowman & Small, 2010; Bryant & Astin, 2008; Pu-Shih et al., 2006; Small & Bowman, 2012). Other research examines differences between different Christian institutions (Davignon et al., 2013; Gonyea & Kuh, 2006; Hartley, 2004b; Reilly, 2003). Whether comparing religious and secular or solely Christian institutions, it is evident that environmental and organizational characteristics affect college student spirituality and religiosity (Dalton et al., 2006; Gonyea & Kuh, 2006; Kuh & Gonyea, 2005; Lovik, 2011). Notable in the environmental and organizational characteristics is an institution's commitment to a distinctive Christian mission that promotes student spiritual and religious development (Ackerson, 2009; Boegel, 2012; Firmin & Gilson, 2010; Glanzer et al., 2010; Glanzer et al., 2013; Gray & Cidade, 2010; J. Hill, 2009; Mixon et al., 2004; Overstreet, 2010; Railsback, 2006; Schreiner & Kim, 2011; Small & Bowman, 2012; Swezey & Ross, 2012). Individual institutional characteristics make it difficult to generalize to a population level but reveal important factors that affect student spiritual and religious growth.

Religious and Secular Institutions Differences

Researchers have investigated the differences between religious and secular institutions in order to compare and contrast the effects these organizations have on student spirituality and religiosity (Bowman & Small, 2010; Bryant & Astin, 2008; Gonyea & Kuh, 2006; Lovik, 2011). Overwhelmingly, these studies demonstrate that a difference exists between religiously-affiliated institutions and secular institutions. Students who attend faith-based institutions have more substantial spiritual and religious growth compared to their peers at secular institutions (Bowman & Small, 2010; Gonyea & Kuh, 2006; Small & Bowman, 2012). However, Lee's (2002b) research demonstrated that institutional religious affiliation does not affect changes in students' religious beliefs. This is striking contradictory to other research on the topic. The Council of Independent Colleges (CIC) solicited the expertise of Gonyea and Kuh (2006) in order to better understand the relationships between spirituality at member institutions. Gonyea and Kuh's findings demonstrated faith-based institutions do have a greater positive effect on student spiritual and religious development because of the institutional environment. In their literature review and synthesis, Small and Bowman (2012) noted,

However, these patterns are rarely observed for non-Catholic Christian schools. Relative to secular schools, the differences between mainline Protestants and students from other religions are often diminished at other Christian schools; these include significant results for born-again Christian students for spiritual development, evangelical and non-affiliated students for religious commitment, Catholic students for religious skepticism, and double religious minority students for religious struggle. Given the substantial growth that occurs on average at these institutions, students from many religious back- grounds seem to benefit religiously and spiritually from attending non-Catholic Christian schools. (p. 71)

This analysis found that students attending Catholic and Protestant institutions experienced more spiritual and religious growth compared to private secular institution and significantly more than public institutions. Pu-Shih et al. (2006) noted a related difference in the moral and ethical development, concepts related to spirituality, of students at faith-based institutions compared to

peers at secular institutions. Attending a Christian institution does matter in the spiritual and religious development of college students.

The significant difference in student spiritual and religious growth at Christian institutions can be explained by the amount students engage in spiritual and religious activities. In 2005, Kuh and Gonyea explored the relationship between spirituality, liberal learning, and college student engagement finding students at faith-based institutions engage more frequently in spiritual practices. Railsback (2006) had similar findings, that students show higher levels of religious commitment and participation in religious activities at faith-based institutions compared to secular institutions. In an analysis of 3,680 students at 50 colleges and universities, Bryant et al. (2003) found that “attending a Protestant four-year college or selective institutions served to curb the trend toward declining religious involvement” affirming findings in other national studies on religion (p. 736). The frequent interactions with spiritual and religious practices are one reason that students attending Christian institutions experience more spiritual and religious growth.

Surprisingly, Bryant and Astin (2008) found that students who attend faith-based institutions “are more inclined to struggle spiritually than students attending public or private nonsectarian institutions” (p. 14). This was an unexpected finding for the researchers who initially hypothesized that students at Christian institutions would experience less spiritual struggle. However, the study also found that students who participate in more religious activities and practices demonstrated lower levels of spiritual struggle (Bryant & Astin, 2008). These findings support the previously mentioned studies that students attending Christian institutions experience more spiritual growth (Gonyea & Kuh, 2006; Small & Bowman, 2012) and participate more frequently in spiritual and religious activities (Kuh & Gonyea, 2005; Railsback,

2006). There is a significant difference for students who attend Christian institutions in how they encounter spirituality and religiosity. The institutional environmental components shape the student experience requiring them to engage with spirituality and religiosity in more frequent and meaningful ways.

Environmental and Organizational Factors

To understand how and why students develop more substantially at Christian institutions compared to their peers at secular institutions it is important to understand the physical, human characteristics, organizational, and constructed environmental surroundings that shape their daily interactions, experiences, and education. In their 2005 research, Kuh and Gonyea emphasized the importance of environmental characteristics even more so than institutional type in developing spiritual outcomes in students. They found that “commonly used variables in studies of student development and college impact such as institutional size and selectivity...are unrelated to frequency of involvement in religious and spiritual activities during college” (p. iii). Their 2006 study reinforced the same findings when looking at a smaller subset of private institutions from the same data set in 2005. Other researchers also support the importance of considering environmental factors because of unique institutional choices that shape student learning on campuses (Bryant & Astin, 2008; Bryant et al., 2003; Dalton et al., 2006; Pu-Shih et al., 2006).

Institutional mission. Institutional missions are a driving force for institutional environments and decision-making processes. Dalton et al. (2006) posited that an institution’s type and mission creates a significantly different environment to support spirituality. They found private faith-based institutions are committed to active engagement of religious seekers by providing curricular and co-curricular activities supporting faith development. Private non-

sectarian institutions typically approach spiritual development by providing “interfaith and inter-religious programs and services and interdenominational worship activities” (Dalton et al., 2006, p. 11). Public institutions focus on informational processes and allowing access to facilities for all religious or non-religious spiritual groups to meet.

Lovik’s (2011) study of the 2004 NSSE cohort of 7,172 students and 442 institutions in the United States revealed that institutional mission statements and the requirement of religious practices have a positive impact on first year student spiritual and religious growth. This supports Kuh and Gonyea’s findings that “a faith-based mission and campus culture are major influences on how often students engage in religious and spirituality-enhancing and other activities during college” (2005, p. iii). Faith-based institutions take a more intentional and systematic approach to integrating values and beliefs into their educational environment (Pu-Shih et al., 2006). Spiritual development is also positively effected when institutions provide support structures for students (Ackerson, 2009; Lovik, 2011). Bryant and Astin (2008) found that environmental factors such as an institutional religious affiliation and faculty support of spiritual and religious learning outcomes make a significant difference for students who are experiencing spiritual struggle.

Christian Institutional Differences

There is a marked difference in student spiritual and religious growth and commitment at Christian institutions. However, Christian colleges and universities are not strictly homogeneous but provide unique and different experiences for students at their individual institutions. Using NSSE data, Gonyea and Kuh (2006) determined there are differences between Christian institutions and a variance exists in the spiritual and religious growth of students at different institutions. They believe that it is important to look more specifically at the individual

institutional environments and mission statements. Reilly (2003) used data from the Cooperative Institutional Research Program (CIRP) Freshmen Survey (TFS) to compare students attending Catholic and non-Catholic Christian institutions and discovered differences in religious commitment between these two groups. Using longitudinal data, J. Hill's (2009) study to measure the impact of moral and ethical development included over 7,000 respondents and 300 religious higher education institutions. One of Hill's findings was that evangelical students at Catholic institutions decreased their religious participation while Catholic students at conservative Protestant increased their engagement. Hartley (2004b) had similar findings in spiritual growth and participation in religious practices between students of various denominational backgrounds at 12 Methodist institutions and between the Methodist group and other non-Catholic Christian institutions. Ackerson's (2009) study of 67 Catholic institutions in the Consortium of Catholic Colleges and Universities found that significant differences exist between types of Catholic institutions. Although Christian institutions have similarities, their idiosyncratic differences draw students to their campuses.

Distinctiveness of Christian mission. Christian institutions search for a variety of ways to etch out a niche within higher education and offer a distinct education different from other private and public institutions. Globally, Christian higher education continues to grow, particularly outside of the United States, with Catholic institutions growing at the fastest rates followed by Protestant institutions that are linked to their sponsoring denomination (Glanzer et al., 2010). Religious mission statements guide how these institutions form their educational environment and experience resulting in a significant difference in student spiritual and religious development. Firmin and Gilson (2010) conducted a document analysis of institutional mission statements for 107 institutions associated with the CCCU. Their analysis uncovered that these

institutions first seek to demonstrate their Christian commitment, followed by the type of educated student they desired to develop, and finally the importance of academics. J. Hill's (2009) investigation had consistent findings with Firmin and Gilson's (2010) work, suggesting the Catholic and mainline Protestant institutions were less successful at incorporating a shared moral order compared to conservative Protestant colleges. Glazner et al.'s (2013) study of CCCU institutions found that these institutions were able to maintain their distinct Christian missions through governance, financial appropriations, church denominations, and employment policies. The significant majority (87%) of college governance is directly tied to church bodies that also provide financial support (74%). Hiring policies are substantially influenced by church affiliation for college presidents (73%) and faculty (59%) (Glanzer et al., 2013). However, these institutions still supported diverse ways of thinking and co-curricular activities not exclusive to denominational beliefs systems.

Academics and faculty. Academics are the central component and function of higher education institutions. However, Firmin and Gilson (2010) noted that academics only took third priority in their analysis of CCCU institutional mission statements. A historic concern for Christian higher education has been that institutional secularization marginalizes or eliminates the commitment to Christian faith integration in order to advance academic reputation (Mixon et al., 2004). Mixon et al.'s (2004) analysis of the U.S. News and World Report rankings of private institutions revealed that Christian institutions were ranked alongside other nationally prestigious institutions and considered to have strong academic reputations. Swezey and Ross (2012) conducted a qualitative survey of 18 senior faculty and administrators at a Christian institution to determine views on if Christian institutions could maintain a Christian commitment and increase its academic reputation. The researchers found that faculty fell within one of three categories:

first, no conflict between the two issues; second, that a conflict exists but the institution could maintain a distinctive Christian mission; and finally that the Christian institution could not maintain a unique Christian mission and would succumb to secularization if it pursued a high academic reputation. Rine et al.'s (2013) research on CCCU faculty surveyed over 1,550 individuals at 37 denominationally affiliated evangelical Christian colleges. They found that faculty at these institutions had a strong appreciation for their institution's sponsoring denomination and could see the denominational spirit carried out through all aspects of the institution by administrators. These faculty reports support the significantly different environment of Christian institutions that result in increased student spiritual and religious growth (Dalton et al., 2006; Gonyea & Kuh, 2006; Hartley, 2004a; Kuh & Gonyea, 2005; Small & Bowman, 2012).

Students' institutional decision. Christian institutions draw a particular type of student to their campuses. Glanzer et al. (2013) noted that students attending CCCU institutions favored institutional Christian commitment over denominational affiliation when making a final college choice as denominational student support trends on a downward slope. Supporting the same findings, Hartley (2004b) noted in his study that 32.8% of students at 12 Methodist colleges and 29.2% of students at non-Catholic Christian institutions placed high importance on the religious affiliation of their institution. However, HERI researchers noted the changes in student demographics for Catholic and other religious colleges with student entering the institution who do not identify with any religion has risen 4.3% and 8.1% respectively in the last ten years (Eagan et al., 2014).

Although students emphasized the importance of institutional Christian commitment over denominational affiliation, Glanzer et al.'s (2013) study also found that students' values and

beliefs were typically similar to the institutional denominational beliefs. Gray and Cidade's (2010) study supports similar findings for Catholic students using the longitudinal data from the Higher Education Research Institute's (HERI) College Student Beliefs and Values (CSBV) survey. The data represented 34 Catholic colleges and universities and 3,352 students who identified as Catholic. The researchers found that Catholic students attending Catholic institutions held beliefs that aligned more directly with the Catholic Church than peers attending other institutions. Interestingly, Overstreet's (2010) qualitative study on 20 Catholic students at a Catholic university found that students see their individual spirituality as set apart from the religious identity of their institution. These studies demonstrate the changing trends of student institutional choices based on spiritual engagement, Christian commitment, and religious affiliation. Students desire to have an institutional commitment and environment that engages their spiritual and religious growth but it does not have to be connected to any one denomination.

Religious participation. Research demonstrates that participation in religious activities and practices decline during the college years for traditionally aged college students (A. Astin, 1993; A. Astin et al., 2011b; Gonyea & Kuh, 2006; Hartley, 2004a; Pascarella & Terenzini, 1991, 2005). However, students attending Evangelical institutions report the highest levels of attending religious services (90%) while students at Catholic institutions report only (49%) (A. Astin et al., 2011b). The researchers attributed this small decline specifically to the effects of peer groups on students. The most extreme changes during the college experience occur at evangelical institutions. Between their freshmen and junior year students at evangelical institutions report overall changes from 7 to 17 percent in their religious struggle (A. Astin et al., 2011b). Every item used to gauge this measure changes "in the direction of greater struggle, again indicating that the college experience may create more religious struggle for students

attending Evangelical colleges” (2011b, p. 104). This data is representative of other research indicating the strong influence of peers on the student experience (A. Astin, 1993; Pascarella & Terenzini, 1991, 2005). It is important to gain a greater understanding of how the environment and organization affect the spirituality and religiosity of students. Additionally, it would be interesting to exam the environmental effect on students who do not closely align with the mainstream institutional beliefs or feel as close to the majority homogenous group. Catholic students would fall within the spectrum of feeling part of the majority but remaining on the margins due to slight differences in their religious beliefs and practices.

Conclusion

This chapter reviewed and synthesized empirical literature on spirituality, religiosity, college student spiritual and religious development, and how the institutional environment affects student growth. Spirituality and religiosity have been intertwined in American high education since its inception. Early founders of both private and public institutions found value in integrating spirituality and religiosity in to their campus environments through the physical design; selection of students, faculty, and staff; curriculum choices; and governing policies (Carpenter & Shipps, 1987; Marsden, 1994). These historic colleges and universities primarily concentrated spiritual and religious development around a Christian denomination in order to proliferate a specific belief system lending to homogeneous student populations. Over time, American higher education student population demographics changed resulting in a more diversified body embodying wider religious and spiritual beliefs. Today’s college students’ religious and spiritual beliefs provide an accurate picture of the complex interplay occurring between spirituality and religiosity (Chickering et al., 2005; Dalton & Crosby, 2010; Kuh & Gonyea, 2005). Spiritual and religious growth can occur individually or concurrently and benefit

from an environment constructed to actively engage students in these constructs (A. Astin et al., 2011b; Kuh & Gonyea, 2006; Teasdale, 1999).

Higher education researchers have documented and analyzed spiritual growth and development in college students (A. Astin et al., 2011b; Dalton et al., 2006; Kuh & Gonyea, 2006; Lee, 2002b; Railsback, 1994, 2006). The quantitative studies provide large-scale analysis used to generalize to entire populations while qualitative studies give a greater depth for specific individuals or sites but lack the ability to generalize. The few researchers who have studied the affects of the institutional environment on student spiritual and religious growth have utilized quantitative methods and call for additional qualitative studies to support their findings (Ackerson, 2009; A. Astin et al., 2011b; Gonyea & Kuh, 2006; Lovik, 2011; Railsback, 2006; Schreiner & Kim, 2011). Additionally, a knowledge gap exists for Catholic student spiritual and religious development within the context of a non-Catholic Christian institution. This inquiry seeks to add to the body of literature on the institutional environmental effects of a non-Catholic Christian institution on the spiritual and religious development of Catholic students through a qualitative case study approach.

In the next chapter, I will outline my methodological approach to this research inquiry. My methodological approach has been shaped by the literature review and synthesis. Having been informed by previous empirical studies, I believe a qualitative case study approach will provide new information that will fill gaps in the knowledge regarding Catholic student spiritual and religious development within the context of a non-Catholic Christian institution.

CHAPTER III: METHODOLOGY

This qualitative case study explored the Catholic student spiritual and religious experience at a non-Catholic Christian, four-year, liberal arts institution. The motivation for this case study was to assemble Catholic student experiences regarding how the institutional environment effects their spiritual and religious development. Quantitative research has demonstrated that institutional environmental and organizational features influence student spiritual and religious development (Ackerson, 2009; A. Astin et al., 2011b; Gonyea & Kuh, 2006; Kuh & Gonyea, 2005, 2006; Lovik, 2011). These same studies call for additional qualitative research to further reveal environmental effects on student spiritual and religious growth so that practitioners might design and shape the environment to maximize development of these constructs. The students' experiences expressed through perceptions, thoughts, and reflections informed how the non-Catholic Christian institutional environment at Private Christian university (PCU) shaped their spiritual and religious development.

I conducted this study utilizing a pragmatic paradigm by gathering student accounts and identifying environmental features that effect spiritual and religious growth. Quantitative studies (Ackerson, 2009; A. Astin et al., 2011b; Gonyea & Kuh, 2006; Kuh & Gonyea, 2005, 2006; Lovik, 2011) provided information indicating spiritual and religious development are influenced the institutional environmental. However, qualitative methodology allowed the students' lived experiences to distinguish the environmental factors that most affect their growth and development and their perceptions and reflections on why those factors mattered to them

(Creswell, 2007). Through this approach, student interviews portrayed evidence on what mattered in their development and then were supplemented by observations and document analysis to provide a thick and rich description of the subject matter (Merriam, 2009).

This qualitative case study sought to develop new knowledge about the Catholic student spiritual and religious experience at a non-Catholic Christian institution to better understand the effects of the institutional environment. In Chapter II, I explored the research on spiritual and religious development, the effects of campus ecology on student development, and the distinctiveness of Christian higher education colleges and universities. In this chapter, I examined literature on my chosen methodology as I sought to answer the research questions I established in Chapter I. The questions for this case study including the following:

1. Why do Catholic students choose to attend a non-Catholic, Christian college/university;
2. What are the experiences of Catholic students at a non-Catholic, Christian college/university;
3. How is the environment of a non-Catholic, Christian college/university on spirituality experienced by Catholic students; and
4. How is the environment of a non-Catholic, Christian college/university on religiosity experienced by Catholic students?

Since the institutional environment and organizational features influence Catholic student spiritual and religious development, examining the experiences of a non-Catholic Christian university on that development can provide a perspicacious view of it. Therefore, for this case study, I researched the Catholic student experience at a non-Catholic Christian institution to answer these questions.

Research Design

The framework for this case study utilized an interpretive pragmatic approach to identify environmental features that influence Catholic student spiritual and religious development. Merriam (2009) explained interpretative inquiry “assumes that reality is socially constructed, that is, there is no single observable reality. Rather, there are multiple realities, or interpretations, of a single event” (p. 8) and is used by researchers to “describe, understand, and interpret research” (p. 11). The interpretative approach drew on unique student experiences and perceptions to inform the study recognizing each individual view and the institutional environment in distinct ways. Although positivists would argue components of the institutional environment and organizational features exist at PCU and are measurable (Merriam, 2009), I believed the manner in which individuals experience those components are subjective varying by individual (Creswell, 2007; Leavy, 2014; Merriam, 2009). This technique allowed me to engage with the unique realities experienced by Catholic students at PCU and build an interpretation of the role the institutional environment and organizational features played in their spiritual and religious development. I utilized this approach because it allows me to investigate student “views rather than narrow the meaning into a few categories or ideas” allowing their subjective realities to inform which environmental features influenced them the most (Creswell, 2007, p. 24).

Pragmatism aligns well with the interpretative approach by sharing similar tenets and assumptions leaving it open to the development of knowledge and truth. The paradigm acknowledges that “Truth is what works at the time” allowing individuals at different points in time and the environment to construct their own realities (Creswell, 2007, p. 28). Pragmatism aligns well with an interpretative approach because it acknowledges the existence of multiple contexts, such as historical, political, and social, that affect the research as well as chronological

influences of the study (Creswell, 2007). Integrating a pragmatic paradigm in the study as this focuses the research on the “how” and “what” using the research outcomes to provide practical implications (Creswell, 2007; Donmoyer, 2012). A pragmatic approach fit well with the case study methodology as the researcher was “free to choose the method, techniques, and procedures of research that best meet their needs and purposes” (Creswell, 2007, p. 28).

The case study methodology provided several advantages for this inquiry. First, case studies bound the research in concrete terms (Creswell, 2007; Leavy, 2014; Merriam, 2009; Simons, 2014). Simons (2014) distinguished case study by “its singularity and the concept and boundary of the case” (p. 457). This was of particular importance to the methodological choice because the constructs of spirituality and religiosity were abstract with numerous definitions, but a case study created a more concrete, contextual, and grounded picture for the reader (Merriam, 2009). I believed this research required the methodology of a case study because of the uniqueness of the bounded system of PCU’s environment and its effects on Catholic student spiritual and religious growth. Second, case studies “engage people with the experience of the case or the provide a rich portrayal of an event, project, or program” (p. 458). Case studies require thick and rich descriptions of the environment drawing the readers into the complexities and characteristics in order to fully understand the findings and their implications. The thick and rich descriptions provided in a case study support the nature of qualitative and interpretive approaches dictating such details in the research so that the reader is able to gain an understanding of the phenomenon (Creswell, 2007; Leavy, 2014; Merriam, 2009). As this research examined the institutional environment, a case study approach provided a method calling attention to the features and components that will assist the reader in analyzing and interpreting the results, especially for the reader to determine if the case study is applicable in

their context (Merriam, 2009). Finally, the case study approach is beneficial to applied fields such as higher education. Merriam (2009) noted that “an applied field’s processes, problems, and programs can be examined to bring about understanding that in turn can affect and perhaps even improve practice” (p. 51). A primary function of assessment and research in student affairs is to provide a mechanism that evaluates the effectiveness of student holistic and intrinsic growth in order to inform practice (Schuh, 2009). The intent of this study was to provide information for higher education practitioners to utilize in designing their campuses to be more conducive for the spiritual and religious growth of Catholic students, especially at non-Catholic Christian institutions.

Researcher Positionality

Qualitative research utilizes the researcher as the primary data collection tool, interpreter, and analyst; therefore, it is important for the researcher to bracket their position within the study in order to maintain objectivity for the reader (Creswell, 2007; Merriam, 2009). My goal was to produce objective and transparent empirical research that was transferable for readers. Consequently, it was important for me to provide insight into my personal history and views on spirituality and religiosity.

I am a Protestant Christian and maintain a strong commitment to my personal faith. My father is a pastor in the Christian Reformed Church and I grew up actively involved in church activities. My father and mother actively encouraged my personal religious and spiritual development and at a young age I made profession of faith in the Christian Reformed Church. I actively participated in youth group activities at my own church as well as my friend’s church that were of different Protestant denominations. I chose to attend Calvin College for my undergraduate education because it was associated with my denomination. The college did not

require students to be of any particular faith background resulting in a diversely religious student body that consisted mainly of individuals identifying with Protestant Christianity but other religions were respected on-campus as well. The institution did require faculty and staff to be Christian and attend a Christian Reformed Church and actively promoted and integrated a Christian worldview into the curricular and co-curricular environments. For my master's program, I chose to continue my Christian higher education experience but at an unaffiliated Christian university, Azusa Pacific University. The university is an inter-denominational, evangelical institution with historic Quaker and Methodist roots. I often characterize my undergraduate experience as one focused on thinking about religion and spirituality while the campus environment of my master's program leaned towards feeling, or in other words, the head versus the heart. I believe each of these unique experiences provided a greater depth and breadth of my personal understanding of religious commitment and spiritual growth.

My background and personal religious and spiritual commitments have led me to pursue a professional career in Christian higher education. In my ten years as a professional, I worked at two different Christian institutions, both unassociated with any denominations. It was important for me to be in an environment where spirituality and religiosity were actively encouraged and integrated into the environment. However, each university had very different methods of integration, commitment, and evidencing their Christian character. One institution chose to have a high level of integration promoting the Christian mission through institutional statements including the mission, vision, and doctrinal or positional statements regarding social or cultural beliefs; required undergraduate student participation in religious services; and had faculty and staff who more consciously attempted to integrate faith and learning. The other institution was nonetheless committed to the Christian faith but chose to integrate and engage it

at a lesser level compared to the other. This institution spoke about a Christian mission integrating it into the mission and vision statements; had optional religious services; did not make doctrinal or positional statements regarding social or cultural beliefs; and although faculty and staff had to indicate they attended church when hired, they had less of a cultural expectation to integrate faith and learning. From my knowledge and studies of institutions identifying as Christian, I believed these to be an accurate, but not limitless, examples of the breadth and spectrum of how Christianity is approach, integrated, and practiced. On one end of the spectrum, institutions require high levels of Christian integration including how the physical environment is created to enhance spiritual and religious activities; designing the aggregate environment by vetting all constitutions through their signed commitment and adherence to denominational beliefs and tenets; creating policies, systems, and operations to align with espoused beliefs; and enforcing beliefs through cultural indoctrination and strong socially constructed pressures. On the other end of the spectrum, I believed institutions exist in which there may be a historical connection or legacy of Christianity but the current environmental components make it difficult for an outsider to the organization to identify where or how the Christian integration occurs within any facet of the environment.

This view of Christian higher education and my appreciation for person-environment theories led me to believe that environments can be intentionally designed and shaped to achieve specific learning objectives related to spirituality and religiosity. Administrators and faculty could utilize the physical, aggregate, organizational, and constructed environments to encourage or discourage student engagement in activities, events, and practices that would influence their spirituality and religiosity. I have worked in two different institutions where the environmental components appeared to affect and influence student behaviors, and I was familiar with many

other institutions where the environment guided the student experience towards desired learning outcomes. At the same time, I acknowledged the role of the student in their interpretation of their experience and perceptions on how administrators and faculty design the environment and desire to gain a better understanding of what that means for Catholic students who attend a non-Catholic Christian institution.

Private Christian University

Private Christian University is a Christian, liberal arts, residential institution located in the southern part of the U.S. The comprehensive institution served undergraduate, graduate, and adult populations. The metropolitan location provided students with access to a large amount of spiritual and religious resources off-campus including a substantial marketplace of Christian denominational and non-denominational churches that vary in size, location, demographic make-up, and religious viewpoints.

History and Christian Legacy

Since its inception, the institution maintained a committedly Christian ethos. Originally, the Christian institution was a women's college and seminary preparing individuals for Christian service. In the mid-1900s, the institution became financially unstable and gained the support of a Baptist association. The relationship between the institution and the Baptist association was stable for approximately 50 years before it formally ended so that the institution could better epitomize the denominational diversity represented in the faculty, staff, and student body. After the separation from the Baptist association, the university increased its integration and evidence of Christian beliefs and practices. The institution declared its Christian environment and ethos while remaining open to students of all faith backgrounds by describing itself as a multi-denominational Christian community.

Christian Distinctions

The university actively advanced its Christian character by actively designing the institutional environment to promote Christian spiritual and religious growth. Several marked environmental features demonstrated the integration of Christianity throughout the university.

Institutional statements. The institutional vision, mission, and values statements diligently incorporated Christianity. The vision statement positioned the institution to strive towards evidencing its Christian character as the university moved forward into the future ensuring the duty to its religious beliefs. The mission statement pledged to create an educational environment that nurtured Christian spiritual and religious growth in preparation for Christian service after graduation. Additionally, institutional commentary on the mission unapologetically declared the Christian position that is to be held by faculty, staff, and administrators. The value statements were positioned within a Christian worldview indicating their importance in Christian holistic student development and education.

Faculty, staff, and administrators. The recruitment and selection process for faculty, staff, and administrators required individuals to espouse Christian beliefs and attended a church. Faculty, staff, and administrators must have attended a Christian church and acknowledged Jesus Christ as the ultimate authority and model. The institution noted this approach promoted the ecumenical Christian nature of the community promoting a diverse representation of Christian denominations resulting in a marketplace of Christian beliefs and values. Faculty, staff, and administrators were expected to act in a manner representative of Christian beliefs but did not have any formal requirements, other than church attendance, to maintain either in their professional or personal lives. Some faculty, staff, and administrators energetically promoted their Christianity in the professional setting by integrating a Christian worldview into a majority

of conversations. However, others tempered how they approached faith integration in respect of students who were not believers.

Curricular environment. Overall, the undergraduate curriculum was approached from a Christian worldview providing a framework for educational conversations. As aforementioned, faculty chose the level of Christian worldview integration for individual classes which ranged from actively leading discussions throughout the entire semester to the simple acknowledgement that faith played a role in how one viewed the world. A remnant of the institution's historic curriculum and its Baptist roots was the general education requirement of two religion courses. These courses were solely from a Christian worldview and study the Bible was an authoritative religious book. Students were able, and encouraged, to chose other general education and discipline specific classes that intentionally integrated a Christian worldview within the curriculum.

Co-curricular environment. The co-curricular environment complimented the institutional Christian ethos and curricular environment by engaging students in spirituality and religiosity outside of the classroom. The university had a "Ministry Office," that within the organizational structure was a stand-alone division, implementing a variety of programs and events including three weekly chapel services, special speaking events, and spiritual theme weeks. The Ministry Office also oversaw spiritual student leaders, who resided in the residence halls, and acted as advisors for Christian denominational student organizations. The Division of Student Affairs integrated Christian spiritual growth into all of its programs. All divisional student leaders were trained through a Christian worldview and instructed on how to encourage spiritual development, although they did not need to be Christian to hold leadership positions.

The institution only supported and recognized Christian faith groups and events. However, other religious groups did informally organize.

Undergraduate student population. The university maintained a Christian commitment actively promoting its character in admissions and marketing materials. However, students did not need to be Christian and the undergraduate student population consisted of Christians as well as a variety of other faith traditions and non-belief positions. The majority of students identified with Christianity but there were also minority religious populations on campus including Muslim, Buddhist, Hindu, and Agnostics.

Catholicism on campus. As the undergraduate enrollment at the institution increased so to the population of Catholic students has grown and even at a greater rate. Additionally, the number of Catholic faculty members had also increased. As the population of Catholic students increased the institution added new programs to support their spiritual and religious development. The Catholic student faith organization met weekly. The institution secured dedicated time in the chapel specifically for Catholic students to participate in religious rituals. Major university events also shifted programming in consideration of unique Catholic practices. For instance, an evening mass was added to orientation programming so that students and parents could meet their religious commitments and still be able to fully participate in orientation programs. Therefore, as the Catholic population increased the institution made intentional efforts to cultivate the spiritual and religious development of those students.

Population

Catholic students were interviewed in this case study during the spring of 2015. Catholic students were defined as individuals who identified as Roman Catholic before enrolling at PCU. As this case study examined how the institutional environment affects Catholic student spiritual

and religious development, it is important to interview students who were in the environment for a substantial amount of time. Therefore, Catholic students who are juniors and seniors were solicited to participate in the study. Administrators, faculty, and staff have the ability to intentionally design and transform the institutional environment to promote the individual development of different student populations (Strange & Banning, 2001). Administrators, faculty, and staff who influenced spiritual and religious learning outcomes for Catholic students played an important role in understanding how the institution designs the environment to meet those outcomes.

Table 1

Timeline for the Study

Method	Target population	Frequency	Total number	Timeline
Individual interviews	Catholic students	1x	16 students	March – April 2015
Individual interviews	Administrators, faculty, staff	1x	6 individuals	March – April 2015
Observations	Catholic student organization, Catholic on-campus Mass	4x	Events	March – April 2015
Document analysis	Institutional documents, institutional website			March – April 2015

Table 2

Catholic Students

Catholic Student	Academic Standing	Number of Years at PCU
Aaron	Junior	3
Ada	Senior	4
Charity	Junior	3
Daria	Junior	3
Edena	Junior	3
Gabriella	Senior	4
Balin	Senior	4
Daniel	Junior	3
Kiara	Junior	3
Fabian	Senior	4
Carlo	Senior	4
Basil	Junior	3
Leontius	Junior	3
Rizzerio	Junior	3
Rosa	Junior	3
Sabina	Junior	3

Table 3

Administrators, Faculty, and Staff

Catholic Student	Institutional Role	Number of Years at PCU
Tabitha	Administrator	3
Ignatius	Administrator	7
Pambo	Faculty	15
Victor	Faculty	22
Jacques	Staff	10
Hilda	Staff	12

Methods

Qualitative inquiry places the researcher in the center of the process as the primary instrument for data collection and the conduit to analyze data (Creswell, 2007; Merriam, 2009).

This position within the process allows the researcher to intimately know the data from all vantage points. Utilizing a case study as the methodology calls for a variety of data collection methods and can employ “any and all methods of data gathering” (Merriam, 2009, p. 42).

Literature identifies interviews, observation, and document analysis as the primary forms of data collection for case studies (Creswell, 2007, 2012; Merriam, 2009; Simons, 2014; Yin, 2014).

Simons (2014) noted that for case study research “critical incidents, focus groups, cameos, vignettes, diaries/journals, and photographs” can provide supporting evidence to the primary three forms of data collection (p. 461). However, other individuals (Creswell, 2007, 2012;

Merriam, 2009; Yin, 2014) place a greater emphasis on the primary forms of data collection. For the purpose of this study, I utilized the three primary forms of data collection as they provided the greatest insight into the institutional environment.

Individual Interviews

Interviews were a key data collection method for case studies. Interviews allowed the interviewees to describe openly their experiences in order for the researcher to best understand their unique perspectives (Merriam, 2009). “Interviewing is necessary when we cannot observe behavior, feelings, or how people interpret the world around them” (p. 88). As the case study examined the entire breadth of institutional environment, interviewing was a critical component of data collection because students cannot be observed in all settings. Experts’ common suggestion for case study research is to use a semi-structured, open-ended interview protocol in order for the individual to explore his or her experiences and interactions around a phenomenon

(Creswell, 2007, 2012; Merriam, 2009; Simons, 2014; Yin, 2014). Creswell (2012) agreed that one-on-one interviewing is an excellent tool for interviewees who are willing and comfortable sharing their stories with the researcher. Simons (2014) emphasized the strength of a semi-structured interviewing is the ability for the researcher to develop a partnership with the subject by encouraging the exploration of their stories and experience in a conversational manner.

As the primary instrument in the data collection process, the researcher designed the interview protocol and questions (see Appendix A). The interview protocol was semi-structured containing open-ended questions that aligned with the categories provided by Strange and Banning's conceptual framework. The researcher was employed at PCU for five years and actively engaged students in Christian spiritual and religious development. As a consistent part of the student leadership selection, the researcher has conducted hundreds of open-ended interviews about student spirituality and evaluated essay responses regarding students' view of the institution's Christian character. For this case study, the researcher conducted individual, face-to-face interviews with participants. These interviews were audio recorded using a MP3 recording device and the researcher took notes during the conversation.

Interview data saturation. Qualitative research requires an indication that the research process attains a point at which continuing the interview process reveals little or no new information that has not already been identified and coded (Creswell, 2007; Merriam, 2009). "In studies that use semi-structured interviews...sample size is often justified on the basis of interviewing participants until 'data saturation' is reached. However, there is no agreed method of establishing when data saturation has been reached..." (Francis et al., 2010, pp. 1229-1230). Francis et al. (2010) suggested principles for data saturation including initial criterion determining the number of desired interviews to be analyzed followed by a secondary criterion

for additional interviews to determine if new themes emerge. Additionally, it is necessary for “the data saturation methods and findings would be reported so that readers can evaluate the evidence” (Francis et al., 2010, p. 1234).

This case study set the initial interview criteria as 15 interviews with students and two interviews each with faculty, staff, and administrators. As these interviews were conducted, if new themes continued to emerge, the researcher would extend interviews for students by two. After two additional interviews if no new data or themes emerged, the researcher defined that as data saturation. If new themes did emerge from the two interviews, the researcher would continue conducting interviews with students at the interval of two until no new themes emerge. The researcher also provided a description of the data saturation process as well as trustworthiness architecture so that the reader can determine the relevance to their unique environment.

Direct Observations

Case studies take place within a real life context that is observable. Observations allow for the researcher a first-hand account and witness of the phenomenon in its natural setting (Creswell, 2012; Merriam, 2009). Observations include watching “physical setting, participants, activities, interactions, conversations, and your own behaviors during the observation” (Creswell, 2007, p. 166). The observation process places the researcher in the midst of the phenomenon. The role of the observer is commonly categorized along a spectrum of participation ranging from complete participant, participant as observer, nonparticipant/observer as participant, and complete observer (Creswell, 2007; Merriam, 2009). Observations are also important when researching different cultures in order to better understand language, norms, and values of the group (Simons, 2014).

The institutional environment had two prime opportunities for the researcher to observe the Catholic culture and interactions of Catholic students. This is important because the researcher was not Catholic and had limited knowledge regarding Catholicism. The researcher observed four meetings of the Catholic student organization. This provided insight into how students interacted with their peers around the topic of spirituality and religiosity. Additionally, the researcher observed four on campus Mass services. Catholic Mass is the formal religious gathering to participate in sacred rituals.

The researcher utilized a participant as observer approach for observations. The participant as observer does promote involvement in activities over the role of researcher and data collection (Creswell, 2007; Merriam, 2009). However, this was the preferred approach since all observed activities included student participants from interviews and helped the researcher maintain an engaged relationship with them through the process. Although the participant as observer role challenged the ability to take notes, the researcher compiled descriptive and reflective field notes during and after the activities. As a participant observer the researcher maintained an awareness of the appropriateness of writing notes during the activity in order to not disrupt it (Creswell, 2012). Descriptive field notes recorded interactions between participants, environmental factors (physical setting, movement of participants, chronology of events), diagram of the setting, role of participants in the setting, as well as other details (Merriam, 2009). Reflective field notes recorded the researcher's immediate personal thoughts about the activities including "notes about your experience, hunches, and learnings" immediately after the activity was observed (Creswell, 2007, p. 167). These observations added a first hand account of a portion of the institutional environmental factors allowing for a more "holistic interpretation" for the case study (Merriam, 2009, p. 136).

During the process the researcher made note of several observable data points. First, student attendance patterns were distinguished first-time and repeat participants. Second, the researcher maintained an awareness of how students participant in activities differentiating individuals by their involvement or lack of involvement in discussions, sing, prayers, and other sacred activities. Finally, the researcher noted and interpreted how individuals interact with the group and their perceived relationships with other students, priest, faculty, and staff who were involved in the student organization meeting or mass service. Other field notes documented general observations, environmental components, and researcher interpretations and perceptions of the events.

Document Analysis

Documents are a wide range of materials including correspondence, personal reflections, agendas, announcements, internal records, historic accounts, news reports and much more (Merriam, 2009; Yin, 2014). Simons remarked that document analysis “is useful for establishing what historical antecedents might exist to provide a springboard for contemporaneous data gathering. In most cases, existing documents are also extremely pertinent for understanding the policy context” (2014, p. 463). Merriam (2009) also agreed noting, “in some ways documents are like observations give us a snapshot into what the author thinks is important” (p. 142). These materials assist the researcher in developing a robust description for the case study by supporting interviews and observations as well as filling in gaps (Merriam, 2009; Simons, 2014; Yin, 2014). Documents also require careful collection and analysis so that the researcher discerns the materials position and if any bias exists (Merriam, 2009; Yin, 2014).

The researcher collected documents that assisted in the interpretation of the institutional environment on Catholic student spiritual and religious growth. These included information

from the institutional website; social media websites; requested documents from administrators, faculty, and staff regarding the subject matter; student organization documents; and relevant artifacts. The researcher utilized document analysis to better understand if and how university faculty, staff, and administrators responded to the spiritual and religious development of Catholic students by any adaptations made to the campus environment. These documents provided insight into what features of the campus environment components were strategically targeted for change and the decision-making processes of these participants. Additionally, the researcher investigated documents related to student interactions and communications such as social media. These forums provided insight and reflections on how students viewed the campus environment, how they were communicating with each other, and which environmental components were most relevant to them.

Data Storage

Organization and data storage is an important step in qualitative case study research (Creswell, 2007; Yin, 2014). Yin stated, “with case study research, the distinction between a separate database and the case study report has only slowly become an everyday but not yet universal practice” (2014, p. 123). Striving towards best practice, the researcher maintained a separate database to organize and preserve data throughout the study. All data (interview audio recordings, researcher notes, documents, and observations) was stored and preserved digitally on the researcher’s laptop and linked to an encrypted cloud backup storage system. Additionally, the files were backed up regularly on a storage device that was kept in a safe box. All digital files were password protected and only the researcher had access to the password.

Sample

Literature notes that qualitative research most often uses purposeful sampling to identify participants to investigate (Creswell, 2007; Merriam, 2009; Yin, 2014). Merriam observed, “purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned” (2009, p. 77). According to Yin (2014), case study sampling should utilize either a one-phase approach where less than a dozen participants are identified or a two-phase approach where many possible participants are identified from archival records and then are narrowed for potential interviewing. This is similar to the maximum variation approach used in qualitative research to ensure a wide variety and view of the phenomenon exists within the sample (Creswell, 2007; Merriam, 2009). Finally, a common sampling approach in qualitative research is the snowball, chain, or network sampling (Merriam, 2009). This method utilizes the social connections between participants in order to identify and potentially solicit new participants based on past participants identification of other individuals who relate to the study. Purposeful sampling should be used in order to achieve a strong sample.

For this case study, I followed the two-phase data-gathering process suggested by Yin (2014) in order to solicit the original group of participants because of the large sample population available to interview. Additionally, as needed, I utilized the network of original participants to identify any further participants who qualified for the case study.

Sample Procedure

For this case study, I employed a purposeful sampling approach. A significant number of possible participants qualified for the sample because the case study focused on how the institutional environment affected Catholic students’ spiritual and religious development.

Therefore, I employed a two-phase approach to narrow the sample for students. First, I utilized a maximum variation approach by soliciting the Office of Institutional Research for a list of Catholic students who were classified as students who identified as Roman Catholic; entered as first-time freshmen; were juniors or seniors; were age 20-22; and were domestic students. The criterion of junior or senior classification created a greater likelihood that the students had ample experiences within the institutional environment to explore how it affected their spirituality and religiosity. The researcher excluded students who transferred to the university or were international students. Transfer students would fit the researcher criteria but have not had substantial enough time to fully experience the campus environment. International students who identify as Roman Catholic were a distinct sub-population and have other complexities related to studying in the United States that may inadvertently affect the data. Students identified through the criteria received an email solicitation to participate in the study. This allowed students to voluntarily participate. Second, I also incorporated the snowball, or networking, approach. Since Catholicism was a religious identity with a network of individuals, it was probable that early participants in the study could provide leads to other individuals who share their Catholic identity and were willing to participate in the study.

Administrators, faculty, and staff were more easily identified as they worked in functional areas, such as the Ministry Office, intended to design the institutional environment to affect spiritual and religious learning outcomes. These individuals were contacted directly via email, phone, and personal meetings and requested to participate in the case study. As colleagues within the institution these individuals shared the desire to design and maximize the institutional environment to reach the intended learning outcomes for spiritual and religious development. Therefore, their cooperation in the case study was strong.

Institutional Gatekeepers

Institutional gatekeepers were individuals who guard access to the institution in order to preserve and protect the academic environment, students, and other campus constituents.

Institutional gatekeepers include, but were not limited to, the Provost, vice presidents, the Office of Institutional Research, and other members who hold administrative or political positions.

PCU's campus community operated under a collegial culture that was highly relational in nature.

Institutional hierarchy did play an important role in gaining access to permissions and data. The researcher had established relationships with institutional gatekeepers and in preparation for the study directly sought appropriate approvals from individuals in key administrative and political positions. The researcher held individual meetings with the Provost, Vice President for Spiritual Development, and Dean of Students to discuss the proposed study, received institutional permissions, and ensured access to data and data collection. The researcher also had the ability to request data sets from the Office of Institutional Research based on the study criterion.

Data Analysis

For this case study, I gathered data through interviews, observations, and documentation. These three types of data points helped provide a robust and vibrant description of the case to transmit a holistic impression of the study (Merriam, 2009). The purpose of data analysis was to make sense out of the information the researcher gathered and “involves consolidating, reducing, and interpreting what people have said and what the researcher has seen or read – it is the process of making meaning” (Merriam, 2009, pp. 175-176). Baxter and Jack (2008) echoed this concept emphasizing a case study data is not handled individually; rather, it is pieced together to form a complete picture for the researcher. In case study research, this allows for a full, thick, rich, and deep understanding of the case that is principal for analyzing and interpreting the data

(Merriam, 2009). Throughout data collection the researcher engages with the information progressing along a path from completely inductive, to both inductive and deductive, and finally primarily deductive to construct the interpretation, test, and confirm the findings (Merriam, 2009; Simons, 2014). The researcher conducted 22 interviews and participated in several population specific group events to collect data to saturate information for analysis.

Data management is critical in case study research because of the variety of data types being collected (Merriam, 2009; Simons, 2014; Yin, 2014). Throughout the data collection process, the researcher maintained a case study database to organize data in order to have quick and efficient access to the information for analysis. The data management in case study work leads to a preliminary, and more manageable, record of the case and therefore is a cursory analysis and categorizing of data (Merriam, 2009; Yin, 2014).

The conceptual framework (Strange & Banning, 2001) of this study established categories that define the institutional environment. As this study was directed by a conceptual framework, the research questions and orientation should have naturally aligned with the conceptual framework (Merriam, 2009). Coding for interview transcripts was completed using structural coding aligning with the conceptual framework. “Structural coding applies a content-based or conceptual phrase representative a topic of inquiry to a segment of data” (Saldaña, 2012, p. 84). This coding style associates text with broad topics allowing for intense analysis of within the topic “driven by a specific research question and topic” (Saldaña, 2012, p. 87). Pattern matching was used to analyze the organized and coded data. Pattern matching is an established method of analysis for qualitative research that compares a theoretical or conceptual realm to the observational realm, as within a case study (Yin, 2014). This analytical method allowed the researcher to compare empirical evidence with established patterns (Yin, 2014).

Data was sorted into similar groups through commonalities. The groups of collected empirical evidence was analyzed and matched to the environmental categories established by Strange and Banning's (2001) conceptual framework.

The case study data included observations, documents, as well as two participant groups, Catholic students and individuals who shaped the institutional environment. The researcher attended the Catholic student organization meetings and on campus Mass. As a participant observer, the researcher partook in the events, activities and practices. During these meetings the researcher took field notes. The researcher collected and reviewed institutional documents related to the environment. Interviews were individually conducted and categorized by participant group. The next step in analysis was to code and compare data grouping them into observed patterns. The observed patterns were compared to the conceptual patterns in Strange and Banning's framework.

Trustworthiness

Qualitative research requires a demonstration of transparency and effort in order to establish validity and trustworthiness in the research (Creswell, 2007; Merriam, 2009). Interviews took place in person and one-on-one with each of the individuals. During the same period of interviews, the researcher participated in observations of Catholic student gatherings and religious activities providing additional points of understanding for the research. Additionally, the researcher reviewed institutional documents that described the environment. Using multiple methods of data collection and data sources helped the researcher triangulate findings (Creswell, 2007; Merriam, 2009).

Also, the researcher utilized peer debriefing with an individual who was familiar with the Catholic faith and had experience in higher education qualitative research. Guba and Lincoln

(1982) defined the peer debriefing process as an important method for researchers as it allows for testing of “their growing insights against those of uninvolved peers, to receive advice about important methodological steps in the emergent design, to leave an audit trail, and to discharge personal feelings, anxieties and stresses that otherwise might affect the inquiry adversely” (p. 247). This strategy is one that can be combined with others to demonstrate transparency, reliability, and validity for the qualitative researcher (Morrow, Barrett, Mayan, Olson, & Spiers, 2005). Since the researcher had not had frequent direct or long-term interactions with the Catholic faith, this step helped verify and refine themes as they emerged.

Furthermore, the researcher conducted member checking with Catholic student participants. Member checking is known as one of the most reliable techniques to verify data and researcher interpretations (Creswell, 2007; Merriam, 2009). The process involved taking researcher interpretations “back to the people from whom they were derived and asking if they are plausible” (Creswell, 2007, p. 229).

Finally, as is the fundamental nature of qualitative inquiry, the researcher provided thick and rich descriptions of the case study so that the reader is able to determine how transferable the study is to their setting (Creswell, 2007; Merriam, 2009). The researcher provided robust descriptions, use vivid language, and interconnect represented ideas in order to describe the participants and settings (Merriam, 2009). Thick and rich descriptions were provided through the results in a highly intentional manner that assists the reader in fully understanding the context of the findings in a vivid fashion so that the reader is able to determine transferability to their unique environment.

Summary

In this chapter, I established the steps I utilized to conduct the case study as I examined the institutional environment and its affects on Catholic student spiritual and religiosity. The institutional environment affects college student development (A. Astin, 1993; Pascarella & Terenzini, 1991, 2005) and that environment can be shaped and designed to maximize the affects of desired learning outcomes (Kuh et al., 2010; Strange & Banning, 2001; Tierney, 2008). Research on the institutional environmental components effecting Catholic student spirituality and religiosity have utilized quantitative inquiry leaving a gap in knowledge that can be supported through qualitative inquiry (A. Astin et al., 2011b; Barnes et al., 1989; Gonyea & Kuh, 2006; Gray & Cidade, 2010; J. Hill, 2009; Kuh & Gonyea, 2006; Lee, 2002b; Lovik, 2011). The aforementioned quantitative researchers indicated the importance of future qualitative inquiries to add to the body of knowledge through additional methodologies in order to gain new perspectives on the institutional environmental affects. In developing the methodology, I considered my philosophical approach to qualitative inquiry and the best method to add to the body of knowledge on this subject. The case study approach and conceptual framework drove the research questions and therefore influenced data gathering and analytical approaches. Utilizing interviews, observation, and document analysis provided direct empirical data related to the institutional environment from the participants who lived in, were affected, and designed that environment. These methods provided a robust description of the case study and data in order for readers to determine how transferable the case study interpretations and findings are to their unique context. As a professional who worked in the field of Christian higher education, my desire was that this case study would increase the body of knowledge assisting administrators

and faculty to design the campus environment providing potent learning conditions that challenge and support Catholic student spirituality and religiosity.

CHAPTER IV: RESULTS OF THE STUDY

This case study examined the institutional environment at a non-Catholic Christian institution to increase knowledge regarding the Catholic student experience at such institutions. The case study focused on environmental components including the physical, aggregate, organizational, and socially constructed in order to identify elements experienced by Catholic students around their spirituality and religiosity. Much can be gained from the study of buildings, campus layouts, and artifacts that make up the physical environment; the faculty, staff, and students who make up the aggregate environment; the structures, policies, and decisions of the organizational environment; and the culture that is socially constructed by community members. The components of an institutional environment are important because administrators, faculty, and staff have the ability to affect change within a campus that could positively increase the experience of subpopulations within the institution, such as Catholic students. For example, the decision to allow an on-campus Mass, the location of Mass, and any exceptions or augmentations made to the service all have the potential to affect the experience of Catholic students around what they view as an essential aspect of their religious expression. In this dissertation, I explored the Catholic student experience at a non-Catholic Christian institution considering the following four research questions:

1. Why do Catholic students choose to attend a non-Catholic, Christian college/university;
2. What are the experiences of Catholic students at a non-Catholic, Christian college/university;
3. How is the environment of a non-Catholic, Christian college/university on spirituality experienced by Catholic students; and
4. How is the environment of a non-Catholic, Christian college/university on religiosity experienced by Catholic students?

The case study included qualitative interviews with students, faculty, and administrators designed to inquire about the physical, aggregate, organizational, and constructed environments. The researcher participated in direct observations of the Catholic Student Organization (CSO) and the on-campus Mass. Additionally, a document analysis was conducted to understand the historic institutional environment and any changes that would affect the Catholic student experience.

Major Themes of the Case Study

Four major themes emerged during data analysis providing the structure for this section of the dissertation:

1. A cultural shift occurred at the institution broadening the definition of Christianity to more fully embrace Catholicism as a denomination within the Christian framework;
2. Institutional commitment, support, and engagement exist for the intentional practice of diverse Christian expressions of spirituality and religiosity;

3. The institutional has specifically supported the creation of space and availability of Catholic religious opportunities; and
4. On-campus Mass is a central and necessary vital expression of religious practice.

Catholic student participants who attend this non-Catholic Christian institution overall have a highly positive spiritual and religious experience. The students were a geographically diverse group from the northeast, south, midwest, and west coast. The level of religious identification varied among participants with some individuals identifying with a strong and passionate Catholic identity to others (2 of 16) who came to PCU as Catholic but, after being involved in a diverse Christian community, have considered or have converted to a Protestant denomination. The majority of students (11 of 16) discussed their level of religious commitment as firmly Catholic with frequent, yet lapsing, participation in religious practices that is common nationally among college students. Only one student expressed a negative experience within the environment that he directly attributed to his Catholic identity within the non-Catholic Christian environment.

Participants noted that even from their admission decision that the Christian environment informed their decision making process. The initial response that students cited in their admission decision was their academic major, particularly students originally pursuing a popular major at the institution (11 of 16). However, when describing the factors contributing to their decision the institutional Christian identity and ability to continue Catholic spiritual and religious expressions of faith were noted (12 of 16). The importance of a supportive Christian environment demonstrated in interactions with students, faculty, and staff; institutional representatives and their messages at admission days; the integration of Christian practices; and the availability of Catholic resources were important pieces of the campus. Overall, it was a safe

place where students envisioned themselves as having the opportunity to continue their Catholic identity in a supportive environment. The spiritual and religious experiences of these Catholic students directly related to both designed and organic environmental components including the physical, aggregate, organizational, and constructed.

A Cultural Shift Occurred at the Institution Broadening the Definition of Christianity to More Fully Embrace Catholicism as a Denomination within the Christian Framework

All of the Catholic students participating in this study have only experienced the institution as independently Christian with no sponsoring denomination or church affiliations. Historically, the institution was affiliated with a Baptist association that provided remuneration to the institution, required a number of board of trustee seats be held by Baptist church members, and directed the theology of the institution and school of religion. During this time the institution held an enrollment policy that encouraged and allowed students of any spiritual or religious background to attend but acknowledged that learning would occur through a Christian worldview framework. As a Baptist institution, a large number of the student population identified as Baptist and spiritual and religious activities were focused towards Baptist practices and faith expressions. Catholic students were not excluded from the environment but faculty and staff, which had been at the institution when it was Baptist, expressed prejudices that existed during that time.

Victor was a long time faculty member at the institution and Catholic. He had experiences at several other colleges and universities in the southeastern U.S. that lead him to guard his Catholic identity from students, but, because of his academic discipline and PCU's institutional culture, believed it was important to integrate some Catholic academic thinkers into his course studies. He explained that this "outed" him and Catholic students quickly came to

him as a resource. He discussed the current Catholic student experience and recalled the past environment for Catholic students:

I was one of the founders of the CSO. During that period it was very intense for both Catholic faculty, staff, and students I was a lightning rod of sorts, a resource, an engine of change, and when I handed that position of advisor over then things sort of changed.

He further explained,

In terms of the classroom, those who are Catholic, and originally those who were Catholic, and this was the reason for the founding of the CSO, is that they felt prejudice. And it wasn't public but it was signs on doors, notes under doors, 'you're going to hell because...' exclusion at the lunch table, that sort of bigotry or oppression that really affected the Catholic students. The school has become much less Baptist and therefore much less sort of right-wing conservative, Bible Christian and people more left or on the other side tend to be more accepted than was the case before. And that has to do with the self-identification of the university as much as anything.

Finally, he commented on the historic prejudice:

I've never seen anything that has been a knock down or drag out. I think those would take place in private versus a public setting and that didn't used to be the case back in the day. You would have three or four people literally ganging up on someone and telling her why she is going to hell. Some tried to stand up for themselves and others just tried to change the subject. I don't hear about that kind of prejudice anymore.

Hilda was a staff member with a significant tenure at the university and a unique perspective as an alumna. Her role in the Ministries Office placed her in close proximity with the CSO and other spiritual student leaders who are Catholic supporting the overall Christian institutional environment. This included training and equipping student leaders to understand a diversity of Christian spiritual and religious perspectives, advocating for different student religious organizations, and facilitating student religious organizations activities and events throughout the academic year. She commented on a conversation she had with colleague:

She has been here a long time and she had a student worker, many decades ago, she had a student worker who was in her office and the whole time was trying to convert her, the whole time! And she was like, 'actually I'm good.' And in his mind the fact that she was Catholic meant she was not Christian. And I think that has taken a huge shift here at PCU.

Another staff member in the Ministries Office, Jacques, led the office in supporting Christian religious and spiritual expressions within the campus environment. His primary role is to provide activities that support Christian spiritual development within the undergraduate student population. He has been at the institution since before the separation from the Baptist association and has been an important figurehead in developing the Christian identity of the institution since the split. He simply affirmed the idea that a previous culture existed inferring that Catholics were not viewed as Christian saying, “To help, I don’t sense that is much today as I did ten years ago, that notion that, oh, you’re Catholic so you’re not a real Christian then.”

Although Catholic students were welcomed at the institution a culture of exclusion and prejudice existed. This culture was not overtly discriminatory against Catholic students but did result in less than full inclusion and ability to practice Catholic forms of spirituality and religiosity. The environment made for an experience that was at times uncomfortable for Catholic students as they encountered others in the campus that attempted to sway their religious beliefs towards another Christian denomination. Concurrently, there was little institutional support for Catholic student expressions of spirituality and religiosity but for a small number of faculty who helped nurture their development.

Catalyst for change. Nearly two student generations ago, the institution made a significant decision to sever ties with its sponsoring Baptist association. At that time the institution cited several issues related to academic freedom as the reason for ending the affiliation. However as noted, the institutional environment and constructed culture was one in which Catholics experienced some level of prejudice or less than full inclusion in the campus community. Catholic faculty and non-Catholic staff members viewed the separation as a

substantial stride for Catholic students because it opened the campus environment for greater participation. Regarding the separation Jacques said,

When I was coming on ten years ago, we were in the midst of redefining our relationship with the [Baptist association]. The final straw for the [Baptist association] was when we changed our charter to read that our board of trustees would still be 100% evangelical Christian, no longer 100% Baptist, so majority Baptist but wanted to create space for non-Baptists to be a part of that board because it would more adequately reflect the campus environment.

The separation was such a noteworthy event that even current students, who arrived well after the separation, identified it as a something that affected their current experience as a Catholic. Faculty, staff, and students directly attributed the separation from the [Baptist association] as a catalyst for a change in the institutional culture. After the break from the [Baptist association], the institution announced its Christian identity as independent from any denomination valuing a broad and ecumenical understanding of Christianity. Institutional leadership determined the best choice was to define the Christian institutional environment as a multi-denominational approach. This definition both clearly embraced mainline Christian denominations, such as Catholicism, while maintaining the distinctive Christian ethos.

Ignatius, the Vice President for Spirituality and Religiosity (VPSR), was the first and only individual to hold his position. The position was created shortly after the separation with the [Baptist association] to demonstrate the importance of the institution's continuing Christian commitment as an unaffiliated faith-based organization and to serve as an administrator who would bridge the gap to create a seamless integration of a Christian worldview through the university's curricular and co-curricular settings. Ignatius is an ordained Baptist minister but has a family background of Catholicism allowing him a unique and interesting perspective and intimate knowledge of how students experience portions of the campus environment. He described the change in institutional position as follows:

I think one thing we did was we made it clear that we were no longer just Baptist in [year]. We are no less than that, we hope, but we are more than that now. And while the plurality of our students would still identify as Baptist, and a solid majority would identify as Protestant, non-denominational, Christian, they use different terms to self describe. The real growth in self-identified Christians on campus is Catholic. So within the last eight years Catholic students went from seven percent to fourteen percent so they have grown one hundred percent. And that is a spike and the curve really inflected that when we went public with the fact that we were no longer formally with the [Baptist association].

Tabitha was an academic administrator who also carries a small faculty load. She was a more recent addition to the university community coming, coincidentally, around the same period as many of the student participants. She worked closely with Ignatius and described those efforts, “I have been really active in bringing them Catholic speakers and bringing them Catholic faith development opportunities and of course through being a public Catholic I guess.” More than bringing Catholic thinkers and academicians as speakers to the university, she was also mindful in keeping an awareness of how Catholic writings and academic works are appropriately integrated into the general education curriculum in suitable courses. She was a Catholic who has taught at both state and Catholic institutions before arriving at PCU. Describing her employment eligibility, she expressed a similar sentiment to the increase in the Catholic student population and shift in the campus culture:

I’ve not encountered anything that would suggest to me that there is any kind of bias or lack of openness towards Catholicism here. Which is really good given our history it could be. And the fact that until we broke with the [Baptist association] I couldn’t even be here. That’s a big deal.

She also gave an example of conversations she had with faculty colleagues who inquired about her position at PCU. She spoke to its reputation and colleague’s perceptions:

I think by and large the reputation is still as a Protestant university, Baptist. A lot of people don’t even know. When I got this job well informed friends were saying how are you getting there. And I said what do you mean? I said PCU hasn’t been with the [Baptist association] for like 12-14 years know. And they were like oh, I just think of it as a Baptist school. It’s that kind of thing; there is an openness and receptivity.

The separation from the [Baptist association] and new positioning of a broader Christian definition not only benefitted the institution by enhancing its ability to recruit Catholic faculty but also strengthened the environment for Catholic students. A good number of study participants indicated the importance of the separation as a change that improved the Catholic student experience. Carlo, a senior business major, grew up in the southeastern U.S. and attended a Baptist high school. During his high school years, he experienced some prejudice related to his Catholic identity and outright comments of his religious beliefs and practices. He believed the separation from the [Baptist association] was important:

Yeah, I mean Catholics are Christian and a big thing for PCU for Catholics was breaking away from the [Baptist association] because they obviously were big donors and had a big influence on policy and all sorts of other things. I think that was a big step.

Charity, a junior student athlete from the west coast never anticipated attending a university in the southeastern U.S. Before a campus visit, her perception and cultural bias of Southern culture lead her to believe the campus would be less than a suitable fit. However, after being recruited and visiting she felt an immediate connection to the institution. She commented,

When did PCU stray from the [Baptist association]? Relatively recent isn't it? I mean it's relatively recent so I feel like that choice has definitely positively influenced the people that come here. And made it more of an open environment. I feel like it's getting more and more of an open and accepting environment. Which I think definitely helps the religious practices where you feel comfortable being able to practice them openly.

Student descriptions of the separation from the [Baptist association] indicated the perception of interference in the environment that limited the ability of Catholic students to freely exercise their spirituality and religiosity. Students discerned that the [Baptist association] was influencing the campus culture in such a way it did not overtly diminish the Catholic faith but did value it less as a Christian denomination. Students expressed that the separation from the [Baptist association] changed the environment and allowed it to be reconstructed in more

unobstructed ways for students from other Christian denominations to actively engage in their spirituality and religiosity.

The redefinition of its Christian identity, feeling of openness, and increase of Catholic students within the undergraduate population seemed to lead to the ability of traditionally Catholic expressions of faith at the institution. Fabian, a [popular major] senior who regularly participated in Catholic religious practices, plainly noted, “I think it started shortly after PCU disaffiliated with the [Baptist association], when they started doing the Ash Wednesday Service” and later commented, “I mean early on when there wasn’t a Mass on campus, I’d say probably PCU’s just kind of tradition of being Baptist and now non-denominational Christian was probably a factor in not having Mass on campus sooner.” Hilda affirmed this comment as she described the changing culture and Catholic contribution as

There was a definite disconnect and I don’t know if it was the change in denominational ties, I think that had something to do with it, but I think the culture has shifted in that way. That is an effect the Catholic population has had on us and prompted the questions ‘do we think Catholics are Christian?’ And our answer is ‘yes’, so how do we articulate that? And it means doing things like holding an Ash Wednesday and Mass on campus. I don’t know if we would have come up with that on our own unless our Catholic contingency said ‘we need a place to worship’ so I definitely think they have shaped our culture.

Victor noticed the cultural change that occurred and commented, “But I think in general, making it more of a genetically Christian institution instead of a specifically Baptist institution did change the perceptions of the students of what kind of school they were at” and because of the cultural transformation he said, “I feel good in general about the position of Catholics on campus.”

As community members worked to reconfigure and negotiate the new meaning of PCU’s constructed culture it emerged as an all-inclusive, all-embracing, universally Christian environment, or as Victor described it as, “generically Christian.” This approach and Christian

framework provided additional opportunities for the institutional environment to produce activities, events, and spiritual development that would more closely align with Catholicism but also relate to other more liturgically based denominations. It was not the intent of the institution to specifically become more Catholic, or for that matter favor any denomination, but to entwine the culture in various forms of Christian religious expressions and practices thereby creating an environment that was more widely comfortable for students identifying with all mainline Christian denominations. Jacques discussed the newly formed culture as

I think that as we have embraced that intentionally multi-denominational identity as an institution we have, the vibe or the message we have sent out is all streams, Catholic, Lutheran, Presbyterian, Baptist, all streams help to paint a larger picture of the reality of the body of Christ. No one denomination gets it all.

Change. Several study participants described how institutional programming noticeably shifted in a manner that became more inclusive of Catholic religious traditions. Jacques commented, “I think celebrating [the liturgical calendar] is not strictly Catholic...but some Protestant denominations, you know, more closely pay attention to and practice an adherence with.”

Ignatius added several institutional decisions that again were not specifically designed for Catholic students but ultimately created a more comfortable and familiar environment:

When I came here we had no tradition of acknowledging Lent. We had no Ash Wednesday service on campus. I started Ash Wednesday services and interestingly enough the first year it was almost entirely students who experience Ash Wednesday and more recently I’d say from unofficial polling, at least half of the folks who come have never been to an Ash Wednesday service before. So we are both serving students from Catholic, as well as Lutheran and more liturgical traditions by having an Ash Wednesday service, but we are also serving students who are not aware of the Christian year as a concept and the Christian calendar.

Additionally, he added,

If we didn’t have Good Friday off that would be a slap in the face to a lot of Catholics. The fact that we have it off has to do with our being a seriously Christian school but the

benefit would be greater to folks in more liturgical churches, which the Catholics hold down one end of that and the negatives if you thought of a policy decision the other direction would be felt more severally by serious Catholics who want to spend a chunk of that day, in the middle of the day in Church.

Finally, there are other outward materials such as the Lenten and Advent guides that Catholic students contributed to and Ignatius believed, “These are ways that our Catholic students know that we need them, we need the Catholic tradition in order to fully live out our Christian mission.”

Pambo was the current interim faculty advisor for the CSO. He and his wife are both Catholic and faculty at PCU with some past formalized interactions with Catholic students including invitations to speak to the CSO, stepping in as an interim faculty advisor while the official advisor is away, and acting as faculty representation during organization events where the institution requires a faculty or staff member be present. He considered himself a progressive Catholic and expressed appreciation for the changing environment where he believed that the Catholic student experience on campus has been elevated. Pambo worried Catholic students will seclude themselves to only interacting with other Catholics instead of engaging the larger campus community. His opinion of recent activities highlights the growing presence of Catholicism within the institutional culture:

...the Chapel on Monday with Stations of the Cross was beautiful artwork. Now as I understand it, Stations of the Cross is not uniquely Catholic but it's an important part for me. Now there was a setting where these artworks, by a faculty who is Catholic, are icons if you will. And I know plenty of folks who are Christian who have trouble with icons. And I think there is an opportunity, even though that was cast in no way shape or form as a Catholic event, it's an example that is rich with possibility that I would hope would invite conversation individually and with small groups, with respectful conversation, about iconography and what that means without it slipping into language that is pretty extreme.

Although PCU did not premeditatedly strategize to add components to the environment that would benefit the Catholic student experience, the institutional decisions to diversify

Christian faith expressions leaned towards Catholic traditions. The new emerging Christian culture at the institution organically added events, programming, and spiritual or religious offerings in response to balance the historically established Protestant and evangelical culture. These additions resulted in spiritual and religious offerings that aligned more with liturgical and high church forms of Christianity that were more comfortable and recognizable for Catholic students who had experienced them growing up.

Student opinions of these institutional offerings demonstrate an appreciation and feelings of support. Carlo's viewpoint of having an Ash Wednesday service on campus indicated that he felt in that moment PCU was essentially forgoing chapel as a Protestant service and instead suggested it was a Catholic event, "...on Ash Wednesday they'll have the Bishop come in and perform the like the, it's not the chapel that day cause it wouldn't technically be a Mass."

Basil was from the South and considered himself a "cafeteria Catholic" in that he picks and chooses the aspects of the religion, practices, and beliefs that suit his personal belief system. He took this perspective because he viewed much of Catholicism as tradition and ritualized therefore he chose the components he believed are Biblically based. Growing up he attended Catholic high school but religious practices were just "something I had to do." Arriving at college strengthened his identity as a Catholic and increased his religious engagement. He found support as a Catholic identifying, "the fact that they offer resources such as the Ash Wednesday service that they have, opened up the chapel for Catholic Mass."

Leonitus was a junior business major from the Midwest who has a family history of Catholicism but admitted to infrequent practice and engagement with his religiosity. Although he did not regularly engage in religious practices, he nonetheless considered himself a strong Catholic who will always identify as such. He recalled,

They offered an Ash Wednesday service on campus my freshmen year and I remember thinking because it was non-denominational if it was going to be the same thing and so I just ended up not going to it. I just went down the street to [Catholic Church] and went to Mass there.

He identified other institutional offerings as supportive to his Catholic spiritual and religious growth and commented, “Like for Lent they are doing the Stations of the Cross in [Ministries Office] space I think.” His remark about the Stations of the Cross was significant because during the document analysis, the CSO’s Facebook and Twitter account promoted a Stations of the Cross event the previous year in the [Ministries Office] space that was intended primarily for organizational members, not the larger campus community. However, the following year Ignatius, Tabitha, and Jacques in their administrative roles assisted in recognizing the importance of the Stations of the Cross and facilitating it as an official chapel sponsored event for the entire campus community.

These students represented the majority of other study participants in unknowingly identifying events and programs that had been added after the separation from the [Baptist association] as the newly-formed Christian culture unfolded. It was evident that students initially gravitated towards familiar forms of Christian expression as they sought to continue their Catholic spiritual and religious identity. As the spiritual and religious scale was readjusted to incorporate more liturgical traditions, administrators and staff noted the positive student participation and response that lead to a new awareness of the Catholic student experience.

Intentional awareness and approach. Although Catholicism is the root of Christianity with Protestant churches splitting off through the ages, those splinters have created different spiritual experiences and religious practices. Even though PCU considers itself not denominational, multi-denominational, or ecumenically Christian, it tends to operate and function as a Protestant, and even evangelical, environment that can greatly differ from Catholic

traditions. The university has worked to approach activities, messaging, and programs with an intentional awareness of its Protestant tendencies and other cultural components that may feel foreign to Catholics.

Ignatius, Jacques, and Hilda have direct responsibilities for student spiritual and religious formation at PCU. These individuals all share a commitment to designing the environment so that it is friendly and comfortable to Catholic students. Ignatius believed this is important because

Catholics who haven't been to Mass in years will still identify as Catholic, which isn't as true for Protestant or Baptists. If people give it up they are kind of nothing. And so I think our Catholic students who come to PCU, which is vibrantly Christian in a city that is vibrantly Christian, these things are back on the table for them even if they didn't intend them to be. Because their roommate goes "I'm going to Bible study, do you want to come? Oh no, oh sorry are you going to a different Bible study? Oh you're Catholic, so are you going to Mass?" And suddenly it's on the table again.

Jacques also recognized an awareness of Catholic students and integration of specific spiritual or religious programs may have a deeper meaning for their experience than for non-Catholic students. When asked about the Catholic student population, he commented,

As one of the top percentage wise groups on campus they probably have more of an impact than we are aware of. I think as we try to more mindful of Catholic students and how we might better incorporate some of their tradition and practice into who we are and how we function as a university. I think the addition of things like an Ash Wednesday service, or creating space for Mass, which again none of those things are closed off to Catholics only, Catholics are going to be a lot more inclined to know what those things are and get excited about it. "Oh my university is doing this, how cool" but again because you can get [co-curricular credit] for showing up to chapel on any given day, you happen to show up on an Ash Wednesday service, you are going to learn about something that is more strongly embraced than by most protestant denominations.

These administrators were a driving force behind the recognition of different Christian denominational groups and particularly highlighted the differences between the historic culture and Catholicism. Their subtle advocacy assisted in how the institution evaluated different spiritual and religious environmental components that encouraged other faculty, staff, and

administrators to look afresh at how different elements were designed to engage students. They elevated Catholicism as a distinct and important group of students not only because of their substantial presence within the undergraduate student population but also because of the disparity with Protestant and evangelical spiritual and religious expressions.

Jacques played a critical role coming out of the break from the [Baptist association] in helping intentionally design language that would represent the newly constructed culture and institutional view of Christianity. He said that during that process:

We tried to define how we were going to identify ourselves coming out of that, the idea of it was initially ecumenical but I think we moved away from that language because it too often is too inclusive to not mean ecumenical Christian but ecumenical faith and so I think in order to nuance it the language it intentionally multi-denominational.

Expressing thoughts on the current practical application of language, birthed from the break with the [Baptist association], as a central component of the Catholic student experience Hilda believed, “I also think, in a lot of ways there is just translation needed for a lot of our Catholic students. For a lot of our Catholic students who haven’t been around a lot of Protestant type faith formation experiences.” She expressed the careful and thoughtful recognition of the institution’s history, location, and Protestant identity:

I think one of the things I really like about PCU is that when we talk about being Christian we are very mindful that in the South that can have a very evangelical bent to it. And so, much like I think any of our, I don’t want to say marginalized groups, but not mainline groups, we’ve become intentional first in the language that we use when we talk about what is Christian. And so the ways, things that we offer, the ways in which we talk about what it means to be a Christian at PCU we make sure that it is, that we are using language that our Catholic students can identify with. We try to stay away from things that obviously come from a more Protestant evangelical context. So it’s not necessarily an either or but a both and. We need to be mindful of the way that we communicate that.

Further she expounded on her thought by providing a regular occurrence in her work:

Just making sure that we are using language both verbally and in the articulation but also in things that we print. Sometimes we’ll do a brochure and I’ll send it to the president of the CSO and she’ll say, I don’t know what this is or this is. Some of our students will

talk about just evangelizing and a Catholic is like, I don't even know what you are talking about right now. It's good for them to make sure we are using words that are inclusive, language.

Individuals who represented the dominant culture recognizing the importance of auditing language was significant to shape the institutional environment towards a broader understanding of Christianity. Faculty and Catholic students who had difficulty grasping Protestant language and its meaning or relationship to Catholicism echoed this concept. Furthermore, some believed that the nature of Protestant language in itself affected the environment as it was used as a filter to evaluate and make decisions within the institution.

Pambo had an opposing view of institutional language believing it was not inclusive and ardently evangelical in nature. He explained, "A lot of, it seems, our official PCU language is, what I think and feels to me and looks to me like evangelical language. And for most Catholics that is foreign language." He voiced concern stating, "...in that regard I wish there were more diverse language used, more common language used that would feel inviting to be ecumenical." He provided an example from his experience in the faculty search process that he felt reflected the use of language and greatly influenced the student experience:

I've been on search committees over the years is the way we have changed our language that the boilerplate that we use in our job ads and then when we ask our candidates to respond to our mission and vision it concerns me that some percentage of the faculty I have seen, candidates, who come from liturgical kind of traditions, Catholic, Methodist, Lutheran, respond in a different kind of way that really rings with me but some of which we have had challenged by administration that an candidate who didn't really get at the Christian piece of the university.

He believed in order to create a more culturally sensitive environment for Catholic students there needs to be:

A keen awareness of language within any centers on campus if you will that would deal most directly with student life kind of issues so student affairs, universities ministries, and residence life with use of religious language. Whether it is evangelical or whatever it can be a real dividing element rather than what I hope is more of a unifying element.

However, compared to the Catholic student experience before the cultural change he believed,

On the other hand, I think this is a generally welcoming environment, other things not withstanding, for a freedom of expression of diverse views on faith and most matters within the Christian, under the Christian umbrella... I think it is an environment that is welcoming for a CSO to bubble up and organize.

Administrators, faculty, and staff developed an awareness of the differences between the historic Protestant and evangelical culture within the institution and its influence on the Catholic student experience. As the institution engaged in a process to redefine its definition of Christianity to ensure it was broadly encompassing a variety mainline Christian denominations, it provided the opportunity to ensure environment aspects more fully embraced spiritual and religious aspects related to Catholicism. Although the institution made significant changes to the environment and institutional language, some believed further additional steps and examination could still be made.

Result of cultural change. Given the historic connection to the [Baptist association] and the intentional changes PCU has pursued in creating an inclusive Christian community results of the cultural changes have been received as primarily positive. The majority of Catholic students (12 of 16) feel accepted within a welcoming environment where their religious identity is celebrated and incorporated into the community. Although the majority of students felt supported and included within the community, three students felt Catholicism was not directly supported but identified those feelings as ancillary to their overall positive experience. However, one student was an outlier and had a difficult experience as a Catholic student attributing that to PCU's discrimination towards individuals identifying as Catholic.

Faculty, staff, and administrators have an institutional and generational perspective to the shifting Christian culture towards the greater inclusion of Catholic students. Describing the

institution's view of Christianity, Hilda said, "We don't ask them to check their tradition at the door. There isn't a stipulation when we say Christian at PCU it means, x, y, z. I think for a lot of Catholics it is very refreshing." Having a unique perspective as an alumna she also commented, "Even when I went to school here as an undergrad. When we talked about what it meant to be Christian it meant something very different than what it means now."

Jacques echoed the same thoughts about how the Christian culture embraces the multi-denominational approach:

PCU is a place for everyone but ultimately we are intentionally a Christian community and all denominations are welcome and we believe help to cultivate that environment. We all, our own denomination background, we all bring and feed into that culture that is kind of ever evolving.

He also believed the multi-denominational approach provides more fertile grounds for Catholic students to share their traditions and practices:

I think as they are not having to be in hiding so that people aren't accosting them or trying to convert them or anything like that, it makes them feel more comfortable in their own skin allowing them to be more true, more of their true selves in the classroom, in their role, around campus in talking about faith and talking about worship and that just then serves to further educate the community again as we look at the body of Christ as a mosaic there is this whole area that kind of comes to light, comes into color that maybe hasn't been present and definitely isn't present at least in open and embraced ways on most Christian college and university campuses. I feel like it provides for a richer kind of environment on campus.

Pambo described the environment and culture for Catholic students as no different than any other student spiritual or religious experience on campus:

It's something we have already been talking about, structures, supports, frameworks, programs, that paradoxically it sounds but at the same time help students understand their own roots and identities so it would be true of Muslims or Jewish students, few if they may be, or Methodists or Baptists.

The multid denominational approach was recognized by all of the administrator, faculty, and staff participants in this study. This approach expanded the Christian worldview within the

institutional culture and seemingly resulted in a community that valued and respected the variety of Christian perspectives.

The majority of students expressed experiencing an open-minded, welcoming, and inclusive community where they could observe their Catholic spiritual and religious identities. Basil described the cultural as, “PCU’s environment allows people to practice how they want to practice.” Charity stated, “As a Catholic, I think it fits nicely speaking as a denomination of Christianity obviously. I think Christianity is very obviously accepted here and people are very open to any denomination of it.” Aaron, a [popular major] junior who is a regular attendee of the on campus Mass characterized the culture as, “It’s definitely a live and let live atmosphere” and said that Catholicism at PCU, “...definitely it fits in in the sense I don’t feel like an outsider” because he felt the culture supports the idea of “You do what you think is right for you, I’ll do what feels right for me.”

That culture is especially refreshing for Catholic students coming from environments where they did feel previous prejudice. Sabina is a junior pursuing [popular major] who went to a secular high school. Comparing how her Catholic identity fit into PCU’s culture with her previous experience she said,

It is just a very welcoming environment too. You know a lot of secular school it is kind of closed off, it is more like we are not going to talk about it. It is cool to believe what you believe but we are not going to talk about it. And so I think just having the opportunity to have discussions, you know discussions about Catholicism and then discussion about Christian and religion and spirituality in general has been great.

Gabriella is a senior [popular major] who has been actively involved in the CSO even serving as president this academic year. She came from a strong and active Catholic family and felt it is her responsibility to continue modeling an active spiritual and religious life for her younger sisters. At PCU she felt, “...like people here are more open to my religion, to my

personal spiritual life” which is important because she described it has markedly different from her high school experience:

I went to an art school for high school and was known as like the Catholic girl and in [West coast state] it’s not a very Christian state. So I had always been around very secular groups of people. So it was kind of comforting but this is a Christian school but then I was like well how do I deal with that. Cause it’s not something that I really experienced before... I think PCU is a comfortable place. I don’t feel like I’m gonna get attacked if I’m like yeah I’m Catholic or yeah I’m like ‘thanks be to God’ for something. Like that’s such a catholic phrase. ‘I’ll pray for you’ like I can say that and be genuine about it here which is really awesome.

Carlo attended a private, Baptist high school and had negative interactions within that culture. He explained, “Everyone [at PCU] has been open minded about everything even if they disagree. They aren’t like ‘you’re going to hell’ like it was for me in high school.” He felt comfortable even with small religious practices or expressions:

I’ve done the sign of the cross in front of other people and nobody’s really ever said anything about it. Cause there are several people who do it in public. I don’t always do it publicly but no one has ever really stared at me or given me looks or anything. It’s been really positive and good here. Like I have never been really questioned or criticized for doing anything outwardly religious.

The majority of Catholic students perceived their experience as just as welcoming as being in a Catholic community or far better than being a Catholic in a primarily Protestant community. The environment was such that they felt freely able to fully represent their Catholic identity without hesitation or concern.

Some students have encountered instances of a more close-minded community. Edena, a junior [popular major] from the Northeast came to the institution as a Catholic who practiced infrequently, primary just on major holidays. Sometime during her first year at PCU she began being more involved in spiritual and religious practices and has rejuvenated her Catholic commitment. She described an encounter with a faculty member during a religious course that was off putting:

In my like [religion course], we had like very very very very like strict Catholics and we had like Christians and we had like atheists and like I just remember this one kid would be like well if you don't believe in God then like what are you gonna do? And like the people were just like? I just don't believe in it, like sorry. It was just, it was like a lot and he was just so close-minded and it was so hard to even have a conversation about like Catholicism even though he was also Catholic.

Rosa, a [popular major] junior from the Northeast was also caught off guard when she moved to the Southeastern U.S. and encountered individuals who viewed Catholicism differently. She said she could not believe some Christians did not view Catholicism as Christian:

What's funny is that Catholicism is a part of Christianity, which shockingly some people don't know. That's something I've discovered coming here! People think it's kind of like an "other" maybe like Mormonism or something like that and I'm like "no! We're under the same umbrella. Protestantism is kind of a branch of it historically.

For the majority, students described feeling encouraged and supported by the institution and community. Fabian commented, "I'd just say if anything I'm just kind of impressed just the progress that PCU has made in serving Catholic students in the time that I've been here" and "the progress that I think the university has made in the short time that I've been here has been I think something I would commend."

Sabina said, "I definitely don't feel like my ability to be Catholic has been imposed [on.] There are more opportunities because it is a very Christian campus...the resources..." and "...there is Mass on campus." She appreciates that "...there are a lot of opportunities to integrate all the different denominations and even people of other faith, which is great," ultimately resulting in an, "...environment [that] has been very supportive of being Catholic."

Rosa described the environment as supportive: "I do because it just kind of goes back to the whole thing that they encourage growing your relationship in Christianity" but also noted, "In other ways, it's a little trickier. Just the theological disagreements. Just kind of like the free-

spiritedness of a lot of new (evangelical) Christianity is interesting to me and it kind of throws me off.”

Gabriella expressed similar thoughts: “I think that Mass on campus was a big step. But also makes me feel supported at PCU,” because that step indicates “PCU is recognizing that for Catholics we have to go to mass. And that they allow us to do that,” made her “think this year or maybe the past three semesters, this and the last two, I just have felt more, like I’ve been able to be Catholic at PCU more.”

As an ecumenical community with a variety of worldviews and perspectives, it is understandable that students would encounter individuals who differed in opinion. As an institution of higher learning where a marketplace of ideas is valued, students were exposed to individuals who thought differently. These students did not find those interactions to be representative of their entire experience but an experience that challenged them to grow and develop within a supportive environment.

A few students discussed the multi-denominational approach the institution has adopted in relation to their Catholic identity and what that meant specifically in supporting and encouraging their spirituality and religious practices. The students recognized the overall institutional support for Christian religions but noted that support was more understanding of Protestant spiritual and religious expression over Catholic traditions. Balin came from an active Catholic family, entered PCU as a [popular major], but changed his major and will be graduating with a philosophy degree this year. As a senior he was an active participant in the CSO, served as president, and was integral in leading Catholic students on campus. Having a significant amount of experience interacting with the institution around Catholicism, he commented, “Supported, mmm, I would say not in particular. Outside of the community of CSO, not in

particular. I don't know there's not a lot of enthusiasm about how my faith as a Catholic is growing or not." He further clarified,

I don't know. I think I haven't been I've never been like attacked or like belittled because of my Catholicism. I don't feel like I've been oppressed in any way. It's just it's kind of this weird sort of thing where it's just it's not advantageous to be a Catholic on this campus. My previous experience and what other people have experienced. It's just different. And it's not necessarily a bad thing it's just like there's not like that's where there's not any solidarity I guess.

Gabriella, although previously expressed feelings that the institution improved the Catholic experience in recent years, shared similar feelings:

I can pray, I can talk about Jesus, whatever. But I kind of, like the whole, it feel[s] like, non-denominational . . . I feel though PCU gives me opportunities, I'm still an outsider. And I feel PCU is this Christian community and I'm a Catholic Christian inside of it. It's not mixing.

She continued to explain her view of the multi-denominational position as more Protestant or evangelical:

Like PCU is 'not denominational' but it feels non-denominational a lot of the time. And so, sometimes I'll hold things back from people even if they know I'm Catholic like I'll filter it just so they don't feel uncomfortable. Yeah I feel like I filter my Catholic sometimes. And it does feel very non-denominational a lot of the time.

Rizzerio had a different experience than other students in the study. Born in New England, he grew up in an Italian family that was strictly Roman Catholic and attended Catholic primary and secondary education. Throughout his life he was a sports fanatic and used his love for basketball and his mastery of the Italian language to participate in summer athletic internships in Italy with the ultimate plan to move there after he graduates. He entered PCU as a [popular major] but, like many others in that discipline, has changed his major. Now in his junior year, he described his experience as fraught with discrimination because he was Catholic. His first negative encounter seemed to mirror the historic prejudice some Catholics felt,

Well to start off with, being Catholic, I originally got deferred from PCU, and I am 100% sure being Catholic was the reason because I came out of high school with a [strong GPA] and every club imaginable and they told me it was because of my SAT math scores. I retook my SATs to increase my math scores. I did probably 150 points worse and then they took me.

He then explained his experience that emphasized the importance of language and translation needed for Catholic students within a Protestant and evangelical environment:

Since then, being Catholic on PCU's campus is like sticking your hand in a blender. It's been one of the worst experiences of my entire life. Just some of the talks I've been to by some of the people from the spirituality department here have not made a lick of sense to me.

When asked about prejudice, he provided an example and described interactions with other students that he attributed to the overall anti-Catholic sentiment: "Mostly students. I mean just like from students occasionally. Not as much anymore as it happened my freshman year, usually off-campus if I saw anybody. Kind of when classes weren't going on."

His description of the campus culture varies drastically from other student experiences. He described how his understanding of a diverse Christian community differed from his experience at PCU:

Because I've always grown up that everybody's equal no matter what faith you are and my schools have preached that, my parents have and I've always believed that myself. And some of the things I've heard spoken on this campus are you know 'Catholics are going to hell. They're not like equal Christians' and then they start going off on these other religions like Muslims and Sikhs and whoever. And to me, it, they're preaching against the very thing that Jesus stood for. And what Christianity is and they want to promote a Christian image, but by doing that, they're neglecting one of the main faiths within the Christianity. There's like two billion Catholics in the world.

Rizzerio's response to the negative environment was a strengthened commitment to his Catholic spirituality and religious practices seemingly increasing his devotion as a coping mechanism to his view of a prejudiced campus environment:

...it made me want to be more into my faith and trust God more to help me out with things and like hearing all this stuff. Like it's made me go to Mass more. Like I have my

rosaries here. I pray with those a lot more. I have a devotional now. I wear my chain a lot more. So it's just little things in everyday life that have gone more important.

In summary, PCU historically held an affiliation with the [Baptist association] creating an institutional culture that was open to the enrollment of Catholic students, but resulted in exclusion and slight prejudice towards Catholic spiritual and religious practices. Breaking from the [Baptist association] and the redefinition of the institution as multi-denominational, the committedly Christian worldview embraced a larger grouping of denominations, including Catholicism. As the university and institutional leaders updated Christian language, programming, and events, they seemed acutely aware of establishing inclusive and ecumenical mechanisms that would translate to a broader group, especially more traditional, or non-evangelical, denominations such as Catholicism. The cultural adjustments resulted in a Catholic student experience where, for the most part, a majority of students interviewed for this study feel supported in their Catholic spiritual and religious development.

Institutional Commitment, Support, and Encouragement of an Intentionally Practicing Diverse Christian Community

The institution has committed to designing a multi-denominational environment that supports student spiritual and religious development. The construction supported the Christian faith engaging students in a variety of experiences targeting spiritual and religious learning outcomes. Catholic students are exposed to ecumenically Christian programs, events, and activities alongside a religiously and non-religiously diverse group of students. Through peer-to-peer experiences, Catholic students are exposed to a marketplace of Christian ideas, theologies, and practices. Although the institution intentionally designed the environment to reflect a Christian framework, Catholic student participants primarily identify their peers as significant in

their spirituality and religiosity, with few mentioning substantial references to interactions with faculty or staff.

Admission decision. On first inquiry, Catholic students identified the primary reason for investigating and applying to PCU was because of their academic major. This was true for all of the students, no matter if they were interested in [popular major] or other academic majors that can be commonly found at many institutions. Of important note, four out of the ten students who initially entered the institution as [popular major] have changed their major.

However, when students responded to additional questions, the preeminence of the institution's Christian commitment emerged as a factor in the Catholic student decision-making process. The participants did not necessarily desire to attend a Catholic institution, but found a connection to the supportive Christian environment that resonated with their values and desire to develop their Catholicism during college. Some individuals intentionally sought out PCU because of its Christian identity; for others, it was experiencing a campus visit and the Christian ethos. A final smaller group did not even consider their faith in the decision-making process.

Daniel is a senior biology major. His immediate family identified as Catholic, but only have sporadic participation in religious practices. His grandmother was a strong Catholic who continues to encourage religious participation. When considering PCU he noted,

I also realized it had a Christian identity aspect to it too and that was something that I always thought about I guess growing up or when I was in high school. It was like "oh it might be a cool opportunity to go to a Christian school" and kind of, you know, cause I know it is different than state schools. And just be able to reconnect with my faith and be able to really identify myself with the affiliation. So that is one of the reasons was the Christian identity.

Fabian was one of the students cognizant of the importance of a Christian community from the upstart. When he explored colleges and universities, Fabian was drawn to PCU because

I liked that it was a small private Christian school, I thought that was a good environment for me personally and just spiritually. I kind of made it a point of wanting to apply to at least one Catholic school, regardless of the school's Catholic or non-denominational Christian like PCU, you're still going to have people of all faiths at the college, so in the end I didn't think that was a huge issue really. I mean, I think really, I mean a non-denominational Christian school like PCU would be just as good as a Jesuit Catholic university from my point of view.

Sabina first indicated that the academic major drew her to look at the institution, but the Christian identity was a factor:

Mostly it was because of the [popular major] program, like a lot of people, but I did, knowing that it was a Christian institution and that all the faculty and staff are Christians, it kind of felt right. It felt very comfortable like I could talk to anyone about my faith and we can have these conversations.

The institution's Christian commitment was an important factor as students discerned if PCU would be a place where they would find a sense of belonging. Student participants perceived the faith commitment as an aspect that would allow them to continue their spiritual and religious commitments within an environment that valued those characteristics as an integral part of the educational process. Study participants noted a distinction between this environment supportive of Christian faith development and other institutions.

Campus visit. Many participants described Christian encounters and interactions during their campus visit as the impetus for including that in their final decision. Carlo explained that when he initially began his college search, "The Christian thing was important to me and was a big factor in it." Then when he participated in an [Admission Day] event, his decision was significantly influenced because he was able to meet a priest local to PCU who works closely with the students. "He told me about the Catholic community and he assured me that the PCU students integrated with [local university] students. And that there was a core group of students here that went to Mass together," Carlo said.

Charity was initially interested in finding a Christian institution but was perhaps the student most impacted by her campus visit:

I wasn't interested in leaving [west coast state]. They recruited me and told me to come out for a visit and I told my mom I wasn't going to school with a bunch of rednecks and hillbillies, like completely messed up distorted view of the South. And I came out here and fell in love with the atmosphere and the older girl I stayed with on the [athletic team], she's a Catholic so that as kind of interesting so I talked to her about that.

Interactions like these provided a tangible demonstration of the Christian commitment that students could experience in person. These encounters challenged students' previously held perceptions and allowed them the ability to glimpse what their institutional experience may be.

The campus visit was the event for approximately half of the students when they made the connection between their Catholic identity, the desire to attend a Christian institution, and PCU's Christian identity. Basil commented, "I came to PCU by chance" because "my girlfriend at the time was touring here" and invited him to come along. During the visit he said, "I loved the campus and I loved that it was a Christian university ya know cause before that I was thinking of going to [non-sectarian] or [public] universities." Later when he attended another [admission day] on campus he remembered finding shared values with PCU based on Christianity:

I like how in the opening statement they were pretty much up front that this was a Christian university, and they say they were unashamed. I loved that, [it] was really awesome. Just that the personalities of people here I could tell were more aligned with the people I wanted to be around or influence me if I didn't have those qualities already.

Aaron had a similar moment that he remembered from an [admission day] when he made a connection between his Catholic beliefs and PCU's values. "So PCU was really a place for me because I was hearing the same sort of language and challenge I was used to having in high school," he said. He specifically recalled,

When I listened to PCU's President and others talk on an [Admissions Day] they kept hitting home this point of servant leadership. At my Jesuit high school we called it being a man for God. The Jesuits are an order of Catholic priests and you had a lot of being a man for others, being a man of character, going the distance others wouldn't go. When I heard PCU's President and other campus leaders talking about PCU's involvement with service hours, that was something I really resonated with.

He also recounted a story about his visit to campus demonstrating the importance of discovering the available resources for his Catholic religious practice. He and his parents knew there was a Catholic Church within a mile of campus, but wanted to walk there because he was not going to have a car. His and his parents' dedication to ensure a close resource unfolded in his story:

It was about a 90-degree day and we got about 4/5ths of the way there and we turned around. Even though we didn't make it all the way down, and now I know where we were — we were literally right around the bend, but that was very important to my parents to know that there was a Catholic Church near here because we had a pretty good idea that at that time PCU didn't offer a Catholic Mass. It was important to myself but more important to my parents to have an outlet and a walking distance Mass.

As a current student, Aaron could now visually see the importance of the campus visit for Catholic students to explore what on campus resources are available to support their religious practices. He commented about the on campus Mass, "If it's an [Admission Day] Day there are normally more people there because of the prospective students."

The ability to access campus and investigate the environment was important to study participants, as they not only described their experiences as a prospective student, but also how they perceived other prospective students experiencing the visit. They noted the perceived similarities between their experience visiting PCU and what they observed as current students when new prospective students were on campus. The campus visit provided a bridge between their perceptions of the environment, a small experience being on campus, and how they foresaw their future experience.

Daria, a junior in [popular major], has struggled with her Catholic identity since arriving at PCU. When she entered the institution, she described herself as a strong Catholic. Throughout her three years at the university, she has gone with peers to other Protestant churches and participated in other forms of non-Catholic Christian worship. Bouncing back and forth between Catholicism and Protestantism, she firmly believed she is Christian, cherished her Catholic heritage, and was unsure if she will continue identifying as a Catholic after college. When she visited PCU, she recalled having the feeling “I have to go here” because “of the way that the people make you feel. And I think that comes down to the core values that everybody holds and you can see that across PCU and all the different students and faculty.” She attributed those core values to “the community aspect and the foundation of Christianity and I think just the common values that everyone held really showed through in the way that I was welcomed into PCU.”

Rosa had a personal experience with her admissions counselor during her campus visit.

She told this story about him:

He’s this awesome old dude and he was like “God put each and every one of you here for a reason and you’re just gonna do your thing and you’re gonna end up where you’re supposed to end up.” and I was like “oh my gosh!” I just loved it! I’m from up North and it’s not as regular of a thing as it is in the South to discuss your faith or just bring up God in casual conversation and my older sister goes to state school, so everything I’d seen was [state university] where it’s like very multi-cultural, but it doesn’t have a Christian identity, so to come here and have not just a Christian identity, but a personalized Christian identity was totally new and I thought it was really cool that it was something that people could just talk about and I remember telling my friend when I got back from my trip, we were walking into dance class and I was like “people just talk about it.” It’s a thing that’s conversational. So that really drew me. That was big part of it.

Being on campus presented study participants with the ability to interact with community members who personified the institutional values and beliefs. These interactions were highly memorable and critical to the decision making process as they allowed study participants to know the institutional ethos was lived out through community members. The interactions with

these community members also extended to other family member who could influence the student's college choice.

Hilda viewed the campus visit as especially important for parents of Catholic students who desire their student's Catholic identity to continue. She generalized interactions with parents of Catholic students and said, "When parents come you can always tell our Catholic parents because they will come and they are hesitant, and kind of make their way [towards you]." She believed the hesitation comes from an anticipation to see how Hilda would react to their Catholic identity and indicating how it would be received at the institution. Hilda loved these interactions because she got to embrace the students' Catholic identity saying, "oh that's great, Catholic is our second largest group on campus. [The parents] respond with 'oh really.' They are always excited about that" as if it was a previously unknown fact or was not featured during the admissions process. Hilda reinforced that these interactions demonstrated, "the inclusion, using of the language, helping them understand that even though we aren't part of the Catholic faith we very much see that as part of our campus and who we are," that helped parents understand the institution's multi-denominational approach to Christianity.

Tabitha also told about an encounter she found significant when working at an [Admission Day]. She was sitting at lunch with a student and parent engaged in casual conversation during which the family disclosed they were Catholic. In response, she said,

I just went slamming through and said we have Mass and we have this and we have that. I even said to the young man, I don't know how important the faith is to you but I said I know it's important to your mom cause she raised you Catholic. And the mom was just beaming from ear to ear. The student said, "well it is important." And I responded "well know that PCU is a place where you don't have to be shy about that and there are opportunities for you." And in my heart I really wanted that to be the talk that swayed him and that being Catholic was ok here.

A final group of students did not consider their personal Catholic identity or PCU's Christian identity as a factor in choosing where they attended college. These students cited a variety of other reasons for their choice. Some even said that they did not know the institution was Christian. Rizzerio said, "Coming to PCU had nothing to do with my faith. I originally wanted to come here since seventh grade. I originally wanted to go into the [popular major]."

Ada is a senior in [popular major] who described herself as a practicing Catholic who chose portions of the religious practices that she enjoys. She talked about her mom raising her as a Catholic, but her father played no role in her religious upbringing. Her older brother is a high practicing Catholic, so during institutional breaks, she participated and attended his church especially on Holy Days such as Easter and Christmas. She attended Mass during the academic year and participated in the sacraments. When she spoke about her decision to attend PCU, she simply said, "...being a Christian school was not necessarily a draw for me."

Kiara a [popular major] junior described her Catholicism as being Catholic but not always Catholic because she did not strictly follow certain cultural mandates such as weekly church attendance or confession. She also said she supplemented her Catholicism by attending Protestant churches. Kiara commented, "I didn't really consider the fact that it was a Christian university. I knew that it was, but it wasn't part of my decision really. I thought it was cool, I was like I can take religion classes."

Leonitus was merely looking for a smaller community that was similar to the size and feeling of his Catholic high school. He said, "Faith didn't really play a huge role in where I choose to go school. I was just looking at a smaller school that didn't have a denomination." He continued to say, "I just came to campus and I think I just really liked the familiarity, like how small and tight the campus is. Everyone seemed to know each other and willing to help you out

if you needed it.” He was clear in his belief that, “I would say that my religion didn’t play a huge role because I felt like I was going to be comfortable wherever I went.”

Edena shared similar thoughts about the community saying, “I came for the [popular major]” and then “I think when I came to PCU it was like the whole like sense of community that kind of like pulled me in.” She was unaware that PCU was a Christian institution and upon that discovery, it “was kind of surprising just cause I was like ‘oh okay like we’re gonna have to go to church all the time and like so there’s gonna be like Bible pushers everywhere’ just cause that was what I assumed.” She described her campus visit comparing it to a [state university] visit:

There were people in the [student center] and I was like ‘oh there’s actually students that go here’ and I just think that sense of community kind of was like cool to see cause I was like I can see myself being one of these students.

Students’ descriptions of their campus visit highlighted the important role it played in their understanding of the Christian community. The visit validated previously held perceptions for some study participants, allowed individuals to experience a personification of the campus culture, and created interactions with community members who substantiated that institutional messaging. For those who were not intentionally seeking a Christian community, they found their sense of belonging at PCU that came from the Christian ethos that was integrated within the environment at many different levels.

Active Christian community. Leonitius poignantly recognized, “All the things I’m involved in faith comes out of.” His statement described the frequent interactions the majority of students experienced during their time at PCU. The overall Catholic student experience is one that is continuously engaged in a Christian campus community integrating spiritual and religious practices into daily life through formal organizational components and organic interactions with

peers. Students also noted the plurality and diversity of Christian denominational representation combined with students of non-Christian religions, or no religion, that contributed to their personal Catholic experience. Interestingly, more often than not it was students driving the spiritual and religious interactions in the institutional environment, not faculty or staff. Catholic students understand faculty and staff play a role in shaping the environment but have little, if any, substantial interactions with those members that shapes their spiritual or religious experience.

Religiously diverse student population. Catholic student participants had a high level of interactions with peers in general around spirituality and religiosity in which they were able to bring in their Catholic worldview and identity. While Catholic students enjoyed the opportunity to interact with others who share in their identity, they made a distinction in their personal spiritual and religious experience when interacting with peers who were religiously different from themselves. The participants discussed that being an environment where other students were openly engaging in Christian religious practices functioned as encouragement and accountability in their personal practices. The diverse Christian environment also caused them to interact with Christian experiences that participants described as “foreign” or “uncommon” within their Catholic faith tradition. The unfamiliar experience at times made them uncomfortable, challenging them to reflect on their Catholic identity and beliefs.

The majority of students provided examples of how peers created an accepting environment supportive of religious and spiritual pursuits and appreciative of all Christian denominations. Carlo said,

Just being around the campus as a whole, just the students who go to PCU are generally very faithful or spiritual and so just having kind of that positive energy around all the time or just there is helpful and knowing that there are people that if I were needing to reach out to for that spiritual guidance or kind of that lift me up, that they're there.

He also described the relationship with his closer friends, but extended those thoughts to all students:

I know everyone in my circle would do anything for me, pray for me or with me. Or give advice or do a Bible study. I know they would do anything regarding faith. And that is the majority of campus as a whole. There are a lot of genuinely good Christian people here. I feel supported just with everything. Like if I needed spiritual advice or help or have someone there to bring me back I know I have that.

He summarized his experience with other students: “I feel like faith is something that’s very personal, and so it’s kind of the religious journey that someone needs to take for themselves and it is just nice being surrounded by those people who have those strong feelings.” Fabian expressed similar sentiments when reflecting on his Catholic identity and other students:

I think it fits into PCU’s culture pretty well. I mean people here are you know, not afraid to be spiritual, to have praise and worship, to discuss their faith, to hold bible studies. I’m definitely not afraid to express myself spiritually or think about spiritual matters.

Many students talked about their peers regularly participating in religious acts and feeling an open support of the Christian faith on campus. Leonitius said, “There are a lot of people here who are open with their faith, very Christian. I just remember one of the very first days someone walked up to me and my friend when we just walking on campus and asked if they could pray for us.” He also discussed his fraternity:

I remember coming into join my fraternity and seeing all those people and the ones who are very strong in their faith and also seeing those people who have no faith life. Being able to go up at any point and have a conversation with those people if I want to has been incredible. It’s been incredible because there are always those people who are open to open dialogue about their faith life.

Being in that environment, he observed,

In a way, I don’t think anyone is like telling you to go to Mass or do reconciliation but I think that being around people that are so involved in their faith. There are just so many people that enjoy their religion so much and like talking about it that it has pushed me more to focus on my religion more and indirectly pushed me more to go to Mass and indirectly pushed me to participate in my faith life more. And I think that if I would have

gone to a state school I would have just been caught up with everything going on on campus and I wouldn't have been focused on my faith life.

Aaron had almost the same experience as Carlo and Leonitus. He explained,

Freshmen year, I remember walking right in front of the steps of the (Student Union) and I was walking with my friend [Jane]. And two people came up to us who knew [Jane] and stopped us and asked, "we were just walking around campus praying for people, would you mind if we prayed for you?" And that was one of the coolest moments because having grown up in the northeast, in a very catholic place and Christian place but not necessarily as open about it as it was here, it was very interesting. It made me a little big uncomfortable but it was really cool just to have people randomly walk up and just say "hey can we take a minute to pray for you" and they weren't being obtrusive but just being genuinely caring.

Aaron also recalled a fellow student who stood out in his experience as someone who personified what it meant to be an outspoken Christian and example of a PCU member: "There was a guy [John], who I can't remember anyone who was so openly in love with God. And I always worry about those people because I never know how serious they are about it." Aaron appreciated and valued his interactions with [John] because it was different from his historic Catholic perspective, "It's tough because where I am from you are involved with your church, you do your thing, and you keep your head down." [John's] actions and expression of beliefs stood out to Aaron as a positive example because "to me as someone who was a real vocal pillar of faith who didn't shove things down your throat but just burned for Jesus" adding to the Christian diversity within the student body.

In the campus peer environment, individuals ranged along a spectrum of spiritual and religious expressions in which the majority actively pursued some sort of journey. The number of students actively engaged in spirituality lent the environment to having more students who were at a high level of spiritual and religious participation. Catholic students in this study had frequent encounters with these individuals that were a new experience unique to this

environment. The perception of the study participants normalized the level of spiritual and religious engagement they believed they needed to maintain and pursued it in that manner.

As an active community pursuing Christian spirituality and religiosity, Basil experienced friendships that supported faith expressions and exploration that spanned a variety of organizational groups and student leadership positions. These friendships represented the denominational plurality at PCU enhancing his experience of inclusion as a Christian member. He discussed the importance of his fraternity: “I think a lot of people in my fraternity are very open with each other about our not only spirituality but also about our different denominations and no one judges.” He believed his fraternity fits well with the environment PCU designed because “we’re a Christian fraternity, we’re founded on Christian principals...we hold that position and just that general concept of we want brothers ya know if you’re not Christian were not gonna force it on you.” The fraternity also mirrored PCU’s approach because “we provide as many resources for those who are to progress in [Christianity] because ultimately we want to make everyone better as men.”

Additionally, he spoke about friendships with other student leaders who come from a variety of denominations and said, “My friends outside of Greek Life, like I said the [student leader position], we’re all really open with each other and we always talk about it [Christian spirituality and religiosity].” These interactions created an all-encompassing experience for him, as he was continually encouraged in his spirituality and religiosity by a variety of peers in a range of settings.

Students also discussed how the diverse Christian environment inspired conversations about spirituality and religiosity. Participants attributed those conversations to positively affecting their personal experience. Carlo said, “I actually prefer to talk to, like when I’m being

spiritual, to people who aren't Catholic just because, not that it gets redundant..." but he felt it is an excessively homogenous conversation. He described diverse conversations as follows:

I guess I find a lot of comfort in just talking with people who are also Christians. That is one of the beautiful things about Christianity. Even though we don't agree with a lot of things I feel more passionate and driven, more spiritual I guess.

Leontius believed the diversity of Christianity is important because:

So for me I think that me being part of the culture it really adds to the diversity of it and as I get to learn and growth other people as a Catholic and someone who has a specific denominational people, I think it has opened me up to conversation as well as those people being open to conversation and like learning from me just as much as I'm learning from them.

In the diverse Christian student body, Edena discussed her Catholicism with all kinds of students, not just friends. She commented,

There is no like one set of people that I'm like okay were gonna talk about like Catholicism...Sometimes like friends of friends, friends, friends of friends of friends. Where it's like I've never actually met you. I don't know your name but like were talking about like religion but yeah. Sometimes it's actually strangers.

As Daria explored her Catholic identity within a Protestant Christian setting, she commented on how the environment was different from her high school and home experience. She commented about PCU, "whereas you come here and you have Baptists and it's not as dominated by the Catholic faith" so within this environment "it was the first time I was challenged to really think about why I identify as a Catholic and why am I starting to think that I want to be non-denominational." She attributed that to the fact "for the first time I'm not surrounded by people who just are Catholic and who have been raised as Catholic. I was challenged to think about why I am Catholic and why I believe the things that I believe and how it affects me."

Unlike Daria, Charity was firmly rooted in her Catholic identity and was connected to peers who shared her denominational background and practiced with her. She valued the multi-denominational approach and diverse Christian body:

It's opened doors to see different Christian denominations and interact with them through [co-curricular lectures], chapels, different sort of things we have. I mean we've had great speakers and then just the environment at PCU with the student body here. Getting the opportunity to hear other people talk and it's an open space to talk about God and I really like that.

A diversely Christian religious student body allowed Catholic students the opportunity to connect with other students who shared similar yet different belief systems. These interactions allowed Catholic student participants the chance to dialogue with another students about their spirituality and religiosity. Student participants described a perception of strengthening their personal beliefs and Catholic identities because they had to provide reasoning for their beliefs while concurrently learning about a different perspective that allowed them to analyze personal beliefs from a different perspective.

Faculty and staff. Students discussed the value they placed on faculty and staff being Christian and supportive of a vibrant spiritual and religious student experience noting the role these individuals had in constructing events, programs, and learning outcomes. The university works to balance maintaining a multi-denominational approach to its Christian commitment by only requiring faculty and staff to indicate that they attend a church when accepting employment at the institution and upholding Jesus as the figurehead and savior of the Christian faith. There are no other theological statements or positions that faculty or staff must uphold creating a very basic undergirding of the institution's Christian commitment. Ignatius noted that those types of Christian absolutes, without heavy doctrinal components, result in hiring Catholic faculty and staff who lend themselves to supporting students differently than other Protestant institutions

would with their denominational bent. He believed, “I do know that we have hired, we have hired at least our fair share, but probably even more than our fair share of Catholics over the last number of years.” With the increasing number of Catholic faculty at the institution, he is of the opinion, “We have people on campus who have office hours, teach classes, and go to sporting events... and I would be beyond shocked if they weren’t having those kind of conversations, I just don’t know the numbers or frequency.”

Jacques had a similar perspective that interactions with Catholic students around their spirituality and religious beliefs must be occurring. He also taught classes as an adjunct for a [religion course] where he observed students discussing their spiritual and religious beliefs. From his faculty viewpoint, he believed, “I would guess where students feel comfortable and open they are sharing that in other classes as well” and “I can only presume that my experiences in the classroom would be similar that of other faculty members who are creating similar kind of spaces for students to feel accepted.”

Faculty expressed their interest in student spiritual and religious experiences, but commented that they rarely think differently about Catholic students or their needs. Tabitha commented, “I think it’s truly an equal opportunity setting. So I don’t know that or have any personal experience with the development of Catholic students.” As an administrator, she carried a small one or two class load each semester and mentioned that students knew she was Catholic, learning this either from her own admission in class or from her reputation with other students, but she did not inquire about their religious backgrounds. Victor and Pambo took the same approach in their courses. Pambo said he only disclosed in one discussion type of class:

I don’t, I rarely on the front end self-identify. I guess on occasions I have taught [freshmen general education course] I have some because we talk about things like identity. I’ll just offer it as a part of who I am and what I bring to the table. I don’t in any of my other courses.

When asked about their interactions around spirituality and religion, the majority of students said that those conversations primarily occurred in the academic setting of two required [general education religion courses]. Students had a variety of experiences within those courses because of the rotating faculty who instructed them and their differing approaches to the content. Both Fabian and Ada reflected on her interactions with faculty members around spirituality and religiosity and noted those interactions were only with religion faculty. Fabian commented, “Really probably the only ones that I have kind of going into those matters with were the religion professors I’ve had. Um outside of them, I probably haven’t.” Ada said, “My religion professor was probably the one who had the most spiritual impact on me throughout the four years.” Balin said his interactions and conversations with faculty around spirituality were limited “unless maybe it was like [general education religion course] or something. With someone who’s like more versed in spiritual conversation.”

Carlo felt that his two faculty teaching the [general education religion courses] were great because “neither of them would tolerate any belittling or ignorant statements in that regard.” Each faculty member crafted the classroom environment differently with one being “very neutral” while the other “isn’t neutral because she will say her opinion but she is really respectful of opinions like even if you are Muslim or something.” Daria recalled,

My freshman year I took a class with [professor] and I think a lot of times it’s brought up more in discussion and he will, I guess want you to bring out your faith in conversations if that is something that you are like willing to do.

Edena’s faculty member for her religion class created the same neutral environment for students to choose their level of faith expression within the classroom setting. She said,

Then I had like my [general education religion course] teacher who was like obviously like a Christian but he was just like so cool and very like this is like what happens like... some people believe in it and some people don’t and like it’s okay if you don’t believe in

it but like it's cool if you do. Which was definitely more like uplifting spiritually and like with my religion.

Rosa, and Sabina, and Carlo described other faculty classroom interactions around spirituality and religiosity, but linked them to some sort of faith-based topic that arose. Rosa commented that when faculty led discussion about religion, it was about the relationships between "faith and reason or the science and faith class." Sabina inaccurately presumed her [freshmen general education course] was a faith-based course but said that her faculty "bringing up a very valid argument for what they believe, whereas my argument is kind of weak but definitely it is faith." Carlo noted, "Like in my [communications class] class we talked about the ethical issues or ethical responsibilities to talk about religion and how to talk about faith."

Few students recalled interactions with faculty around spirituality or religion outside of official religion courses or when course content happened to align with the topic. The majority of students said they would not consider faculty as a spiritual or religious resource nor had faculty discussions around those topics engaged them although they knew the faculty were Christian. When asked about faculty interactions, Aaron commented, "Honestly, it's relatively non-existent." Edena agreed, "I've never talked about like my religion with professors." Basil said that he had good relationships with faculty members saying, "Most times with I talk to faculty it's about daily life like how are your kids doing, I don't think spirituality has ever come into play." When asked if his faculty had ever discussed his Catholic spirituality or religiosity, he laughed and responded, "No. I've never had a conversation, nobody's ever asked me about my Catholicism as far as faculty" and "It's strictly about school stuff and small talk." Charity attributed all of her conversations to the classrooms and said, "I've never really had that discussion with them. So. Yeah. I mean, it's never really come up." Sabina believed that

religious inquires and conversations do not occur because “[the faculty] kind of more focus on the material that is being taught which is fine” and faith “become(s) more of taking a back seat.”

For the most part, students could identify few substantial interactions with faculty around spirituality or religion, particularly in relation to their Catholic identity. Students perceived this void as a deficiency created by faculty because faculty were seen as the leaders, teachers, and academic mentors who should be driving structured conversation around these topics or integrating faith and learning for students.

However, Rizzerio, Daria, and Daniel recounted times when they spoke with faculty about spirituality and religiosity outside of the classroom setting. For Rizzerio, the conversation came naturally because “at least my faculty advisor and probably my favorite professor is Catholic too. We always you know, joke around with each other.” Daria also spoke about her faculty advisor as being a resource for spiritual and religious conversations. Daniel did not have mention in class discussion about spirituality or religion but was the most exuberant about how his relationship with a former faculty member has continued after having her as an instructor, “she’s been someone who I’ve grabbed lunch with, grabbed coffee with, talked to about spirituality and the campus and my goals and stuff like that around spirituality.”

Given the Christian ethos, institutional commitment, mission and vision statements, and integration of spirituality and religion on campus, it is interesting faculty did not engage students in conversations surrounding those holistic components of their lives. The institution utilized Christian philosophy as a standard to guide teaching and learning. Faculty resources, trainings, and workshops existed to assist faculty integrate a Christian framework into all aspects of the curricular experience. Institutional course evaluations measure students’ perceptions and in class experiences on spirituality and religiosity. However, students reported outside of specifically

focused religion courses, faculty did not provide interactions they desired to have and believed should be part of their education within a Christian institution.

Students were unsure of how to engage faculty around spiritual and religious conversations. They indicated and commented that they knew faculty are Christian, "...like it was definitely known that she was Christian and practiced that..." or "It is one of those things where I know [the faculty] are Christian, but I don't know because they don't necessarily profess that right away." Students discussed their openness to spiritual and religious conversations if only faculty would initiate interactions, "I know the option is there to pursue a deep relationship with faculty around spirituality or religion" or "I've never felt intimidated to ask a teacher anything or talk about faith or ask a professor or anything like that. Everyone I've ever had I feel are approachable about absolutely anything."

However, comments like Kiara and Edena experienced may be the reason students do not interact with faculty. Kiara said, "I've had teachers who've said 'I'm Christian obviously cause I work here and I have to sign the thing that said I was a Christian to work here but you guys can do what you want,' like...[the faculty] don't really talk about it." Or Edena's even more disconcerting story:

I mean I've had like teachers that are very spiritual and then I've had professors that are definitely not. And that was definitely like my [freshmen general education course] teacher freshman year. So like my first class freshman year literally was just like, "I don't believe in God." And we were just like, "Oh! Okay!" And he was like, "I mean I'm not gonna tell the university that but like I have tenure so I don't care."

Whatever the reason, student interactions with faculty around spirituality and religiosity are relegated to specific religion courses with few encounters outside of those settings.

In summary, the Christian environment was a significant factor in the majority of students' attendance decision. Some students were aware of the Christian commitment

throughout the admissions process while it took others a visit to campus to realize the importance it would play in their college experience. Once that connection was made it became a deciding factor in their admissions decision. Once in attendance, the participants commented on the importance of a diverse Christian student population that created a culture where they felt supported in practicing their Catholic beliefs and challenged to explore their spirituality. The interactions with their peers are the primary place they experience spiritual and religious development from community members. The majority of students have limited conversations with faculty about spirituality and religiosity outside of [general education religion courses]. However, students acknowledged that most of their faculty were Christian and felt the opportunity to explore conversations is available.

Space and Availability of Catholic Opportunities

Although study participants felt comfortable that their Catholicism is embraced within the multi-denominational environment, they also expressed the importance of demonstrable evidence supporting their religion. Catholic students viewed their identity falling squarely within Christianity, but discussed unique spiritual and religious needs that were unmet by the more generic Protestant programming that occurred at the institution. Administrators, faculty, and staff also acknowledged that Catholic students had specific religious needs that were not met through Protestant events and programs. These acknowledgements led to special accommodations for Catholic students that Protestant students did not receive but required compromise to succeed. The accommodations allowed students to have space and availability of resources to connect with other Catholics around their distinct identities.

As previously mentioned, the Christian environment has Protestant and evangelical cultural leanings. The institution recognized its history and current position as a multi-

denominational institution that sought to create a welcoming environment for all Christian denominations. Hilda commented on the institutional positioning for Catholic students, “To be part of the institution and be included in the definition of what we say is Christian but also to recognize our limitations as a Protestant kind of based institution and give them space to connect with the people who can do that.” However, Victor commented on the resulting Christian programming and events: “I think our [Ministries Office] is either generically Christian or leaning towards Christian and Baptist form of worship,” indicating the need for more specialized Catholic opportunities.

In contrast, Tabitha believed there are increasing signs of Catholicism seeping into the culture, she explained, “I’ve noticed even this year that the chapel bands have been singing more traditional hymns, which I really like” that created a sense of belonging at PCU for her. The document analysis confirmed Tabitha’s observation about specific Catholic elements permeating the culture. Different e-newsletters distributed to the campus containing Christian messaging have increased the use of Catholic authors and quotes about spirituality and religiosity. The number of specialized Catholic [co-curricular lectures] and events woven into the tapestry of university life throughout the academic year has increased.

For instance, Jacque noted one Catholic event added in recent years was the special accommodation for the CSO by “giving them the opportunity to kind of informally be a part of [welcome week orientation] with that opening Mass.” This is significant because no other student denominational organizations are allowed the same access to new students and all other spiritual and religious programming is solely facilitated by the [Ministries Office] during [welcome week orientation]. Ignatius believed this event, as well as others, truly creates a more inclusive atmosphere because he knows the university’s president always receives personal notes

from parents who attended the opening Mass thanking the institution for creating the space for their student to practice. Hilda understood the need for exceptions and special allowances because

I think one of the challenges that we face because the Catholic faith and the Catholic tradition is so different then the Protestant, a lot of the things that our Protestant things our students can do kind of outside of the church to build their own religiousness, their own, kind of practice and tradition. For our Catholic students that can't happen because outside of the Church there is no faith.

So special accommodations gave “them space that is specific to their context and not expecting them to leave their traditions behind” and included “them in larger campus conversations.” The faculty and staff interviewed for this study acknowledged Catholic students are unique in that they need space for their religious practices. Hilda viewed the institutional accommodations as a manifestation of this acknowledgement, “recognizing that sometimes [spiritual and religious] conversations are best had with people from their [Catholic] traditions” and the necessity to allow space for Catholic students “to have that conversation with other Catholics, with the Priest.”

Catholic students received a number of the special considerations and accommodations which exceed those of Protestant students including the ability to hold denominational worship on campus, which the institution identified as Mass; allowed Mass to occur in a restricted location; limited access to institutional records; the ability for a Priest to come on campus and lead students in religious practices; and institutional efforts to build relationships with local Catholic Church leadership. Although Mass is mentioned here, it is such a strong and critically important theme that it has been established as the discussion point in the next section heightening its relevance in the study.

PCU had organizational structural elements designed to create spiritual and religious experiences in the campus environment, such as the mission statement, [Ministries Office], the senior leadership position of VPSR, chapel, the [co-curricular lecture] series, and student leaders fulfilling a spiritual mentoring role. It did so to ensure its multi-denominational Christian worldview is consistent within programming and events so “our approach is to wanting to do, the things we do broadly, we want to appeal to all Christians. Catholic or Protestants” said Jacques. Therefore, outside church local church leaders were not allowed on campus or to host events that would be tailored to or would be perceived as working to convert students to a specific denomination. Hilda worked as the institutional gatekeeper enforcing PCU’s policy restricting local churches from on campus events, worship, and evangelism. When discussing the occurrence of weekly Mass on campus she said, “But we also have to be careful about the way that we say that because we don’t have churches on campus” because the institution did not support having, essentially, a “PCU branch” of a local church on campus.

However, Catholic Church leadership were regularly invited to carry out spiritual and religious practices on campus. The CSO hosted weekly Mass led by a local Priest, Confession occurred, and Church leadership was invited to partner in some [Ministries Office] events that are identified in the Catholic faith as Holy Days, such as Ash Wednesday. This started in part as Jacques recalled:

We started to have conversations about something like a CSO. Knowing that we have lots of students going over to [Local University] Catholic Student Organization...But we had lots and lots of students going over there and [Father X] was regularly coming over here.

The institution realized Catholic student needs were not being met through outlets and venues suitable for Protestant students. Ignatius commented,

Our CSO meets every week for their weekly meetings, just like the [protestant student organization] and all the other dozen, student lead Christian [student organizations]. But that isn't going to cut it for them. They also need to have a Priest come on campus to celebrate Mass if they want to have all the constituent parts that time has proven are necessary for good Catholic spiritual development in a college context.

Tabitha noted the significant relevance of partnering with local Church leadership because of the institutional policy that was specifically governed by Senior Leadership at the institution. The level of decision makers required for the partnership to exist demonstrated "...it's an institutional mission based commitment to have [Father X] working with us." The institutional partnership with [Father X] was so seamless that students did not necessarily understand that he was separate from the institution. Basil said, "The fact that [Ministries Office] they do have a Priest...technically a PCU Priest that comes around and kind of talks to people who have any questions about it." And Carlo who met [Father X] at an [Admissions day] viewed him as an institutional resource, "I mean there I knew I could still have the availability to him if I sought it."

PCU was also intentional about continuing to cultivate special relationships with the local Church leadership extending past weekly Mass. For prominent institution wide events related to the liturgical calendar and Catholic Holy Days, the institution sought to create a space where Catholic students practice their beliefs on campus. For instance, Tabitha spoke about the rarity for a historically Baptist institution to have "to have a shared Chaplin to have the joint Ash Wednesday service, that's huge. I think that is a very, very huge commitment that the university has made to recognize the importance of the Catholic student faith tradition" because students could not fully participate without a priest presiding. Furthermore, Ignatius used his role at the institution to reach out to the local Dioceses and [Bishop Y] advocating for more Church resources in partnership with PCU. For instance, another local university had four FOCUS

missionaries (Ignatius described them as “sort of a Catholic Peace Corp”) and PCU had none. Ignatius pined, “I’ve been stumping for that for years once I found out they have four of them over there. That would be a huge win for us if we had two FOCUS missionaries assigned here” because “It would demonstrate just how welcoming we are to the Catholic community” then shifting focus commented, “. . .but more than that, Catholic kids are not coming to college with a strong reflective growing faith by and large” indicating his desire to enhance the Catholic student spiritual and religious experience on campus. Jacques summarized the efforts:

I think that there is the relational investment and the efforts to make sure that not only our students but also our local priests that this is a warm and welcoming place for our Catholic students. . . I think most of our investments are in the relationships and creating the kind of environment that these kinds of things can hopefully happen much more easily and readily within.

Connections between Catholic students. Institutional efforts not only created space for students to engage in their spiritual and religious practices but additionally work to connect Catholic students with each other. Connections with other Catholic students were an important piece of their experience that encouraged their spiritual and religious expressions as they established relational bonds around their religious identity. All of the faculty, staff, and administrators emphasized the importance of their individual and corporate roles in facilitating connections between peers. Ignatius illustrated the institutional support given to the CSO, which other religious student organizations did not receive, and discussed how the institution specifically screens institutional records for students who disclosed their Catholic identity on their admissions application. On behalf of the CSO, Ignatius, Jacques, and Tabitha reached out to Catholic students several times throughout the fall semester because Ignatius felt Catholic students “now no more are going to look for opportunities to grow spiritually then the man in the

moon,” whereas Protestant students, “because they are going to go out and find a church and be in a Bible study group and they are going to be fine without the culture on campus.”

Other faculty and staff worked on more personal levels to facilitate connections between Catholic students. Victor’s examples are regular types of interactions faculty and staff had with students. He talked about:

I teach incoming freshmen when I’m over in the cafeteria if I’ve heard someone in class or someone asked me that they are Catholic and they ask what church to go to. I encourage them to grab a couple of friends and go see what you think.

He also regularly visited the student cafeteria:

And if I’m at a table and I know this student is Catholic and so is another I ask if they know each other and say ‘oh you’re both Catholic so that might be something.’ And that creates a commonality and gets them talking.

This approach is very different from how other faculty or staff facilitate individual conversations with other students they had regular contact with. Victor’s description of how he differed his interactions is representative of similar sentiments across the non-student participants: “And I wouldn’t do that with someone who is Catholic and someone who is not - ‘oh this person is Catholic and you’re a Baptist, isn’t that interesting?’ No, no that’s not, it’s none of their business.”

Faculty and staff almost had an inherent awareness of the need to connect Catholic students with other students who shared their faith tradition. Catholic students shared a stronger common faith background because it is strongly routinized through the Catholic Church repeating the same ceremony and rituals concurrently at different locations. Faculty believed that connecting Catholic students together would aid in their spiritual and religious experience because of the corporate nature in which those concepts are practiced.

Whether students understood the intentional steps the institution and individuals took to connect Catholic students together, they appreciated when those relationships formed and often became a comforting point in their religious practices. Charity discussed the comfort that students immediately felt when finding other Catholics:

I mean and once you've heard someone's Catholic, it's super easy to interact. Freshman year, I met this freshman through someone else and didn't really know him but she gave him my number because he needed someone to go to church with. So that automatic like tie like we'll go to church together. And I didn't even know the kid.

Edena who infrequently participated in Catholic practices found comfort in knowing other Catholics at PCU recalled,

...when we went to mass for like Ash Wednesday like we went to the one on [street] and like it was made up of like PCU students and then like families. So that was definitely cool to see cause I was like kind of like assumed cause I had never been to that Mass before. Kind of was like assumed that it was gonna be like me and the two people that I came with being the only ones from like PCU. But it was definitely not, which was so cool to see and just see how it impacts everyone not only like me.

Carlo's connection to other Catholic students is representative of the study participants commented that knowing other Catholics:

...helped me religiously, by knowing people who are Catholic and having that community, whether it be within or without the PCU Catholic group that I've kind of formed by own community of people who I know who are Catholic who I can go to Mass with or if I do need to talk to them about anything spiritually, I can.

Study participants validated the faculty and staff expressions of the importance to connect with other Catholics. The natural familiarity Catholic student study participants felt with other Catholic students because of shared traditions and common beliefs allowed them to easily develop a bond with those individuals. Study participants described the benefit of being connected with other Catholic students because it provided additional support and an avenue to regularly participate in their spiritual and religious practices.

Students also viewed knowing other Catholics as a method to hold them accountable to keep their religious practices alive even when they considered neglecting them. Aaron told a story about a time when he thought about skipping the Ash Wednesday service and moments later a friend posted on Facebook if anyone needed a ride. He viewed that instance as, “You can look at that as happenstance or not, for me that was a nice moment of being silently reaffirmed in faith.” Even though Daria was unsure if she would continue in the Catholic faith or identify with Protestantism, she recalled the importance of peers when she first arrived at PCU related to her Mass routine:

I would go with students from PCU, and so it never felt like “I’m the only one here who’s Catholic and I have to go to mass by myself” and so I did feel super supported in that and some of my closest friends are Catholic and still go to Mass.

Many of the participants talked about their experience with the CSO. Sabina acknowledged the student group helped her connect with peers who shared her identity and therein strengthened her personal commitments to the faith. She said, “I honestly think I would have kind of drifted away if I didn’t have CSO.” When Gabriella discussed her interactions with the group she caught herself almost revealing too much of where she could have ended up spiritually: “If it weren’t for CSO I would probably just still be... I mean I’d be doing something Catholic.... Anyways.” Fabian has also been involved with the group and found it important place to connect because

...having that outlet of people to express your Catholic beliefs to. Yeah I’m glad they exist I mean because otherwise it might be difficult to just find other Catholics, so having that place to go to discuss your spiritual and religious beliefs is just very helpful and supportive, and I’m glad that that kind of community exists at PCU.

Although approximately half the study participants utilized the CSO as a place to connect with peers, the other half never attended. However, the students who did not participate still emphasized the importance of the group and its communications to Catholic students as a

resource. Leonitius said, “I know about CSO and I get the weekly emails about when Bible studies are and when Mass is, that has been very encouraging.” Aaron commented on the groups efforts, “I have chosen not to become an active member...but it is nice to know they are there...” and “They are doing a really great job for all the on campus Catholics but I’ve just chosen not to be really involved in that.” Basil discussed the importance of the group for others: “As far as going to church, that’s kind of me and my own thing but CSO, they go to church together on Sunday...and then I’m sure they go to the Catholic Mass at the chapel too.” The absence and lack of participation was not unnoticed by Gabriella who was the current president of the CSO. She lamented, “There are so many Catholics on campus and not a lot that come to CSO which annoys me but that’s a whole other thing.” The non-participating students acknowledged the importance of the group and its role on campus in supporting others another indication of how it helped them feel supported by the institution if the need ever arose to seek it out.

The availability of Catholic resources was central to the student experience. Students wanted to feel like they had the opportunity and accessibility to resources that would enhance their spirituality and religiosity. Students also desired to find peers who shared their belief system in order to have a space where they could freely discuss their spirituality and religiosity. Of note was peers and resources are obtainable within the campus environment but that did not automatically mean that all students would utilize them. The chief and most paramount example is the offering of on campus Mass.

On Campus Mass is a Central and Necessary Vital Expression of Religious Practice

For the institution to manifest the utmost and unmistakable evidencing of support for Catholic students, an on campus Mass was critical. Pambo enthusiastically emphasized this chief theme that emerged from the data:

It would be hard to me because of the centrality of Mass and, I'm going to use the phrase Catholic Culture, and in particular the emphasis on the Eucharist in Catholic framework – that students have, and faculty and staff for that matter, have an opportunity on campus to engage in this centrally important aspect of what it means to be Catholic. To have a Catholic Mass that will have communion every Sunday readily available. That is the most significant thing and it would be hard to overstate it in my opinion.

Each of the student participants mentioned the emblematic reinforcement of their religiosity and spirituality experienced through the addition of Mass on campus. Mass was the comprehensive occurrence that aligned with all environmental components at the campus including the physical, aggregate, organizational, and socially constructed.

The recognition of Mass on campus was an outward demonstration students felt that their religious and spiritual expressions are valued alongside other Protestant denominations and the institution was living up to its multi-denominational Christian perspective. Ada commented that, “now doing Masses on campus, and that was kind of a moment when I was like ‘oh’ almost like ‘wow PCU’s a little bit more accepting!’ It just. It did. It felt nice to be able to have mass on campus and that there are Priests who come in...” further she explained she felt “. . . a little bit more empowered on campus I guess in my faith because the campus has kind of made it.” Fabian expressed a similar feeling noting the institution made an exception for Catholics over other denominations because it recognized, “the sanctity of the Catholic Mass that it was important for us to be able to have our own Mass.” Mass was a validation of students’ Catholic identity and directly supported their religious and spiritual development.

Other worship services presented by the institution can be foreign and uncomfortable for Catholic students. When attending the general worship service, Rosa explained, “I’m always really uncomfortable and I wish that I wasn’t, but I struggle with that because it’s such a foreign idea to me just when I’m accustomed to something else. So that’s tricky.” That type of experience created a hardship on the students when they were not able to worship in their

traditional form that the institution said it promoted. For Rosa, when the institution began offering Mass on campus, it changed her perception and she noted, “That was really exciting! That was a time I felt supported by the university.” Mass helped students feel that their tradition was part of the campus ethos and Fabian explained his Catholicism, “fit in more and we have that space to have our, do the essential part of being Catholic every Sunday” because “the chapel services that the university holds in general just with their emphasis on saying they’re a little different and not my preferred method of expressing myself religiously.”

Mass on campus offered a convenient location for Catholic students to gather and find others who shared in their belief system creating an environment where they knew they were not alone. Ada encompassed the communal feelings when she described her on campus Mass experiencing:

There’s quite a bit of students who do attend on a Sunday and so kind of almost even to show that there is that community of people on campus. So whether or not that made me do things more spiritually or do things more in my religion or not, I do feel more.

Mass is the place where the majority of students connected with their Catholic peers. Leonitius talked about his return to campus each fall and commented, “Then I came back and started going to Mass again and started seeing people on campus at Mass. I would see the guys on my floor going to Mass.” He also mentioned,

Going to mass and seeing other people you know on campus it’s just really encouraging to know that there are other people like me. I remember going one weekend and seeing people later on that week and saying oh I didn’t know you were catholic. We should start sitting together in mass. So once I started making those connections it just opened up me and encouraged me to go on a more regular basis.

Aaron knows that, “Whenever I go up to the Catholic Mass at PCU I usually see three or four people I know and it’s nice to see them” while Edena viewed on campus Mass as a way to further her religious connection with peers:

...most of the time when I'm talking about like my religious aspect would be at Mass or like on the way back from Mass or like kind of one of those things where it's just like the people that I know are like Catholic we can be like oh that was super fun at Mass.

Student participants described Mass as the place to hold a corporate expression of the spirituality and religiosity. Other Christian faith expressions on campus engaged study participants but still lacked the ability to fully meet their personal requirements for their Catholic beliefs. Other Christian events also had a disconnect in the manner that Protestants or evangelicals chose to express spirituality and religiosity. Participants described the necessity of on campus Mass in order for them to have the opportunity to fulfill their religious requirements as part of their campus experience. They also perceived the institutional decision to accommodate an on campus Mass as a sign of support for their Catholic student development.

Physical space. The Catholic Church constructed Mass as a ubiquitous ceremony consistently replicated across its global community of believers. This allowed a Catholic student the ability to attend any Parish and immediately feel a comfort in the established ritual and routine. This was certainly prevalent during direct observations when I felt out of place in Mass and Eucharistic adoration whereas each of the students knew exactly what to do and say and when to do it. During those observations, it also occurred to me that Mass taking place in the university's chapel must feel somewhat seamless for students as a physical representation of their Parish experiences. One Mass, as I participated and observed my surroundings, it came to me that the chapel was built in a highly formal, and high church fashion. It reminded me of visiting historic European Catholic churches. The construction was stark made of large pieces of stone blocks with arches and large windows that were best described as semi-stained glass. The floor was also constructed of large blocks of stone. In that moment of realization I was transported back to Europe and the same feeling of participation in Mass there. Additionally, for

me it felt similar to that experience because it had common and recognizable visual elements to what I had experienced on my study abroad trip. The Priest in his robe, an altar boy, the Chalice for communion, and the procession of the crucifix up the aisle before and after the start of the service. In that moment, I understood the significance of hosting Mass in this particular location and the student, faculty, staff, and administration interviews in progress came rushing into my mind providing a more encompassing comprehension of what the physical space and icons in it meant for the student experience.

Some students shared my observations from Mass attendance and were awed by the chapel. Daria felt at home in the space asserting:

...the chapel just the way that it looks, it definitely has more of a, it honestly has more of a like Catholic feel than any denominational church that I've been to, so when I am there I do feel like my religious practices can take place more.

She also commented, "I mean you walk in there and it's just like, it overcomes you." Ada shared that feeling: "The new chapel that's on campus is absolutely beautiful... I do enjoy going there partially due to its beauty." Edena felt called to express her Catholicism in the comfortable space: "...when I go in there I feel I need, not like I need to be religious, but its something that like, that's the reason why I'm there, there's like no other reason..." and after she entered "...the stain glass windows reminds me of like my church at home, so its just kind of one of those things that like physically sets me like at home."

However, this sacred space was only recently constructed. Ignatius pointed out, "Historically Baptist campuses have avoided like the plague not just Catholic iconography, that makes some sense there, but even Christian symbolism... Baptist campuses never have chapels." The change to a multi-denominational Christian framework was followed by the decision to construct a chapel. Pambo, the interim faculty advisor for the CSO, was enlivened with the

construction of a chapel on campus because “now there is the Sunday mass on campus in the nice space, not ‘y’all go find a room somewhere and we can help you out with that.” The physical presence of a chapel on the campus and regular observance of Mass in that space had been an encouragement to a majority of students to participate alongside their peers.

Aaron’s answer represented the feelings expressed by many of the other students when he explained how he fell away from regular Mass attendance because “No reason for it other than the [chapel] wasn’t built yet so they didn’t have Mass on campus so in order to get to Mass I would walk from PCU down to [local Catholic Church].” Fabian even referred to the campus Chapel as “a blessing because it’s a lot easier to get there to have the access to practice my religion. Just having the ease has been the best part.” Sabina discussed how it elevated the institution’s reputation for Christians saying, “Yes, we are a Christian campus before but we have a chapel, a designated place to worship.” Thoughts like these were expressed by many of the study participants relating the physical space and location as a boon to their ability to easily participate in an important aspect of their religion. They viewed it as the place and space to go to practice their religious selves.

However, not all faculty, staff, and students felt the physical construction of the chapel was adequate for proper Mass lamenting the design and missing elements. In some humor and some seriousness, Victor commented,

The presence of or lack of a chapel would be important. Now that we have one Catholic walk in there and ask what kind of chapel is this, Buddhist, Hindu, Zoroastrian, where’s the fire pit? Because it is so generic and tries to be very generic. So there isn’t a great deal of comfort in that.

And portions of the students agreed with Victor’s analysis. Several said it really felt more like an “interfaith space” and Aaron even commented, “I’m sure they’ve had a Jewish speaker there or I hope they have had a Muslim or Hindu speaker there.” Fabian contended, “the chapel itself

wasn't really built to handle a Catholic Mass..." and "...there's things like that that aren't present in the chapel that are kind of just religious artifacts, hey are specific to the Catholic faith and they just aren't there." Charity and others agreed there are significant missing religious artifacts, for instance, "I think it's weird that our chapel doesn't have a cross in it..." and that "...as a Christian school having a cross would be kind of important. Just a complete representation of what we stand for as Christians regardless of the denomination. Um, yeah so I think that's really strange."

The chapel space on campus provided a venue for Mass that Catholic student participants appreciated as a sacred space for their religious practices. There was a sense of familiarity in the space that comforted students and drew them into a location where they actively saw their religious selves engaged. Yet, the space did not fully comply or fulfill all aspects of a traditional Catholic ceremony. The chapel was common or unbranded in such a manner that it could be utilized for a multitude of religious or non-religious activities.

Creating the sacred space. The CSO and the Priest worked as best possible to convert the space into one more ad rem to Mass. Hilda, a staff member in the [Ministries Office] explained how the space was transformed, "...when our Catholic students go in there for Mass on Sunday they very much feel like it is their space..." and noted, "the chalice is there and the candle is there...and the Priest and the robe. Everything they would need elementally for them to have it be recognized is there. They kind of bring that in and bring that out." Fabian jokingly said, "I think [Father X] just kind of has like a 'mass to go' set sort of thing that he brings." This setting was both a benefit and interpreted as difficult by the students. As a leader in the CSO, Gabriella and a team of volunteers helped create the setting each Sunday. She expressed with some exhaustion:

...on the one hand it's so great that we get to have mass and it's awesome that PCU recognizes it, on the other hand it's like well here's a space for those Catholics to use and bring in all your stuff and figure it out. So I mean there's obviously gotta be some sort of balance there and some give and take but it's just very, like there's not even a cross in there.

The seemingly missing religious elements, even those that would relate to any Christian denomination such as a cross, are institutional political decisions that affected the Catholic student experience.

Policy and politics. The decision to initiate Mass on campus may seem inconsequential but it was a highly involved process to navigate in order to enact the service. Advocates navigated policy and politics to successfully implement Mass on campus with some concessions and negotiations. Jacques said several of the faculty, staff, and administrators had to “advocat(e) for them to be allowed to use the chapel or to hold Mass on campus” and “convince the decision makers that this really was essential for them.”

As previously discussed, special accommodations are made for the Catholic student population that are not made for Protestant groups. Institutional policy limited the ability for external religious professionals to host regular meetings on campus because Fabian recalled,

I remember [a senior leader] saying the reason they didn't want religious services on campus was because they thought that like every church in [city] would compete to want to have their service on campus and it would just get out of hand.

But Jacques explained the difference for Catholics: “a Priest really does a play a role that only a Priest can play...” because “Whether the sacraments or confession or things like that, they kind of get special accommodations because of the design of the Catholic Church and the Mass, the way things are outlined for Catholic worship.” He said, “Some of our Protestant leaders feel like it is a double standard” by giving the Catholics an exception. Ignatius pointed out,

...the point that I made to others was that this isn't really breaking our policy because they have a different priest almost every week doing it. It's not like a local church is

setting up shop on campus every week. It's actually the celebration of the Mass itself, which has to be done by a priest. And that's the other piece about Catholic spirituality...

Additionally, it was not the Catholic Church or a Priest who organized the event but rather the CSO that hosted it. During my attendance and direct observation, the student leaders of the organization played the majority of leadership roles and facilitation that could be fulfilled by a layperson however a [local Priest] was readily present at each service outside of the Priest who implemented the service.

Another allowance for Mass was the use of the new chapel. Spaces on campus, particularly new or elegant spaces, have restricted use for students. Jacques said it was a special accommodation to use "the brand new chapel and giving them the chance to meet in there." Hilda commented about the chapel, "Our CSO is one of the only groups that gets to use that on a weekly basis." And Tabitha explained, as if on behalf of the CSO, "We have an understanding that if it is needed in the spring we will move someplace else. But so far, it's been booked all the way through Lent, through Easter, we have it through Easter for sure. What happens after that will be up to senior leaders to discuss."

The study participants were aware of the strategic compromises that occurred and expressed how they perceived them to affect their experience of a sacred religious ritual. The majority of the students understood about the concession surrounding missing physical elements in the chapel space, the rotation of Priests, and was grateful for the use of the new chapel space. However, they were also highly defensive about the ability to continue utilizing the space as it best fit their spiritual and religious needs. Although Tabitha spoke about the understanding to possibly move Mass to another location, students did not agree. Students had strong feelings about the attempt or possibility of moving Mass. Carlo and Gabriella were two of the loudest opponents. Carlo described the situation as

...it was right before break that in the WAC, in the chapel, they said they were not going to have mass there for a few weeks and they got ripped for making that decision and quickly reinstated it. Because they want to have the chapel space available for weddings because people want to get married there and I don't know why.

He continued, "I think that would have affected me because I would have had to change my routine again to go back to [Local Catholic Church] or find another church in town..." and "If that was permanent that definitely would have affected me."

Gabriella vehemently elucidated, "PCU is like a very money-hungry place I would say. And I think senior leadership is, has like a big role in that kind of stuff..." and "...I just feel like the people who are in charge of things actually happening at PCU are more concerned with money than they are with like the students." She outlined the situation:

There was this whole drama at the beginning of the year that like senior leadership people wanted to kick us out of the chapel. And they were like, I got a bunch of emails that were like you're gonna be kicked out soon. Like here's a little podunk little building that PCU bought basically so they could tear it down but we bought this and it used to be a church, you might be able to have Mass there. Which is basically like almost the same distance as like walking to [local Catholic Church]! So no, we're not gonna have Mass there.

She ended her description by saying, "I feel a little uncomfortable with those people. I don't even know who they are." Even as this all occurred, Balin, who was very active in the CSO, accepted the circumstance and commented, "even though there has been a little bit of confusion, like I don't even if a lot of administration knows that were having Mass. Mass has been just a huge." It was evident that the sacredness of Mass and its location were exceedingly important to the Catholic students.

In summary, the centrality of Mass within the Catholic student experience was the foremost theme from the case study and exemplified all the other themes around it. As an essential regular event for Catholic students to express spirituality and religiosity it was significant that the institution made accommodations for it to occur in a manner and location

easily accessible for study participants. The physical location was seen as a comfortable and familiar setting similar to their home experiences. Although the space was generic it could be transformed with Catholic iconography and elements to further increase the resemblance to a Parish. All the study participants recognized that special accommodations were made so that Catholic students could practice this vital component of their spiritual and religious lives. Students saw how institutional politics affected their ability to host Mass and were willing to campaign for its continuance.

CHAPTER V: CONCLUSIONS

The focus of this dissertation was to examine the Catholic student experience at a non-Catholic Christian institution. I employed the four research questions to guide the study:

1. Why do Catholic students choose to attend a non-Catholic, Christian college/university;
2. What are the experiences of Catholic students at a non-Catholic, Christian college/university;
3. How is the environment of a non-Catholic, Christian college/university on spirituality experienced by Catholic students; and
4. How is the environment of a non-Catholic, Christian college/university on religiosity experienced by Catholic students?

For this study, Catholic students were the primary data source and were interviewed during late mid-spring 2015 semester. I utilized a list of Roman Catholic students provided by the Office of Institutional Research to filter possible participants based on my study criteria that the student entered as first-time freshmen; were classified as juniors or seniors; were age 20-22; and were domestic students. After filtering the list, I sent an email solicitation requesting student participation resulting in 24 volunteers of which I interviewed 16 students who had the first scheduling availability. It was apparent after about 10-12 student interviews that data saliency

was reached as the same themes, events, and feelings consistently emerged, therefore I closed the student interviews after completing already scheduled interviews.

I identified and interviewed faculty, staff, and administrators who play a role in designing the institutional environment. Staff and administrators were highly accessible and willing to participate however, it was more difficult to find faculty who would participate. Faculty were willing but hesitant and I believe that related to findings from student interviews that indicated faculty, Catholic or non-Catholic, shared scarcely any spiritual or religious discussions outside of the formal curricular setting. The primary curricular setting where study participants engaged in their Catholic spiritual or religious identities was primarily in mandatory [general education religion] courses.

I completed direct observations by attending four Sunday on campus Mass services and four CSO meetings. The ability to interact and engage with Catholic students in their regular spiritual and religious practices was a personal highlight of the study. The students were always welcoming, friendly, inclusive, and open to freely share the peaks and valleys of their personal spiritual and religious lives. They were very natural in their interactions and a few key student leaders would always take time after Mass or an organizational meeting to check if I had any questions or, essentially, debriefed with me. For me, the direct observations provided significant insight and growth in my personal knowledge of Catholicism's sacred spiritual and religious practices as well as spurring my personal faith development.

Data gathered through this case study indicated that the institution experienced a shift within the socially constructed culture that influenced the current Catholic student experience. The majority of the student participants felt included in institutional efforts to develop students' spirituality and religiosity during college. Certain aspects of the institutional environment

emerged within the findings including the culture (constructed environment), peers (aggregate environment), location of Mass (physical environment), and a variety of policies, politics, and accommodations made for Catholic students (organizational environment). Each of the themes that emerged utilizing Strange and Banning's campus ecology theory provide insights on the Catholic student experience that can be shaped through intentionally designing different environments within the university setting (2001).

In this chapter, I respond to the research questions investigated through this case study and provided suggested recommendations for PCU that may be relevant to other non-Catholic Christian institutions. I also discussed the study limitations as well as provided suggestions for future research. Finally, I drew a conclusion to the study.

Why Do Catholic Students Choose to Attend a non-Catholic, Christian College/University?

Undergraduate students considered a host of complex influences during the decision-making process when selecting a college. As a subgroup, Catholic students in this study shared the same college search process to investigate definitive institutional features such as academic major offerings, location, size, and financial aid while discerning institutional messages and methods used to direct their decision towards attendance at a university. The definitive institutional features were oft readily available consumables for students to review presented through a host of resources including university publications and promotional tools; government websites; and external ranking systems. Stakeholders were able to strategically present the intentional design of the institutional environment used to maximize designated student learning outcomes in a manner that effectively communicated and demonstrated objectives to prospective students. For this non-Catholic Christian institution, it was paramount for Catholic students who participated in the study to understand the available spiritual and religious experiences,

opportunities, and institutional commitment to their faith experiences. This is particularly true for PCU as the university sought to recruit a diversified Christian undergraduate student population including Catholic students who have different outlets and expressions of their spirituality and religiosity.

Most Catholic students in the study came to PCU with a deeply engrained Catholic identity. This was true for both students who were actively practicing Catholicism and those who, admittedly, were less involved in routine expressions and obligations of their faith. All of the study participants did not have to think or weaver in explaining that at the point of entering the institution they identified their faith background as Catholic stemming from a family history and commitment to the Church and faith. All participants, but for the two students considering conversion to Protestantism, indicated no contemplation to change their Catholic identity but foresaw a lifelong dedication to the faith. For the two students in the study who were currently considering converting to a Protestant denomination, those deliberations did not begin to occur until late into their college experience. When entering the institution they did not intend to pursue a different style of Christianity away from Catholicism. Upon investigation, the students' Catholic identity and commitment to spirituality and religiosity, often established by their family upbringing and background in the Catholic Church, was a factor in their admissions decision.

All of the study participants initially indicated some combination of fixed institutional features as the determining factor in their choice to attend PCU. Academic major was the most immediate response when inquiring about a student's admission decision and, even though the institution has a [popular major] which drew a significant portion of the undergraduate population, this was true across majors that could be inevitably found at most higher education institutions across the country such as biology or communication studies. A small amount of

students had individualized comments about the city where PCU is located. Two students indicated that they knew a current student who attended the institution. Only four students mentioned that they received slightly more financial aid from PCU that influenced their decision. These factors all came to students when they originally responded to why they choose to attend the institution.

However, as the conversations continued and students more intently reflected on their admissions decision it became evident that the institutional Christian mission and the manner in which it was fulfilled within the campus environment was critical to their choice. Nearly all students indicated interest in the institution because they perceived it to be a place that would support their holistic development, specifically the ability to grow their Catholic spirituality and religiosity. Nationwide undergraduate students are eager for higher education institutions to create opportunities and invest in their spiritual and religious development (A. Astin et al., 2011b; Glanzer et al., 2013; Gonyea & Kuh, 2006; Kuh & Gonyea, 2006). Data collected from the study participants indicated these findings to be relevant within this case study. Students chose to attend PCU because they viewed the experience as one that would allow them to live as complete individuals embracing their Catholic heritage and tradition over other institutions they were considered.

For faith-based colleges and universities, the institutional mission determines organizational priorities evidenced through the campus environment crafted to meet learning outcomes (Gonyea & Kuh, 2006). The denominational affiliation of students continues to play a diminishing role in the college admission choice as students prioritize how their personal Christian values align with the mission and values of the institution (Glanzer et al., 2013). Several study participants directly connected their campus visit experience to identify the

relationship between their personal Catholic values and the institution's Christian values. It was during the campus visit these students heard key administrators deliver institutional messaging that resonated with their Catholic values; discovered resources supporting their Catholicism; and learned about the significant number of Catholic students at the institution. All of these experiences helped students determine that their Catholicism would be encouraged and sustained during their college years.

Not all students shared the intention to consider the Christian institutional mission or environment when making their enrollment decision. A small number of students knew the institution was Christian and found tangential benefits of attending a faith-based institution because of chapel services, religion courses taught from a Christian worldview, and the general positive environment. One student did not know that the institution was faith-based until she arrived at orientation. However, these students who did not account for the institution's Christian commitment during their decision process, did seek out and became active in spiritual and religious involvement.

PCU's unique organizational environment was a substantial factor in the admissions decision of study participants. Organizational structures such as the university's mission and vision statements actively promoted the integration of Christianity in the learning environment. The administrators, faculty, and staff actively used that guidance to create opportunities for students to engage in Christian spirituality and religiosity. Opportunities to visit campus provided a setting for prospective students to see and experience first hand how their Catholic identity could flourish in the environment if the student desired to incorporate it into personal learning goals. The organizational structures guided the overall learning experience promoting

spiritual and religious development but placed the onus on the student to build in experiences that ultimately advanced their learning.

What are the Experiences of Catholic Students at a Non-Catholic, Christian College/University?

The student experience is affected by numerous environmental components (Kuh, 2000; Kuh et al., 2010; Pascarella & Terenzini, 1991, 2005; Strange & Banning, 2001). This case study accentuated the constructed environment and aggregate environment as two of the greatest factors in the Catholic student experience. The socially-constructed culture both significantly influenced the Catholic student experience and was influenced by the presence of Catholic students. This mutually symbiotic relationship allows the culture to continuously change and represent the individuals within it (Tierney, 2008). Study participants discussed how the institutional culture was an overall positive one, with occasional negative interactions, but at times seemed uncomfortable because of its Protestant bent. Community members who made up the aggregate environment contributed to and constructed the campus culture. Catholic students in the study noted the role their peers played in daily interactions that challenged and supported their spirituality and religiosity. Faculty limited to specific academic arenas and curricular settings played a lesser role but were noted to have a beneficial aspect to the student experience.

Constructed Environment

Administrators, faculty, and staff recognized the historic Baptist roots of the institution and current Protestant inclinations affected the Catholic student experience even though the institution had taken explicit steps to embrace a multi-denominational approach to Christianity. These cultural components, even the historic [Baptist affiliation] that ended over two student generations ago, were seen as significant to the study participants. Many of the students

discussed the separation from the [Baptist association] as a positive step in their ability to more fully participate in the institutional Christian culture. They felt that since the separation, Catholicism was on more equal ground with Protestantism and celebrated for the rich traditions the faith brought to the campus community. It was an important finding that Catholic students have an experience where they felt their faith tradition could be an active part of culture because administrators, faculty, and staff consciously work to maintain an awareness of the historic Baptist roots and Protestant tendencies.

The heightened awareness resulted in additional advocating by administrators, faculty, and staff to make accommodations for Catholic students to practice their spiritual and religious traditions that could be significantly different than Protestant practices. The institution skirted some institutional policies or found creative methods to augment them due to the unique practices of Catholic students, the role of the Priest, and the ability to utilize restricted campus space. Administrators' decisions to extend special consideration for Catholic students were consequential because external Protestant leaders contested them. Without the recognition or support of the administration, Catholic students would not have some of the same available on campus resources, such as Mass, to engage in their Catholic identity.

Organizational Environment

A significant amount of study participants commented on a situation regarding the relocation of on campus Mass to a less central and undesirable location. Knowledge existed of a possible change in position on the ability for the CSO to conduct weekly mass in the chapel. The students saw this as a diminution of their Catholic identity as the institution began to prioritize other objectives over their spiritual and religious experiences. This affront was met with

Catholic students rallying their influence within the culture and to make their dissatisfaction known, which ended in the continuance of Mass in the chapel space.

Outside of the situation over Mass, the majority of Catholic students expressed the overwhelming acceptance of the institutional culture towards their religious identity. A good number of the students expressed hesitancy about entering a Protestant-based culture because they had either always been in a primarily Catholic culture or had negative previous experiences with Protestants who viewed their religion as inferior. All but one student talked about how they felt a strong sense of belonging in the culture because their Catholic identity was celebrated as a vital and important part of the Christian community. Still, individuals reported outlying instances where they had negative interactions with students or faculty because of their religious identity but did not equate that as representative of their entire experience. For many of the participants, the diversity of Christian denominations within the culture resulted in interactions and activities that seemed foreign, and slightly uncomfortable, to their traditional method of spiritual and religious practices. Although students had moments that felt foreign, they appreciated the ability to have diversity of spiritual and religious experiences and perspectives presented through formal and informal interactions with their peers.

Aggregate Environment

Catholic students involved with the study overwhelmingly identified their peers as the aggregate group whom they experienced their spirituality and religiosity with the most. The undergraduate student population is a religiously and spiritually diverse group consisting of Christians, other religions, and individuals who do not identify with a religion. Many of the Catholic students interacted with individuals across the spectrum of religious and non-religious beliefs. A strong contingent of the participants enjoyed the ability to interact with non-Catholic

students because they believed the conversations were more dynamic as they learned about new perspectives and shared their religious beliefs. Another smaller group preferred the solidarity of other Catholics with whom they could share their experiences as a Catholic at PCU.

For a Christian institution designed to engage students in an overall learning environment informed by a Christian worldview and framework, Catholic students reported that a substantial majority of spiritual and religious engagement is attributed to peers or activities driven by other students. Only three students had conversations with faculty about spirituality, religion, or their Catholic identity outside of the academic setting. The majority of students almost seemed to laugh, and some audibly did, at the notion that faculty desired to interact with them regarding their faith. The faculty interviewed took a removed approach to engaging students in faith-based conversation. Instead of seeking to create an environment that blended faith and learning faculty did not want to misuse their position of authority over students to influence their spiritual or religious journey towards Christianity.

The faculty technique focused on students' self-discovery in their religious endeavors. This matched the institutional culture that students expressed as allowing individuals to practice what they believed. The institution's culture of a live and let live mentality created an open and welcoming community but also seemed to lack guidance from individuals who were supposed to disseminate knowledge through the framework set forth by the institutional mission. Students took comfort in the fact that faculty must be Christian and supportive of the institution's Christian commitment but could also identify when an individual lacked dedication to or opposed the university's faith commitment.

Overall, study participants' experiences wove a narrative of acceptance and belonging within the community. The majority believed their Catholic identity was congruent with the

Christian mosaic supported by the institution's multi-denominational approach. Institutional stakeholders are aptly aware that in order for Catholicism to thrive within the Protestant environment some concessions needed to be made that would allow students the opportunity to engage in their spiritual and religious practices. Diversity within the student body combined with the Christian commitment of faculty and staff created an environment where students found challenge in support as they shared their Catholic faith.

How is the Environment of a Non-Catholic, Christian College/University on Spirituality Experienced by Catholic Students?

The interdependence of spirituality and religiosity as constructs and the highly ritualized nature of Catholicism made it difficult for students to express thoughts about their spirituality. Study participants grasped the conceptual differences between the two constructs but would often seamlessly transition from spiritual reflections into a religious observations and back again to spirituality. The difficulty to distinguish the two constructs and their demonstrated interrelatedness in the student experience supports researchers who have identified the complexities surrounding spiritual and religious development (Dalton et al., 2006; Teasdale, 1999). Catholic students identified that a campus environment overflowing with Christian activities and individuals who genuinely desired their participation in Christian spiritual pursuits surrounded them.

Organizational Environment

The institution's organizational environment was crafted in such a way that students continually had the opportunity to engage with Christian activities but had no requirement to participate. Study participants celebrated the lack of institutionalized requirements because they felt able to pursue their spiritual development without a formal mechanism necessitating

participation. Administrators and staff in the study noted that the institution was designed exactly for an individual's ability to self select their level of participation because of the variety of Christian spiritual offerings that would encompass and compel student involvement. In a sense, simply being in the environment students were exposed to an abundance of options and viewed peers participating. Administrators and staff theorized this approach to spiritual engagement would entice student participation because it was part of the cultural norm.

Student interviews revealed they felt almost all of the formal and informal activities and interactions they had represented PCU's Christian commitment. Many explained how they appreciated the wide variety of spiritual opportunities presented through formalized programs sponsored by PCU such as chapel services, the [co-curricular lectures], the spiritual guidance from student leaders, and the integration of Christianity into student organizations, clubs, and student focused offices. Additionally, students noted organic, or informal, activities and interactions driven by their peers. Students talked about underground Bible studies or praise and worship nights that would spontaneously manifest in public spaces. Some students choose to participate in these activities and some did not, but the significance was that all students attributed those activities to enhancing the campus environment and made them feel comfortable in expressing and experiencing their spirituality.

Physical Environment

PCU's campus not only housed an organizational environment conducive to spirituality but the physical environment helped students have a sense of spirituality. Students commented on different aspects of the campus layout noting the importance of green space represented in sizeable lawns, the beauty of the landscaping and flowers, and the presence of fountains that soothed to their soul. The beauty of campus inspired an appreciation in students, as they felt

spiritually blessed to have the opportunity to attend PCU. Two students described how they would intermittently stroll around campus in contemplation and inevitably end back at the center of campus at the Bell Tower that held a small prayer chapel in the bottom. The exterior beauty was in sharp contrast to student views on academic buildings, that one could argue are just as stunningly beautiful, because those buildings seemed sterile and absent of Christian symbolize. Faculty, staff, and administrators were also hard pressed to identify any spiritually significant attributes to campus outside of the chapel. The institution's commitment to a more generic approach to Christianity became too deluded that students did not even equate academic structures as representative of or inspiring to their spirituality.

Aggregate Environment

Catholic students cited their spiritual experiences in the organizational and physical environments but the aggregate environment was by fair referenced the most. The aggregate environment was comprised of other students or peers, faculty, staff, and administrators. Students had deep and meaningful experiences with their peers noted how the Christian plurality of the student body allowed them to explore new experiences different from their spiritual traditions; conversations wherein they had to critically think about their religious beliefs and articulate those; and learned about others' points of view. Students discussed the importance an environment where they shared vital components of their faith beliefs with other students but was still diversified so that they experienced different styles of spirituality. These types of interactions with peers created a spiritual dissonance that more often than not resulted in a strengthening of Catholic spirituality in the study participants.

Catholic students reported far fewer spiritual experiences with faculty, staff, and administrators. Students understood that faculty, staff, and administrators had to be Christian in

order to work at PCU. The Christian requirement for faculty, staff, and administrators made students feel a general support for their spiritual development because those guiding the overall environment shared similar beliefs. However, only a small number of students identified relationships or interactions with faculty, staff, or administrators that they felt benefited their spirituality. The greatest instances occurred with faculty who instruct the [general education religion] courses that are designed to generate conversation around academic studies of the Old and New Testaments in the Bible. Outside of that forum, the majority of students could not distinguish spiritually beneficial experiences with faculty, staff, or administrators.

PCU's organizational, physical, and aggregate environments coalesced to form a comprehensive experience that benefited Catholic student spiritual experiences. Students had some difficulty distinguishing between spirituality and religiosity often seamlessly transitioning between the two but still offered insight into their experience that the researcher discerned during the data analysis process. Study participants consistently noted positive aspects of the different environments that added value to their spiritual development. As an internal construct, spirituality was seen as a personal journey that students experienced affectively in a hospitable and inclusive environment.

How is the Environment of a Non-Catholic, Christian College/University on Religiosity

Experienced by Catholic Students?

Mass

Mass is one of the most fundamental religious practices within the Catholic tradition and its presence on campus provided access to an essential component of their religion creating an inclusive experience. In the context of this case study, its importance cannot be overstated as the

focal point where the physical, aggregate, organizational, and constructed environments converge around the religious experience of Catholic students.

Physical environment. Catholic student participants associated the physical location of Mass with the value PCU ascribed to its importance. When Mass was allowed to be held in the chapel, which is a restricted use space at the institution, it helped elevate its importance and thereby the worth Catholic students felt about their experience. The space had a strong resemblance to a traditional Catholic church and provided a familiarity to the experience that was difficult to replicate in other campus spaces. The elemental pieces of Mass could be easily incorporated into the nonproprietary space further enhancing its ability to host the service.

Organizational environment. When policy, politics, and decision-making in the organizational environment threatened the location of Mass Catholic students expressed their displeasure that the institution would even consider a change. Faculty, staff, and students had already acknowledged the special accommodations afforded so that Mass could occur on campus and noted how those exceptions amplified the Catholic student religious experience.

Fortunately, the institution was sensitive to the unique needs of Catholic students and found a resolution to the situation that allowed Mass to continue in the chapel space. Study participants were cognizant that PCU considered how it could be more accommodating to Catholic religious practices as they differed from the mainline Protestant and evangelical culture.

Constructed environment. Faculty, staff, and administrators drove the sensitivity to Catholicism as they actively worked to define the institution's definition of Christianity after the separation from the [Baptist association]. The new multi-denominational approach PCU used as the core of its Christian community resulted in a culture that more fully embraced Catholicism within the tapestry of Christianity and celebrated the rich tradition and perspective it brought

alongside Protestant evangelicalism. Catholic student participants expressed that their experience was one of inclusivity and hospitality celebrating their religious traditions. Several students commented on the progress the institution made to incorporate Catholicism through a dedicated integration alongside traditionally Protestant religious practices.

Aggregate environment. Student participants described the importance of identifying other Catholic students because of shared religious practices and traditions. Mass was the primary place where students easily connected with other Catholic students and had a designated common and shared purpose that instantly linked them to that individual. Mass was also the place where Catholic students could visually see that they were not alone or a minority within the primarily Protestant campus but had many individuals who shared their beliefs systems. These interactions encouraged students to continue their religious practices and identify individuals with whom they shared their religious identity. Students emphasized the importance of knowing other Catholic students because those individuals acted as outlets to discuss religion, highlights, and struggles without having to translate their experiences for someone who was unfamiliar with Catholicism.

Other features. Another organizational feature was the CSO because the group provided similar benefits for Catholic students to Mass but had far less participation. However, it was also a place Catholic students connect in order to share a passion for their faith and practice in religious activities. The group provided an educational environment where students were able to continue their religious instruction in Catholicism alongside others who desired the same.

The Catholic student religious experience was positive and continued to grow more positive but was still slightly estranged within PCU's environment. The ability to engage in

Catholic religious practice had increased and was on an upward trajectory but still faced barriers within a historically Protestant culture. Of the utmost importance was the role of on campus Mass that provided a variety of religious outlets that Catholic students identified as necessary for them to have a Catholic experience. The central role of Mass then became the crossroads of the physical, aggregate, organizational, and constructed environments as the institution navigated a variety of factors to ensure Catholic students were able to access a vibrant religious experience.

Recommendations for Practice

PCU designed and constructed an institutional environment that was welcoming, inclusive, and hospitable towards to Christian denominations where Catholic students had a positive experience with relatively few areas students identify for improvement.

Recommendations for the institution revolve around two assumptions. First, that an institutional commitment to Christianity was in itself sufficient to create an environment that was conducive to provide for the Catholic student spiritual and religious experience. Second, under the multi-denominational Christian approach, Catholicism as a Christian denomination was indistinguishable from Protestantism and therefore the campus environment needed not be augmented to benefit the Catholic student experience. These recommendations are targeted towards Christian higher education institutions that seek to engage Catholic students in a vibrant spiritual and religious experience.

Physical Environment

First, the PCU's physical environment was unintelligible as a Christian institution. Little physical evidence, artifacts, symbols, or imagery existed on the campus that would overtly, or even subtly, identify it as an institution that had distinct learning outcomes to engage student spirituality and religiosity. For the Catholic student experience this created a substantially stark

contrast to the physical environment of Catholic churches that incorporate significant amounts of visual representations of their spirituality and religiosity. Christian institutions could audit the campus physical environment to determine how to better incorporate Christian symbolism and iconography would enhance the Catholic student experience. Simple additions that would fit the multi-denominational approach could be added to the environment such as crosses, paintings, statues, and other artwork representing Christian spiritual expressions. Further aligning with a student-centered approach, institutions could create spaces to display student artwork in prominent areas across campus. The study results drew attention to the important role peers played in the Catholic student experience and artwork from other students could provide dual benefit to the campus and Catholic students.

The chapel space is one of the only adequate locations to host Mass on campus based on the religious importance. Institutions should consider how to make accommodations, reach consensus, and augment the space so that it could increase the ability to host Mass. As a religious sacred space on campus it would behoove the institutions to ensure Mass, as an essential function and expression of Catholic religiosity, was prioritized over external requests. The space should be recognized first for its religious significance for internal constituents and prioritized in that manner. To identify other adequate spaces institutions should enlist the help of Catholic students and local Priest. Creating partnerships with these individuals could demonstrate the institution's desire to better serve the Catholic student experience. Other spaces for consideration could reflect a traditional Catholic Church space or offer the ability to be transformed through the use of Catholic icons used during Mass.

Aggregate Environment

Community members are highly involved in the Catholic student experience. Students had the highest level of interactions with Catholic students and created organic and informal learning environments through their interactions. Non-Catholic Christian institutions could provide several educational interventions for undergraduate students that would help increase their knowledge and understanding of Catholicism as well as facilitate dialogue between students around spirituality and religiosity. New sessions could be integrated into student leader training for orientation leaders, residence assistance, and spiritual leaders on the breadth and depth of different Christian denominations. Trainings should emphasize the unique differences in Catholicism helping student leaders know how to better facilitate an overall experience for Catholic students around their spirituality and religiosity. Once student leaders are equipped with this knowledge they could help facilitate other educational co-curricular programming during orientation, student activities, the residential experience, and co-curricular lectures for the general student population.

Faculty were identified in the study as the other significant contributor to the Catholic student experience. However, they seemed ill-equipped to encourage Catholic student spiritual and religious development through integration of faith and learning or through interactions outside of the academic setting. Faculty at non-Catholic Christian institutions would benefit from receiving training on the importance of incorporating an active Christian worldview in their daily vocation. Based on this case study, the faculty culture at the institution it seemed as if they were unwilling to express their personal faith beliefs because they did not want to use their authority in the learning environment to influence the spiritual or religious beliefs of students. While this approach allows for student self-discovery it is misaligned with the purpose of

Christian higher education promoting a Christian framework in learning and the desire by Catholic students to be actively engaged in their spiritual and religious development. Faculty need a greater understanding of Catholic history and religious traditions as well as on campus resources available for Catholic students. Training of this nature will allow faculty to better direct the Catholic student experience.

Organizational Environment

In the past the institution has made exceptions to its policy's, procedures, and structures to accommodate the Catholic student experience, specifically for religious practices and expressions. Non-Catholic Christian institutions should maintain a sensitivity to the unique aspects of Catholicism that differ from the mainstream Protestant nature at many of the campuses. Institutional concessions for the Catholic student experiences should be continually under review, negotiated, and subject to changing perspectives and priorities. Students and advocates should push decision-makers to make permanent changes to institutional policies and practices to ensure that Catholic religious practices and continue unimpeded. Permanent changes to the policies and practices would elevate the importance of the Catholic student experience to one that is equal to Protestantism.

Offices such as admissions, orientation, residence life, student activities, and ministries should create programming that would facilitate knowledge about Catholicism as a part of the rich Christian mosaic of the institution. As aforementioned, student leaders should be utilized to help facilitate co-curricular programming. Programming like this would reinforce the organic conversations that already occur between students and furnish them with knowledge about Catholicism. A tangential benefit is this type of programming would meet institutional goals around diversity and Christian learning outcomes. Additionally, as offices create programming it

evidences to prospective students and parents the available institutional resources for Catholic students that can aid in the admissions decision.

Finally, non-Catholic Christian institutions could buttress their institutional Christian mission by including a multi-denominational approach to Christianity. For many non-Catholic Christian institutions this would require a careful balance between current or historic denominational relationships and embracing a broad, but mainstream, view of Christianity. A difficulty will be creating a definition that is inclusive but not too generic or lacking any substantial boundaries. Catholics may be anecdotally recognized as part of institutional Christian framework but officially defining their incorporation would further legitimize and communicate the important role the denomination plays within an institutional environment. For unaffiliated institutions, providing a stronger definition of the Christian environment could also evidence the commitment to and preservation of the institution's Christian identity as an independently Christian organization.

Constructed Environment

In this case study, Catholics were cited as an important denomination within the institution's loose definition of its Christian community. As the number of Catholic students, as well as faculty and staff, grows within a non-Catholic Christian institution they will organically add to the socially constructed culture influence it with their perspective, traditions, and practices. Institutions should look for ways to formally include Catholic students in conversations that formulate the institutional culture. A variety of institutional committees, work teams, leadership positions, and other volunteer opportunities exist within institutions that could influence the culture. When forming these groups institutions should consider how they could

actively encourage a diversity of Christian religious denomination representation or designate that committees should be reflective of the institution's denominational plurality.

Furthermore, institutions should review institutional language, events, and activities. In this case study participants and institutional constituents indicated that the institution expresses its Christian culture leaning towards evangelical Protestantism. Institutional representations of the culture such as the mission and vision statements, strategic planning documents, religion courses, websites and other formal documentation of spiritual and religious expression should be evaluated for language that is inclusive of Catholic viewpoints.

Limitations

This case study focused on the Catholic student experience at a non-Catholic Christian institution. The breadth and diversity of Christianity represented in the higher education environment is substantial with over 600 non-Catholic Christian institutions in the United States. The denominational history and current Christian commitment towards a multi-denominational approach placed PCU in a unique position different from institutions that have denominational affiliation that can impose strong influences. The study results may be most relevant to Baptist or historically Baptist institutions as well as institutions that are independently Christian.

Research criteria limited the study to juniors and senior who entered as first year, full time students. This criterion was established so that students had ample times in the environment to develop their experience around Catholicism. One could argue that transfer students who entered second semester freshmen year or fall semester sophomore year and were senior had the same time to develop experiences as senior students.

The researcher utilized student interviews as a significant method to collect empirical data for the case study. Interviews provided a significant amount of data related to the student

experience. A semi-structured interview approach was used, confidentiality was offered, and the researcher explained the process of collecting empirical data through unbiased research that valued both positive and negative experiences. Some students may still have felt compelled to provide positive experiences because of the more intimate nature of interviews. A quantitative survey could have been used to gather data, however, the researcher believed that interviews with faculty, staff, administrators, and students would reveal a deeper relationships and significant between the Catholic student experience and the institutional environment. A survey instrument would have limited the ability for respondents to discuss factors outside of the questions such as the significance of the historic Baptist roots even for students who are two generation removed from the separation. For me, the qualitative methodology was validated when data like the significance of the historic Baptist roots was produced from interviews in which participants could share their unique experiences and perspectives that a quantitative instrument would not have yielded.

Recommendations for Future Research

Future studies on the undergraduate Catholic student experience would continue to enhance higher education's understanding of how to design the institutional environment to maximize spiritual and religious development. First, this study could be replicated with freshmen and sophomore students because the needs of college students change as they mature and develop. Freshmen and or sophomores could provide additional insights that juniors and seniors simply did not recall because they were years removed from those experiences.

Additionally, this case study focused on domestic students and could be replicated for international students. Catholicism within the global community is more conservative than in the United States. International Catholic students may have different experiences and perceptions of

their institutional environment. As the number of international students continues to increase at higher education institutions in the United States a study of this nature could help provide new insight on their spiritual and religious needs.

Similarly to international students, future research could specifically study Catholic students who are Hispanic. Projections for Hispanic students entering higher education institutions demonstrate a substantial increase within the undergraduate student population in coming years. The Hispanic culture has a strong tradition of identifying with Catholicism and students who have both identities may have different experiences within a non-Catholic Christian institutional environment based on the combination of their religious identity and ethnic identity. These students may have particular needs related to their spiritual and religious development that could be potentially very different to other domestic Catholic students.

Future quantitative studies about the institutional environment would complement this study by providing empirical data that is more generalizable. A quantitative approach allows students additional anonymity during the data gathering process. Increased anonymity may encourage students to provide more open answers and opinions about their experience. The additional potential confidentiality may reveal other theme and environment components within the Catholic student experience.

Researchers could expand the case study methodology to a multiple site case study. Utilizing a multiple case study methodology would allow for a comparison of similarities and differences by using different colleges and university to triangulate themes. Furthermore, using multiple institutions would provide the ability for researchers to contrast differences between institutional denominations, size, student demographic make up, and other environmental components.

Christian higher education continues to evolve in the United States as it has over the last three centuries. As institutional denominational affiliation changes future research could study the change or shift in culture that takes place at one, or many, of these institutions. In a like manner to PCU, other institutional shifts in culture may change the Catholic student experience and perception of the institutional environment on spirituality and religiosity. Studying institutions that went through a shift from aligning with a Christian denomination to being independently Christian may reveal new information about changes to the institutional environment.

Higher education student demographics continue to evolve as the United State population changes. Increased research in higher education and the student experience continues to pursue studies targeting different subpopulations within the undergraduate student population. Research exploring spirituality and religiosity progressively investigates minority religious populations including eastern religions such as Muslim, Hindus, and Buddhists as well as non-religious groups such as Agnostics and Atheists. This case study could be replicated across institutional types including public, private, sectarian, and non-sectarian for different types of religious and non-religious groups. This is possible because the study focuses on the religious group's experience within an institutional environment, not the faith development of a religious group or effects of the environment on faith development.

Future research could use an ethnographic approach. Catholicism is a deep and rich religious tradition with many different nuances could require significant exposure and time to fully comprehend. An ethnographic methodology would allow the research to engrain oneself in the cultural aspects of the religion providing a vivid understanding of how Catholic students experience a culturally different environment within a non-Catholic Christian institution. The

researcher would find additional opportunities to live the Catholic student experience such as taking institutional religion classes along Catholic student(s); participating in religious practices including confession, Bible studies, and spiritual retreats; and attending Catholic Church or take a Rite of Christian Initiation for Adults (RCIA) class. This type of immersion into the Catholic tradition will allow the researcher an insiders view to the Catholic student experience.

Conclusion

The intent of this case study was to investigate the Catholic student experience within the institutional environment at a non-Catholic Christian institution. Catholic students shared their experiences within the institutional environment providing information about their spirituality and religiosity. Additionally, administrators, faculty, and staff accompanied the data provided by students to provide comprehensive understandings of how the institutional environment is designed to enhance the experience of Catholics. An overwhelming number of Catholic students had a positive experience at the institution indicating that they were engaged in their spirituality and religiosity in such ways allowed them to develop their Catholic identity.

As administrators, faculty, and staff discuss how to shape the institutional environment at a non-Catholic Christian institution it is important to emphasize the unique religious needs of Catholic students compared to Protestant students. Within this case study it was important for PCU to have a cultural shift in its historic views on denominational membership in Christianity. The cultural shift allowed for a greater embracing of Catholicism at the institution, which in turn enhanced the Catholic student experience. Additionally, the institution aligned its physical, aggregate, and organizational environments to better support the Catholic student experience. The ultimate demonstration of the Catholic student experience within the institutional environment revolves around Mass.

Mass is the central point where the physical, aggregate, organizational, and constructed environments converge and have the utmost affects on the student experience. Its important within the Catholic student experience cannot be overemphasized as a principal, essential, and vital expression of spirituality and religiosity. The physical location is critical as it evidences an institutional commitment to Catholicism. Mass is a place for Catholic students to connect creating the realization that there are others who share their religious identity at the institution. And its existence in the organizational structures of the institution, whether or not an individual Catholic student attends Mass, is a symbolic representation of their inclusion within the environment and provided easy access to one on of their most important traditions.

REFERENCES

- Abes, E. S., Jones, S. R., & McEwen, M. K. (2007). Reconceptualizing the model of multiple dimensions of identity: The role of meaning-making capacity in the construction of multiple identities. *Journal of College Student Development, 48*(1), 1-22.
- Ackerson, B. V. (2009). *Catholic culture and student spiritual development in Catholic higher education: The student perspective*. (3400965 Ph.D.), University of Virginia, Ann Arbor. ProQuest Dissertations & Theses Full Text database.
- Astin, A. (1970a). The methodology of research on college impact, part one. *Sociology of Education, 43*(3), 223-254.
- Astin, A. (1970b). The methodology of research on college impact, part two. *Sociology of Education, 43*(4), 437-450.
- Astin, A. (1993). *What matters in college?: Four critical years revisited*. San Francisco, CA: Jossey-Bass, c1993. 1st ed.
- Astin, A. (2004). Why spirituality deserves a central place in liberal education. *Liberal Education, 90*(2), 34-41.
- Astin, A., Astin, H., & Lindholm, J. (2011a). Assessing students' spiritual and religious qualities. *Journal of College Student Development, 52*(1), 39-61. doi: 10.1353/csd.2011.0009
- Astin, A., Astin, H., & Lindholm, J. (2011b). *Cultivating the spirit: How college can enhance students' inner lives*. San Francisco, CA: Jossey-Bass.
- Astin, A., Astin, H., Lindholm, J., Bryant, A., Szelenyi, K., & Calderone, S. (2005). The spiritual life of college students: A national study of college students' search for meaning and purpose. Los Angeles, CA: UCLA Higher Education Research Institute.
- Astin, A., & Keen, J. (2006). Equanimity and spirituality. *Religion & Education, 33*(2), 1-8.
- Astin, H., & Antonio, A. L. (2004). The impact of college on character development. *New Directions for Institutional Research, 2004*(122), 55-64.
- Austin, T. R., Lau, A. R., & WoodBrooks, C. (2012). Assessing students' moral and spiritual growth at Catholic liberal arts colleges: A collaborative grant-funded initiative. *Journal of College and Character, 13*(4), 1-8. doi: 10.1515/jcc-2012-1942
- Awbrey, S. M. (2004). Rekindling meaning in undergraduate education: Institutional culture and character development. *Journal of College and Character, 4*(3).

- Barbuto, J. E. (2006). Scale development and construct clarification of servant leadership. *Group & Organization Management, 31*(3), 300-326. doi: 10.1177/1059601106287091
- Barnes, M., Doyle, D., & Johnson, B. (1989). The formulation of a Fowler scale; An empirical assessment among Catholics. *Review of Religious Research, 30*(4), 412-420.
- Baxter Magolda, M. B. (2001). *Making their own way: Narratives for transforming higher education to promote self-development*. Sterling, VA: Stylus Publisher.
- Baxter Magolda, M. B. (2009). *Authoring your life: Developing an internal voice to navigate life's challenges*. Sterling, VA: Stylus Publisher.
- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *Qualitative Report, 13*(4), 544-559.
- Boegel, E. K. (2012). A framework for success: Newman's recipe for right relationships between Catholic colleges and universities and their increasingly non-Catholic administrators, faculty, and students. *Journal of Catholic Higher Education, 31*(1), 39-59.
- Bowman, N. A., & Small, J. L. (2010). Do college students who identify with a privileged religion experience greater spiritual development? Exploring individual and institutional dynamics. *Research in Higher Education, 51*(7), 595-614. doi: 10.1007/s11162-010-9175-2
- Bryant, A. (2006). Exploring religious pluralism in higher education: Non-majority religious perspectives among entering first-year college students. *Religion & Education, 33*(1), 1-25.
- Bryant, A. (2010a). Ecumenical worldview development by gender, race, and worldview: A multiple-group analysis of model invariance. *Research in Higher Education, 52*(5), 460-479. doi: 10.1007/s11162-010-9206-z
- Bryant, A. (2010b). The impact of campus context, college encounters, and religious/spiritual struggle on ecumenical worldview development. *Research in Higher Education, 52*(5), 441-459. doi: 10.1007/s11162-010-9205-0
- Bryant, A. (2011). Evangelical Christian students and the path to self-authorship. *Journal of Psychology and Theology, 39*(1), 16-30.
- Bryant, A., & Astin, H. (2008). The correlates of spiritual struggle during the college years. *Journal of Higher Education, 79*(1), 1-27.
- Bryant, A., Choi, J., & Yasuno, M. (2003). Understanding the religious and spiritual dimensions of students' lives in the first year of college. *Journal of College Student Development, 44*(6), 723-745. doi: 10.1353/csd.2003.0063
- Bussema, K. (1999). Who am I? Whose am I?: Identity and faith in the college years. *Research on Christian Higher Education, 6*, 1-33.

- Capeheart-Meningall, J. (2005). Role of spirituality and spiritual development in student life outside the classroom. *New Directions for Teaching & Learning*, 2005(104), 31-36.
- Carpenter, J. A., & Shipps, K. W. (1987). *Making higher education Christian: The history and mission of evangelical colleges in America*. Abilene, TX: Christian University Press.
- Cherry, C., DeBerg, B. A., & Porterfield, A. (2003). *Religion on campus*. Chapel Hill: University of North Carolina Press.
- Chickering, A. W., Dalton, J. C., & Stamm, L. (2005). *Encouraging authenticity and spirituality in higher education*. San Francisco, CA: Jossey-Bass.
- Clark, R. T. (2001). The law and spirituality: How the law supports and limits expression of spirituality on the college campus. *New Directions for Student Services*, 95, 37-46.
- Cohen, A. M., & Kisker, C. B. (2010). *The shaping of American higher education: Emergence and growth of the contemporary system*. San Francisco, CA: Jossey-Bass.
- Constable, S. (Columnist). (2014, October 7). Catholic church synod family values take center stage. *Wall Street Journal Video*. Podcast retrieved from <http://www.wsj.com/video/catholic-church-synod-family-values-take-center-stage/940A27BC-50F0-4E05-BCAF-1EC6A72DE3ED.html>
- Craft, C. M., & Bryant, A. (2011). Conceptualizations of spirituality, religion, and faith: Comparing Biblical notions with the perspectives of Protestant Christian students at a Lutheran college. *Christian Higher Education*, 10(5), 444-463. doi: 10.1080/15363751003756514
- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Boston, MA: Pearson.
- Dalton, J. C. (2005). Integrating spirit and community in higher education. In A. W. Chickering, J. C. Dalton, & L. Stamm (Eds.), *Encouraging authenticity and spirituality in higher education* (pp. 165-185). San Francisco, CA: Jossey-Bass.
- Dalton, J. C., & Crosby, P. C. (2010). When faith fails: Why nurturing purpose and meaning are so critical to student learning and development in college. *Journal of College & Character*, 11(3), 1-6.
- Dalton, J. C., Eberhardt, D., Bracken, J., & Echols, K. (2006). Inward journeys: Forms and patterns of college student spirituality. *Journal of College and Character*, 7(8), 1-21. doi: 10.2202/1940-1639.1219

- Davignon, P., Glanzer, P., & Rine, P. J. (2013). Assessing the denominational Identity of American evangelical colleges and universities, part III: The student experience. *Christian Higher Education, 12*(5), 315-330. doi: 10.1080/15363759.2013.825127
- Diamond, M. R. (2005). Faculty perspective on spirituality, teaching, and learning on a nonsectarian campus: Gleanings from a book group. *New Directions for Teaching & Learning*(104), 43-49.
- Donmoyer, R. (2012). Can qualitative researchers answer policymakers' what-works question? *Qualitative Inquiry, 18*(8), 662-673.
- Droege, J. R., & Ferrari, J. R. (2012). Toward a new measure for faith and civic engagement: Exploring the structure of the FACE scale. *Christian Higher Education, 11*(3), 146-157. doi: 10.1080/15363751003780852
- Dugan, J. P., & Komives, S. R. (2010). Influences on college students' capacities for socially responsible leadership. *Journal of College Student Development, 51*(5), 525-549. doi: 10.1353/csd.2010.0009
- Eagan, K., Lozano, J. B., Hurtado, S., & Case, M. H. (2013). *The American freshman: National norms fall 2013*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Eagan, K., Stolzenberg, E. B., Ramirez, J. J., Aragon, M. C., Suchard, M. R., & Hurtado, S. (2014). *The American freshmen: National norms fall 2014*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Estanek, S. M. (2006). Redifining spirituality: A new discourse. *College Student Journal, 40*(2), 270-281.
- Estanek, S. M., James, M. J., & Norton, D. A. (2006). Assessing Catholic identity: A study of mission statements of Catholic colleges and universities. *Catholic Education: A Journal of Inquiry and Practice, 10*(2), 199-217.
- Firmin, M. W., & Gilson, K. M. (2010). Mission statement analysis of CCCU member institutions. *Christian Higher Education, 9*(1), 60-70. doi: 10.1080/15363750903181922
- Fisler, J., Agati, H. A., Chance, S. M., Donahue, A. E., Donahue, G. A., Eickhoff, E. J., . . . Foubert, J. D. (2009). Keeping (or losing) the faith: Reflections on spiritual struggles and their resolution by college seniors. *College Student Affairs Journal, 27*(2), 257-274.
- Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco, CA: Harper & Row.
- Francis, J. J., Johnston, M., Robertson, C., Glidewell, L., Entwistle, V., Eccles, M. P., & Grimshaw, J. M. (2010). What is an adequate sample size? Operationalising data saturation for theory-based interview studies. *Psychology & Health, 25*(10), 1229-1245. doi: 10.1080/08870440903194015

- Frequently requested church statistics.* (2014). Retrieved September 8, 2014, from <http://cara.georgetown.edu/caraservices/requestedchurchstats.html>
- Gehrke, S. J. (2008). Leadership through meaning-making: An empirical exploration of spirituality and leadership in college students. *Journal of College Student Development, 49*(4), 351-359.
- Glanzer, P., Carpenter, J., & Lantinga, N. (2010). Looking for god in the university: Examining trends in Christian higher education. *Higher Education, 61*(6), 721-755. doi: 10.1007/s10734-010-9359-x
- Glanzer, P., Davignon, P., & Rine, P. J. (2013). Assessing the denominational identity of American evangelical colleges and universities, part I: Denominational patronage and institutional policy. *Christian Higher Education, 12*(3), 181-202. doi: 10.1080/15363759.2013.785871
- Gonyea, R. M., & Kuh, G. (2006). *Independent colleges and student engagement: Do religious affiliation and institutional type matter?* Bloomington, IN: Indiana University.
- Gray, M. M., & Cidade, M. A. (2010). Catholicism on campus: Stability and change in Catholic student faith by college type. *Catholic Education: A Journal of Inquiry and Practice, 14*(2), 212-237.
- Greenway, K. A. (2006). The role of spirituality in purpose in life and academic engagement. *Journal of College and Character, 7*(6), 1-5.
- Guba, E. G., & Lincoln, Y. S. (1982). Epistemological and methodological bases of naturalistic inquiry. *Educational Technology Research and Development, 30*(4), 233-252.
- Hackett, C., & Grim, B. (2012). *The global religious landscape: A report on the size and distribution of the world's major religious groups as of 2010.* Washington, DC: Pew Research Center's Forum on Religion & Public Life.
- Hartley, H. V. (2004a). How college affects students' religious faith and practice: A review of research. *College Student Affairs Journal, 23*(2), 111-129.
- Hartley, H. V. (2004b). *The religious engagement of first-year students at Protestant colleges.* Paper presented at the Institute on College Student Values, Tallahassee, FL. https://summer.fsu.edu/files/pdf/2004InstituteProceedings/Institute_2004_Hartley.pdf
- Hill, J. (2009). Higher education as moral community: Institutional influences on religious participation during college. *Journal for the Scientific Study of Religion, 48*(3), 515-534. doi: 10.1111/j.1468-5906.2009.01463.x
- Hill, P. C., & Pargament, K. I. (2008). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *Psychology of Religion and Spirituality, 5*(1), 3-17. doi: 10.1037/1941-1022.S.1.3

- Jones, S. R. (2013). *Identity development of college students advancing frameworks for multiple dimensions of identity / Susan R. Jones, Elisa S. Abes, foreword by Marcia B. Baxter Magolda* (1st ed.). San Francisco, CA: Jossey-Bass.
- Jones, S. R., & Abes, E. S. (2013). *Identity development of college students: Advancing frameworks for multiple dimensions of identity* (1st ed.). San Francisco, CA: Jossey-Bass.
- Jones, S. R., & McEwen, M. K. (2000). A conceptual model of multiple dimensions of identity. *Journal of College Student Development, 41*(4), 405-414.
- Kuh, G. (2000). Do environments matter? A comparative analysis of the impression of different types of colleges and universities on character. *Journal of College and Character, 1*(4).
- Kuh, G., & Gonyea, R. M. (2005). *Exploring the relationships between spirituality, liberal learning, and college student engagement* (pp. 31). Bloomington, IN: Indiana University.
- Kuh, G., & Gonyea, R. M. (2006). Spirituality, liberal learning, and college student engagement. *Liberal Education, 92*(1), 40-47.
- Kuh, G., Kinzie, J., Schuh, J. H., & Whitt, E. J. (2010). *Student success in college: Creating conditions that matter*. New York, NY: John Wiley & Sons.
- Leavy, P. (2014). Introduction. In P. Leavy (Ed.), *The Oxford handbook of qualitative research [electronic resource]* (pp. 1-13). Oxford; New York: Oxford University Press.
- Lee, J. J. (2002a). Changing worlds, changing selves: The experience of the religious self among Catholic collegians. *Journal of College Student Development, 43*(3), 341-356.
- Lee, J. J. (2002b). Religion and college attendance: Change among students. *The Review of Higher Education, 25*(4), 369-384.
- Lewin, K. (1936). *Principles of topological psychology*. New York, NY: McGraw-Hill.
- Lewin, K. (1943). Defining the 'field at a given time.' *Psychological Review, 50*(3), 292-310.
- Lindholm, J. A. (2007). Spirituality in the academy: Reintegrating our lives and the lives of our students. *About Campus, 12*(4), 10-17. doi: 10.1002/abc.218
- Lindholm, J. A., & Astin, H. (2006). Understanding the "interior" life of faculty: How important is spirituality? *Religion & Education, 33*(2), 64-90.
- Lindholm, J. A., & Astin, H. (2008). Spirituality and pedagogy: Faculty's spirituality and use of student-centered approaches to undergraduate teaching. *The Review of Higher Education, 31*(2), 185-207. doi: 10.1353/rhe.2007.0077
- Lindholm, J. A., Millora, M. L., Schwartz, L. M., & Spinosa, H. S. (2011). *A guidebook of promising practices: Facilitating college students' spiritual development*. CA: Regents of the University of California.

- Lipka, M. (2014a, March 27). *U.S. Catholics more hopeful than expectant of changes to church teachings*. Retrieved from <http://www.pewresearch.org/fact-tank/2014/03/12/u-s-catholics-more-hopeful-than-expectant-of-changes-to-church-teachings/>
- Lipka, M. (2014b, August 8). *U.S. nuns face shrinking numbers and tensions with the Vatican*. Retrieved from <http://www.pewresearch.org/fact-tank/2014/08/08/u-s-nuns-face-shrinking-numbers-and-tensions-with-the-vatican/>
- Lipka, M. (2014c, October 3). *Vatican synod on family highlights discord between church teachings and U.S. Catholics' views*. Retrieved from <http://www.pewresearch.org/fact-tank/2014/10/03/vatican-synod-on-family-highlights-discord-between-church-teachings-and-u-s-catholics-views-2/>
- Love, P. (2001). Spirituality and student development: Theoretical connections. *New Directions for Student Services*(95), 7-16.
- Love, P. (2002). Comparing spiritual development and cognitive development. *Journal of College Student Development*, 43(3), 357-373.
- Love, P., & Talbot, D. (2009). Defining spiritual development: A missing consideration for student affairs. *NASPA Journal*, 46(4), 614-628.
- Lovik, E. G. (2011). The impact of organizational features and student experiences on spiritual development during the first year of college. *Journal of College and Character*, 12(3), 1-9. doi: 10.2202/1940-1639.1814
- Lowery, J. W. (2005). What higher education law says about spirituality. *New Directions for Teaching & Learning*, 104, 15-22.
- Lugo, L., Stencel, S., Green, J., Smith, G., Cox, D., Pond, A., . . . Ralston, M. (2008). *U.S. religious landscape survey*. Washington, DC: Pew Research Center.
- Lugo, L., Stencel, S., Green, J., Smith, G., Pond, A., Sahgal, N., . . . Ralston, M. (2009). Faith in flux: Changes in religious affiliations in the U.S. (pp. 75). Washington, DC: Pew Forum on Religion & Public Life.
- Lund, J. W. (2010). Successful faculty peer relationships at evangelical Christian colleges. *Christian Higher Education*, 9(3), 207-225. doi: 10.1080/15363750903182086
- Ma, S. Y. (2003). The Christian college experience the development of spirituality among students. *Christian Higher Education*, 2(4), 321-339.
- Mahoney, K. A., & Winterer, C. (2002). The problem of the past in the modern university: Catholics and classicists, 1860-1900. *History of Education Quarterly*(4), 517. doi: 10.2307/3218092
- Marsden, G. M. (1994). *The soul of the American university: From Protestant establishment to established nonbelief*. New York, NY: Oxford University Press.

- Mayhew, M. J. (2004). Exploring the essence of spirituality: A phenomenological study of eight students with eight different worldviews. *NASPA Journal*, 41(4), 647-674.
- Mayrl, D., & Oeur, F. (2009). Religion and higher education: Current knowledge and directions for future research. *Journal for the Scientific Study of Religion*, 48(2), 260-275. doi: 10.1111/j.1468-5906.2009.01446.x
- McMurtie, B. (2014, October 13). Catholic colleges greet an unchurched generation. *The Chronicle of Higher Education*. Retrieved from http://chronicle.com/article/Catholic-Colleges-Greet-an/149327/?cid=at&utm_source=at&utm_medium=en
- Merriam, S. (2009). *Qualitative research: A guide to design and implementation: Revised and expanded from qualitative research and case study applications in education*. San Francisco, CA: Jossey-Bass.
- Milner, L. A., & Ferrari, J. R. (2010). Embracing the Institutional Mission: Influences of Identity Processing Styles. *Journal of Catholic Higher Education*, 29(2), 255-268.
- Mixon, S., Lyon, L., & Beaty, M. (2004). Secularization and national universities: The effect of Religious identity on academic reputation. *Journal of Higher Education*, 75(4), 400-419.
- Moran, C. D. (2007). The public identity work of evangelical Christian students. *Journal of College Student Development*, 48(4), 418-434.
- Morrow, S. L., Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of counseling psychology*, 52(2), 13-22.
- Mueller, J. A. (2012). Understanding the atheist college student: A qualitative examination. *Journal of Student Affairs Research and Practice*, 49(3), 249-266. doi: 10.1515/jsarp-2012-6439.
- Muller, S. M., & Dennis, D. L. (2007). Life change and spirituality among a college student cohort. *Journal of American College Health*, 56(1), 55-60.
- Nurturing vocations to religious life and priesthood: The impact of a volunteer service year.* (2014) (Vol. Spring). Washington, DC: Center for Applied Research in the Apostolate.
- Overstreet, D. V. (2010). Spiritual vs. religious: Perspectives from today's undergraduate Catholics. *Catholic Education: A Journal of Inquiry and Practice*, 14(2), 238-263.
- Paredes-Collins, K., & Collins, C. S. (2011). The intersection of race and spirituality: Underrepresented students' spiritual development at predominantly white evangelical colleges. *Journal of Research on Christian Education*, 20(1), 73-100. doi: 10.1080/10656219.2011.557586
- Parks, S. D. (1986). *The critical years: The young adult search for a faith to live by*. San Francisco, CA: Harper & Row.

- Parks, S. D. (2000). *Big questions, worthy dreams*. San Francisco, CA: Jossey-Bass.
- Parks, S. D. (2008). Leadership, spirituality, and the college as a mentoring environment. *Journal of College and Character*, 10(2), 1-9. doi: 10.2202/1940-1639.1065
- Pascarella, E. T., & Terenzini, P. T. (1991). *How college affects students: Findings and insights from twenty years of research*. San Francisco, CA: Jossey-Bass.
- Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students: A third decade of research*. San Francisco, CA: Jossey-Bass.
- Pashak, T. J., & Laughter, T. C. (2012). Measuring service-mindedness and its relationship with spirituality and life satisfaction. *College Student Journal*, 46(1), 183-192.
- Poe, H. L. (2005). Issues related to spirituality and the search for truth in sectarian institutions of higher education. *New Directions for Teaching & Learning*, 104, 59-66.
- Powell, E. S., Tisdale, T., Willingham, M., Bustrum, J., & Allan, C. (2012). Faith development in graduating Christian college seniors. *Christian Higher Education*, 11(3), 177-191. doi: 10.1080/15363759.2010.515475
- Pryor, J. H., DeAngelo, L., Palucki Blake, L., Hurtado, S., & Tran, S. (2011). *The American freshman: National norms fall 2011*. Los Angeles, CA: Higher Education Research Institute: UCLA.
- Pryor, J. H., Eagan, K., Palucki Blake, L., Hurtado, S., Berdan, J., & Case, M. H. (2012). *The American freshman: National norms fall 2012*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Pryor, J. H., Hurtado, S., DeAngelo, L., Palucki Blake, L., & Tran, S. (2009). *The American freshman: National norms fall 2009*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Pryor, J. H., Hurtado, S., DeAngelo, L., Palucki Blake, L., & Tran, S. (2010). *The American freshman: National norms fall 2010*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Pryor, J. H., Hurtado, S., DeAngelo, L., Sharkness, J., Romero, L. C., Korn, W. K., & Tran, S. (2008). *The American freshman: National norms for fall 2008*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Pryor, J. H., Hurtado, S., Saenz, V. B., Santos, J. L., & Korn, W. S. (2007). *The American freshmen: Forty year trends*. Los Angeles, CA: Higher Education Research Institute, UCLA.
- Pu-Shih, C., Dalton, J. C., & Crosby, P. (2006). How colleges differ in their efforts to promote moral and ethical development in college. *Religion & Education*, 33(2), 47-63.

- Railsback, G. (1994). *An exploratory study of the religiosity and related outcomes among college students*. University of California Los Angeles, Los Angeles, CA.
- Railsback, G. (2006). Faith commitment of born-again students at secular and evangelical colleges. *Journal of Research on Christian Education*, 15(1), 39-60.
- Reilly, P. J. (2003). Are Catholic colleges leading students astray? A nationwide survey raises concerns about the impact that American colleges have on the faith and morals of Catholic students. *Catholic World Report*, 38-46.
- Religiosity*. (2014). Retrieved August 30, 2014, from <http://www.thearda.com/rrh/bestpracticescenter/concepts/concept12.asp>
- Reynolds, A. L., & Pope, R. L. (1991). The complexities of diversity: Exploring multiple oppressions. *Journal of Counseling and Development*, 70(1), 174-180.
- Rine, P. J. (2012). Fostering faithful engagement with postmodernity: Practical suggestions for Christian college faculty and administrators. *Journal of College and Character*, 13(4), 1-6.
- Rine, P. J., Glanzer, P., & Davignon, P. (2013). Assessing the denominational identity of American evangelical colleges and universities, part II: Faculty perspectives and practices. *Christian Higher Education*, 12(4), 243-265. doi: 10.1080/15363759.2013.805996
- Rocca, F. (2014). Vatican official rebukes U.S. nuns' group for 'fundamental errors'. *Catholic News Service*. Retrieved from <http://www.catholicnews.com/data/stories/cns/1401845.htm>
- Saldaña, J. (2012). *The coding manual for qualitative researchers*. Thousand Oaks, CA: Sage.
- Schmalzbauer, J. (2013). Campus religious life in America: Revitalization and renewal. *Society*, 50(2), 115-131.
- Schreiner, L. A., & Kim, Y. K. (2011). Outcomes of a Christian college education: A comparison of CCCU students' gains to the national aggregate. *Christian Higher Education*, 10(3/4), 324-352. doi: 10.1080/15363759.2011.577714
- Schuh, J. H. (2009). *Assessment methods for student affairs*. San Francisco, CA: Jossey-Bass.
- Sikula, J., & Sikula Sr, A. (2005). Spirituality and service learning. *New Directions for Teaching and Learning*(104), 75-82. doi: 10.1002/tl.216
- Simons, H. (2014). Case study research: In-depth understanding in context. In P. Leavy (Ed.), *The Oxford handbook of qualitative research [electronic resource]* (pp. 455-470). Oxford; New York: Oxford University Press.

- Small, J. L. (2007). "Do you buy into the whole idea of 'god the father'?: How college students talk about spiritual transformation. *Religion & Education*, 34(1), 1-27.
- Small, J. L., & Bowman, N. A. (2012). Religious affiliation and college student development: A literature review and synthesis. *Religion & Education*, 39(1), 64-75.
- Stamm, L. (2005). The dynamics of spirituality and the religious experience. In A. W. Chickering, J. C. Dalton, & L. Stamm (Eds.), *Encouraging authenticity and spirituality in higher education* (pp. 37-65). San Francisco, CA: Jossey-Bass.
- Stokes, C. E., & Regnerus, M. D. (2010). *The CCCU and the moral and spiritual development of their students: A review of research*. Washington, DC: Council for Christian Colleges and Universities.
- Strange, C. C., & Banning, J. H. (2001). *Educating by design: Creating campus learning environments that work*. San Francisco, CA: Jossey-Bass.
- The student personnel point of view*. (1949). Washington, DC: American Council on Education.
- Swezey, J. A., & Ross, T. C. (2012). Balancing religious identity and academic reputation at a Christian university. *Christian Higher Education*, 11(2), 94-114. doi: 10.1080/15363759.2012.650927
- Teasdale, W. (1999). *The mystic heart: Discovering a universal spirituality in the world's religions*: Novato, CA: New World Library.
- Tierney, W. G. (1988). Organizational culture in higher education: Defining the essentials. *The Journal of Higher Education*, 59(1), 2-21.
- Tierney, W. G. (2008). *The impact of culture on organizational decision-making: Theory and practice in higher education*. Sterling, VA: Stylus Pub.
- Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education*. San Francisco, CA: Jossey-Bass.
- U.S. Catholics view Pope Francis as a change for the better*. (2014). Washington, DC: Pew Research Center.
- United States: Religious demography affiliation*. (2010). Washington, DC: Pew Research Center.
- Weddle-West, K., Hagan, W. J., & Norwood, K. M. (2013). Impact of college environments on the spiritual development of african american students. *Journal of College Student Development*, 54(3), 299-314. doi: 10.1353/csd.2013.0050
- Welch, R. D., & Mellberg, K. (2008). Spiritual maturation and religious behaviors in Christian university students. *Christian Higher Education*, 7(2), 142-161. doi: 10.1080/15363750701283573

- Welkener, M. M., & Bowsher, A. (2012). Soul-building: Students' perspectives on meaning, purpose, and the college experience. *Journal of College and Character, 13*(3), 1-11. doi: 10.1515/jcc-2012-1881
- White, S. R. (2006). Spirituality and the intellectual development of college students: The new leadership challenge in higher education. *International Electronic Journal for Leadership in Learning, 10*(13).
- Yin, R. K. (2014). *Case study research: Design and methods*. Thousand Oaks, CA: Sage.
- Zinnbauer, B., Pargament, K., & Scott, A. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. *Journal of Personality, 67*(6), 889-919.

APPENDIX A

Student Interview Protocol

1. How would you identify yourself in terms of religious orientation?
 - a. Have you always identified this way?
 - b. When did you acknowledge your religious identity?
2. Please tell me about your decision to attend PCU.
 - a. Was there anything specific about PCU that made you choose to attend here?
 - b. Did you consider attending any Catholic college or universities? Or any other non-Catholic Christian colleges or universities?
 - c. What was different about PCU that you chose to attend here over other Catholic or Christian colleges or universities?
3. What is a normal day for you like at PCU?
 - a. Who do you interact with?
 - b. What are you involved in? What sort of activities or events do you regularly participate in?
4. Spirituality & Religiosity
 - a. Tell me how the campus has affected your spirituality.
 - i. During your college experience, when have you felt most challenged in your spirituality?
 - ii. During your college experience, when have you felt most supported in your spirituality?

- b. Tell me how the campus has affected your religiousness.
 - i. During your college experience, when have you felt most challenged in your Catholicism?
 - ii. During your college experience, when have you felt most supported in your Catholicism?
- c. For you, what stands out most when you think of how you engage with your spirituality on campus? Your religious self on campus?
- d. Physical Environment
 - i. Can you tell me about any physical on campus that increase or decrease your spirituality? Religiousness?
 - ii. Are there any physical attributes to campus that make you feel more or less spiritual? More or less religious?
 - iii. Are there any place you go on campus feel more spiritual? More religious?
- e. Aggregate Environment (Human Characteristics)
 - i. Talk to me about the people you interact with around your being spiritual. Being religious?
 - ii. Talk to me about your interactions with other students and your spirituality? Your religiousness?
 1. Where do you interact with them? How do you interact with them?
 2. What makes it easier to interact with some students compared to others around Spirituality? Religiousness?

iii. Talk to me about your interactions with other faculty and your spirituality?

Your religiousness?

1. Where do you interact with them? How do you interact with them?
2. What makes it easier to interact with some students compared to others around Spirituality? Religiousness?

iv. Talk to me about your interactions with other staff and your spirituality?

Your religiousness?

1. Where do you interact with them? How do you interact with them?
2. What makes it easier to interact with some students compared to others around Spirituality? Religiousness?

f. Organizational Environment

- i. When you think about your spirituality -- are there any structures, decision-making powers, or policies on campus that affect it? What about your religiousness?

g. Constructed Environment

- i. As a Catholic, can you describe how your spirituality fits into the campus culture? Your Catholicism?
- ii. Do you feel supported as a Catholic in your spiritual development? Religious development? How so?

5. Anything else you would like to add that we haven't spoken about?

APPENDIX B

Faculty and Staff Interview Protocol

You've been identified as someone who has the ability to affect the spiritual and religious development of Catholic students on this campus or could provide insight on the institutional environment because of your role at PCU.

1. How do you interact with Catholic students on campus?
 - a. Are there any ways that you work to develop Catholic student spiritual development? Religiousness?
 - b. How do you plan or think differently about Catholic student spiritual development? Religious development?
2. What about this campus supports the spiritual and religious development of Catholic students?
 - a. How does the University invest in the spiritual development of Catholic students? Religious development?
 - b. Based on your experiences, what do Catholic students need most from the University?
 - c. Talk to me about anything at the institution that is intentionally designed to enhance Catholic student spiritual development? Religious development?
 - i. Is there anything in the institutional environment that naturally or organically enhances Catholic student spiritual development? Religious development?

3. Strange & Banning Categories

a. Physical Environment

- i. Are there any physical features or designs on campus that you believe promote Catholic student spiritual development? Religious development?
- ii. Are there any spaces on campus where Catholic students go to be spiritual? To be religious?

b. Aggregate Environment (Human Characteristics)

- i. Who on campus influences Catholic student spiritual development? Religious development? How?
- ii. Talk to me about the interactions you see Catholic students having with other students concerning spirituality? Their religious being?
- iii. Talk to me about the interactions you see Catholic staff having with other students around spirituality? Their religious being?
- iv. Talk to me about the interactions you see Catholic faculty having with other students around spirituality? Their religious being?

c. Organizational Environment

- i. Are there any structures, decision-making powers, or policies on campus that affect Catholic student spirituality? What about Catholic student religiousness?

d. Constructed Environment

- i. Talk to me about how the University culture affects Catholic student spirituality? Religiousness?

- ii. How does the University culture shape Catholic student spirituality?
Religiosity?
- iii. Tell me how Catholic students shape the University culture? Institutional
environment?

4. Anything else you would like to add that we haven't discussed?

APPENDIX C

Student Email

Email to students requesting participation in the interview process:

Dear <<Name>>,

My name is Ben Lion and I am currently a doctoral candidate at the University of Alabama working toward an Ed.D. in Higher Education Administration. To fulfill the requirements of the program, I am currently conducting research for my dissertation about the effects of a Non-Catholic Christian institution's environment on Catholic student spirituality and religiosity. I write this message to request your participation in an interview to collect data from this study. Your participation is optional and a copy of the participant's consent form is attached to clearly outline the expectations of participants. There is no obligation on your part to participate and all responses will be kept completely confidential.

I will be collecting data during the Spring 2015 semester and will be conducting interviews during that time. If you choose to participate in this research, please respond to this message with your availability. We can meet in my office or a location of your choosing if you are more comfortable. I will confirm the specifics of our meeting in a follow-up email message.

If you have additional questions about this study or the data collection process, please feel free to contact me by email at ben.lion@belmont.edu or by calling my cell phone at 626-367-7298. Thank you in advance for your consideration. I look forward to speaking with you.

Sincerely,

Ben Lion

APPENDIX D

Email to Faculty, staff, and administrators

Email to faculty, staff, administrators requesting participation in the interview process:

Dear <<Name>>,

My name is Ben Lion and I am currently a doctoral candidate at the University of Alabama working toward an Ed.D. in Higher Education Administration. To fulfill the requirements of the program, I am currently conducting research for my dissertation about the effects of a Non-Catholic Christian institution's environment on Catholic student spirituality and religiosity.

You have been identified as a faculty, staff, or administrator who has possible insight into the Catholic student experience.

I write this message to request your participation in an interview to collect data for this study. Your participation is optional and a copy of the participant's consent form is attached to clearly outline the expectations of participants. There is no obligation on your part to participate and all responses will be kept completely confidential.

I will be collecting data during the Spring 2015 semester and will be conducting interviews during that time. If you choose to participate in this research, please respond to this message with your availability. We can meet in my office or a location of your choosing if you are more comfortable. I will confirm the specifics of our meeting in a follow-up email message.

If you have additional questions about this study or the data collection process, please feel free to contact me by email at ben.lion@belmont.edu or by calling my cell phone at 626-367-7298. Thank you in advance for your consideration. I look forward to speaking with you.

Sincerely,

Ben Lion

APPENDIX E

Consent Form

UNIVERSITY OF ALABAMA Informed Consent for a Research Study

You are being asked to be in a research study. The study is called “Effects of a Non-Catholic Christian Institution’s Environment on Catholic Student Spirituality and Religiosity: A Case Study.” The study is being done by Ben Lion, who is a doctoral student in Higher Education Administration at the University of Alabama, College of Education. His work is being supervised by Dr. Karri Holley, a professor of Higher Education Administration at the University of Alabama.

What is this study about?

The purpose of this dissertation is to better understand the effects of a non-Catholic Christian institutional environment on Catholic student spirituality and religiosity.

Why is this study important – What good will the results do?

Little qualitative empirical research has been conducted on the effects of a non-Catholic Christian institutional environment on Catholic student spirituality and religiosity. Previous empirical research has indicated student desire for spiritual and religious development during the college years. The results of this study will provide insight into the institutional environmental components that affect Catholic student spiritual and religious development in order for institutions to better design their environment towards spiritual and religious learning outcomes.

Why have I been asked to take part in this study?

You have been selected to participate in this study because you are either a junior or senior at the institution and you identify as a Roman Catholic. Your experience as a Catholic student at a non-Catholic Christian institution will contribute to a greater understanding of the culture of those institutions.

How many other people will be in this study?

All Catholic students who are juniors or seniors have been invited to participate in this study. Additionally, a number of faculty, staff, and administrators have been invited to participate.

What will I be asked to do in this study?

If you agree to participate, you will be asked to provide your honest insights during an interview with the researcher. Your responses will be recorded to aid in data preservation and future analysis.

How much time will I spend in this study?

You will be asked to spend approximately 60 minutes for the interview.

Will I be paid for being in this study?

You will not be paid for participation in this study.

Will being in this study cost me anything?

There is no financial cost to you or your institution for this study. The primary cost will be your time.

What are the benefits (good things) that may happen to me if I am in this study?

As a participant, it is unlikely that you will experience any direct benefit from this study.

What are the benefits to scientists or society?

The benefits of this study will be much broader as the findings will provide insight to faculty, staff, and administrators who work at non-Catholic Christian institutions. Your insight could contribute to a greater understanding of the effects of the institutional environment on Catholic student spirituality and religiosity.

What are the risks (problems or dangers) from being in this study?

This study poses no physical, psychological or emotional risks to you as a participant.

As a participant, there will be no risks to your student experience for your participation or non-participation, in this study. Your decision regarding your engagement with this research will be kept confidential.

How will my confidentiality (privacy) be protected? What will happen to the information the study keeps on me?

The investigator involved with the study will keep your personal information collected for the study strictly confidential. Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Your identity will be kept strictly confidential by assigning a pseudonym or a name of the participants choosing.

Data is typically stored in a locked desk with limited access. All transcripts with pseudonyms in place are kept in a secure and encrypted file on the principal investigator's computer.

I understand that the records of this study will be kept confidential. They will be identified with false names only and will be kept in locked files. No one will be able to recognize me in any reports or publications that result from this study.

What are the alternatives to being in this study?

The alternative to participation is not to participate.

What are my rights as a participant?

Being in this study is voluntary – it is your free choice. You may choose not to be in it at all. If you start the study, you can stop at any time. Leaving the study will not result in any penalty or loss of any benefits you would otherwise receive.

I understand that The University of Alabama Institutional Review Board (a committee that looks out for the ethical treatment of people in research studies) will study records from time to time. This is to be sure that participants in research studies are being treated fairly and that the study is being carried out as planned.

Who do I call if I have questions or problems?

If you have questions about this study right now, please ask them. If you have questions about this study later on, please contact the faculty advisor, Dr. Karri Holley, associate professor of higher education administration, at (205) 348-7825 or by email at kholley@bamaed.ua.edu, or the primary investigator, Ben Lion, at (626) 367-7298 or by email at benjainlion@gmail.com. If you have questions about your rights as a research participant you may contact Ms. Tanta Myles, The University of Alabama Research Compliance Officer, at (205) 348-5152.

I have read this consent form. The study has been explained to me. I understand what I will be asked to do. I freely agree to take part in it. I will receive a copy of this consent form to keep.

Signature of Research Participant

Date

Investigator

Date

APPENDIX F

University of Alabama IRB Approval

March 9, 2015

Office for Research

Institutional Review Board for the
Protection of Human Subjects



Benjamin Lion
ELPTS
College of Education
Box 870302

Re: IRB # 15-OR-070, "Catholic student experiences and perceptions at a non-Catholic Christian Institution"

Dear Mr. Lion:

The University of Alabama Institutional Review Board has granted approval for your proposed research.

Your application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your application will expire on March 8, 2016. If your research will continue beyond this date, please complete the relevant portions of the IRB Renewal Application. If you wish to modify the application, please complete the Modification of an Approved Protocol Form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, please complete the Request for Study Closure Form.

Please use reproductions of the IRB approved stamped consent forms to obtain consent from your participants.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

Sincerely,