

A COMPARISON OF THE RELIGIOUS ACTIVITY OF MAINLINE AND NON-MAINLINE
INSTITUTIONS OF HIGHER EDUCATION IN THE
SOUTHEASTERN UNITED STATES

by

JEREMY KIMBLE PRIDGEON

A DISSERTATION

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ABSTRACT

The differences in religious and spiritual activity on mainline and non-mainline religiously affiliated campuses were investigated. The activity was measured through documentary analysis of college catalogs and other official publications of the institution. Inquiry was conducted in the Academic Affairs and Student Affairs Divisions to identify institutional policies and positions related to religious expression. The results indicated that mainline institutions focused primarily on knowledge as a form of religious expression, but not to the degree found at non-mainline institutions. Non-mainline institutions also recorded higher expressions of orthodoxy, communalism, ethicalism, and consequentialism than did mainline institutions. The findings are evidence that mainline colleges and universities do educate their students in aspects of religion and spirituality, but they do so differently than non-mainline institutions.

Further testing is warranted in order to determine if the findings extended to populations not included in the study, such as geographic areas outside the southeastern US, and to measure the religiosity of individual students who attend these institutions. The official policies and actual religious practice on campus may differ considerably.

Additional research will now focus on the purpose and function of mainline colleges and universities and their unique role within higher education. These findings will aid in ensuring continued viability and vitality for these institutions in the years to come.

DEDICATION

This dissertation is dedicated to all who have helped me and guided me along my educational journey. In particular, I want to thank the many teachers and professors who have shared their wisdom and given their time for the sake of my learning and growth. I am indebted to my beautiful wife, Abigail, for her patience and sacrifice in this endeavor. I love you! Also, I want to express my gratitude to my mother and father, for always believing in me and supporting me. I am grateful to many other close friends that have encouraged me in this process. I am especially appreciative to Charlie and Preston Adair, for opening their home to me on several occasions as I commuted to Tuscaloosa from Montgomery for class. And finally, I want to say a big “Thank You” to our cat, Sugarfoot, who faithfully and devotedly stayed up many long nights as I worked to complete this manuscript.

LIST OF ABBREVIATIONS AND SYMBOLS

<i>AoG</i>	Assemblies of God
<i>CoC</i>	Church of Christ
<i>CoG</i>	Church of God
<i>DoC</i>	The Disciples of Christ
<i>EPC</i>	The Evangelical Presbyterian Church
<i>ELCA</i>	The Evangelical Lutheran Church in America
<i>M</i>	Mean: the sum of a set of measurements divided by the number of measurements in the set
<i>Mdn</i>	Median: the middle value of an ordered set of values
<i>PCA</i>	The Presbyterian Church in America
<i>PCUSA</i>	The Presbyterian Church in The United States of America
<i>PHC</i>	Pentecostal Holiness Church
<i>SBC</i>	The Southern Baptist Convention
<i>SDA</i>	The Seventh Day Adventists
<i>UCC</i>	The United Church of Christ
<i>UMC</i>	The United Methodist Church

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CHAPTER I:
INTRODUCTION

Religious organizations have contributed greatly to higher education in the United States. Through the development of their own colleges and universities, various denominations have supported the enterprise of learning and discovery. In addition to the advancement of knowledge, historically, these institutions have also sought to instill values reflective of their beliefs in their students. As a result of a favorable environment for religious practice, there are many different traditions that have developed over the history of this country. Religious innovation is quite common, given the endorsement of religious expression and the prohibition against the establishment of religion found in the Constitution of the United States. In most circumstances, new denominations have been created as “reform” movements, particularly within Christian Protestantism. Reform movements occur when a person or group is of the belief that the parent body has strayed from essential teachings or beliefs of the faith tradition. The reform group disassociates with the parent body and seeks to reestablish the true faith and practice for adherents, trying to reclaim some aspect of the tradition that has been lost, deemphasized, neglected, or overlooked. Reform movements, are often borne with tremendous zeal and energy. Over time, however, these groups become more institutional in their form and function, especially as they must educate subsequent generations of the following. These movements take on characteristics similar to a denomination; creating structures for carrying out their mission that often include new colleges and universities. As a result of many schisms in Protestant

Christianity throughout American religious history, there are a plethora of denominations that exist today.

Those who study religion in the U.S. have grouped Christian Protestant religious denominations primarily into two distinct categories: mainline and non-mainline. Mainline denominations refer to the seven Protestant denominations typically associated with the religious core of America. These traditions are characteristically non-exclusive, pro-worldly, and institutionally elaborate, with various levels of bureaucratic oversight and leadership. Those denominations which are considered to belong to this group include the Episcopal Church, the Evangelical Lutheran Church in America (ELCA), the United Church of Christ (UCC), the Disciples of Christ (DoC), the United Methodist Church (UMC), the Presbyterian Church in the United States of America (PCUSA), and the American Baptist Church. Mainline denominations are considered to be those groups that possess a long history and have become widely accepted socially. These Protestant denominations are considered to be theologically moderate, seeking to balance societal changes with the historical roots of the Christian faith (Levin, 2006).

Membership in mainline denominations is usually by birth into the group, though marriage is also a significant reason for people joining a particular tradition. Mainline denominations accept the baptismal and initiatory rites of other denominations. The mainline denominations are considered ecumenical in nature and scope, meaning that they seek to cooperate with other traditions, particularly with regard to social issues. Participants in mainline denominations generally accept the teachings of the group and declare their agreements with the tenets of the faith through acts such as confirmation, which takes place around the age of twelve.

This is not a dramatic conversion experience, but is an acknowledgment that the person has

examined the beliefs of the larger body and upon examination seeks to live according to teachings of the group, formalizing their membership within the body.

Non-mainline denominations are considered to be those groups that do not belong to this religious core for one or more of the following reasons listed. First, the non-mainline traditions may not be historically established. The religious landscape in the United States is very conducive to the creation and establishment of new religious groups. The proliferation of churches that are not connected to larger bureaucratic structures and are instead independent or autonomous is evidence of the environment conducive for new religious movements that exists in the United States. The lack of historical presence leads scholars to categorize these new groups as non-mainline denominations given their short history.

Second, non-mainline traditions are also exclusive in their composition. Members of these congregations are often required to undergo initiatory rituals in order to join the new group, even if these persons had held membership in other congregations prior to desiring to unite with the new church. This trait of recognizing only those who are members of their own group as true believers is an exclusive characteristic differentiating these non-mainline denominations from their mainline counterparts. Likewise, adherents are not members simply because they are born into the group. Rather, participants often claim to have had an intense, personal experience with God that serves as the beginning of their faith journey. This experience with the divine is the uniting factor for members of these congregations. Non-mainline traditions will often refer to this event as a “new birth” experience as participants are expected to and frequently demonstrate a drastic and complete change in their personal life.

There are two subgroups within the category of non-mainline Protestantism. These groups are called the evangelicals and the fundamentalists. Evangelicals assert that salvation is

found only through faith in Jesus Christ. An experience of personal conversion is necessary, and persons are to commit themselves to missions and evangelism, engaging the larger society by sharing the gospel. Evangelicals use the Bible as the means to share their message with others (Swatos, 1988). Fundamentalists believe in the divine inspiration of the scriptures in the original language and consequently their inerrancy and infallibility. They also hold to maintaining the purity of the Church in doctrine and in life, often withdrawing from the larger society to preserve the integrity of the faith and to keep adherents from becoming corrupted by the ways of the world (Hemeyer, 2006). The missional thrust of believers into the world to share the Christian faith is a key component differentiating evangelicals and fundamentalists.

Denominational bodies, in both mainline and non-mainline traditions, have institutions of higher education. These schools serve a variety of functions within and outside the church. Some colleges and universities exist primarily to educate current and future clergy, as well as and other church leaders, such as music directors, Christian educators, or age-level program personnel. Other institutions seek to provide an undergraduate education in a variety of fields, which are both religious and secular in nature and scope. Still others offer graduate and professional degrees to students. Because these colleges and universities are related to a religious denomination, some degree of religious influence may be found on the campus. Inevitably, because of the relationship between the parent denomination and the institution of higher learning, some schools are considered to have a high degree of religiosity, while others are not. On some campuses, it can be rather easy to identify an institution as a religiously affiliated school, while in other settings it is quite difficult to see a connection with a religious denomination at all.

Background of the Problem

Mainline Protestant religious denominations in the United States are in decline (Roberts, 1995). Membership in this category of Christianity has fallen consistently since the mid-1960s. Within the Christian church, mainline denominations have witnessed declining birth rates, the primary means by which membership is gained, and weaker denominational ties, perhaps as a result of ecumenical cooperation, have sapped their collective strength. Additionally, the mainline denominations have been paralyzed by internal theological and political debates, with stark divisions between liberals and conservatives within the denomination over controversial social issues, making communication among one another difficult. This is occurring at a time where, secularism is increasing in the larger society, as the number of people who say they have no religious affiliation has increased to 14% of the U.S. adult population, up from 8% in 1990. Financial contributions to mainline congregations are also down and what money is being given to local churches is focused on paying salaries and maintaining in-house programs, not on missions and evangelism, which have the ability to reach new adherents (Levin, 2006). The rise of conservative evangelicalism and religious fundamentalism are contributing to the issue of decline as well.

While understanding the phenomenon of membership decline is important for mainline churches, the reality of this decline for colleges and universities related to mainline denominations is of significance regardless of the factors causing the loss of membership in congregations. With an aging membership and fewer younger persons being raised in the tradition, increasingly limited resources are available from the denomination to support institutions of higher learning. Further, to exacerbate the concerns over future denominational support, questions are also being raised by church leaders who are asking what it means to be a

“church-related” college or university (Hutcheson, 1988). For the leaders of mainline religious denominations and their colleges, questions regarding the future viability, institutional identity and mission of these schools are becoming increasingly important to consider.

The difficulties being experienced by the mainline denominations are coming at a time when non-mainline denominations, both evangelical and fundamentalist Christianity, are experiencing growth. In a comprehensive study, Smith (1998) found that evangelicals and fundamentalists exhibited greater religious strength than mainliners in six distinct dimensions including: adherence to beliefs, salience of faith, robustness of faith, group participation, commitment to mission, and retention and recruitment of new members. With their success at reaching new followers, creating new revenue streams, and a desire to offer institutions of higher education that are also faith-based, higher education has witnessed a significant rise in the number of evangelical and fundamentalist denominations that have established their own colleges and universities. These schools are marketed as providing a “Christian” education for students and they have grown in overall number and enrollment in recent years (Riley, 2005). These non-mainline institutions have successfully capitalized on a social and cultural climate that has become highly charged and polarized on many controversial issues of our day and they have marketed themselves as a religious alternative to the perceived ills associated with secular higher education.

As public higher education is increasingly perceived as being more liberal and unsympathetic to persons of faith, Christian higher education is emerging as another option for students, particularly those who identify themselves as socially and politically conservative. O’Connell defined these institutions as “religious” colleges where the religion of the founding or sponsoring religious group has some direct influence upon the institution itself . . . in terms of

institutional identity, mission, governance, administration, criteria for faculty hiring, curricula, student life, campus ministries, policies, operations and procedures (Litfin, 2004). Christian higher education seeks to provide a safe harbor those who belong to non-mainline traditions.

The mainline denominational colleges and universities are inevitably stuck in the middle. In response to the proliferation of non-mainline institutions of higher learning and increasing secularism in the larger society viewed as affecting public higher education, mainline schools have either aspired to be like their public counterparts or have sought to incorporate their own religious heritage into the life of the campus. Constituencies within the mainline denominations are finding themselves being pulled into an ideological struggle over what it means to be a “church-related” college. Does a church-related college function much like its public counterparts, with the only notable exception being that it is sponsored by a religious entity? Or, does a church-related college seek to inculcate the values and beliefs of its denomination while trying to provide excellent academic instruction to students who are enrolled at the school? Given the urgency of the moment, as evidenced by declining membership and dwindling financial resources, mainline denominations do not appear to have long to answer these questions.

Proponents of public, secular higher education argue that a religious institution, with a bias toward matters of faith, by its very nature is an affront to the freedom of academic inquiry necessary for learning. Proponents of Christian higher education, associated with non-mainline denominations, assert that mainline religious higher education is no different than its secular counterpart because the mainline institutions have abandoned their religious identity and heritage in an effort to gain credibility, prestige and legitimacy in the academic community. The public institutions and the non-mainline colleges and universities are both positioned in a way to

articulate to their constituencies why attendance at a mainline institution might not be a fulfilling experience for a student. The public schools can do so from the vantage point of free inquiry and the ideals of the academy, while the non-mainline schools can do so from what they perceive to be an inauthentic religious experience. For the mainline institutions, the dilemma creates a potentially difficult position.

While it would not seem that public institutions would give as much thought or attention to mainline institutions of higher education, non-mainline institutions, competing for students who desire to attend a college or university that has a religious affiliation, must certainly seek to differentiate their campus life and experience from that of their mainline counterparts. That said, there are a couple of issues raised that were considered during this study. For example, are the perceptions expressed by non-mainline denominational leaders that mainline religious institutions of higher education have abandoned their religious identity and heritage accurate? And, do the mainline religious colleges and universities still possess a significant degree of religious expression and influence on their campus when compared with their non-mainline counterparts?

Statement of the Problem

The purpose of this study was to determine if colleges affiliated with mainline Protestant Christian denominations have differences from non-mainline Christian colleges with regard to the religious activity on their campuses. This determination of difference in religious activity was accomplished by examining the programming, staffing, and curriculum of colleges and universities affiliated with mainline religious denominations in comparison to the colleges and universities affiliated with non-mainline Protestant Christian denominations.

There has been a perception among some denominational leaders, church members, college administrators, faculty and staff, as well as students that mainline church-related higher education falls short of having a meaningful presence of religion on campus (Hutcheson, 1988). This perceived lack of religious presence has led some to question why mainline denominations need to continue in the education business if the product being offered is no different than what would be found at a state-sponsored institution, except that mainline colleges and universities offer education at an increased cost. Others wonder whether the charges levied that mainline religious colleges lack a significant presence of religion on campus are warranted, believing there is ample opportunity for someone to grow in their faith while going to school in a mainline religious higher education setting.

Research Questions

The following research questions were studied.

1. What are the differences in the academic study of religion on the campuses of mainline Protestant church-related colleges when compared with the academic study of religion on non-mainline Protestant church-related campuses?
2. What are the differences in the student life religious activities and programming on the campuses of mainline Protestant church-related colleges when compared with the student life religious activities and programming on non-mainline Protestant church-related campuses?
3. What are the differences among the denominations that are encompassed between and within the broader categories of mainline and non-mainline Protestant institutions included in the population for study when comparing the religious activity and programming on the campuses of their institutions with the institutions of other denominations?

Significance of the Study

Religious higher education has contributed much to higher education in the United States throughout its history. Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, and Catholics all created institutions that tended to imitate the forms of college life pioneered by the earliest established colleges in the United States. Thelin (2004) asserted that the net result was each interest group created their own institutions for their students, instead of these students trying to gain admission to established colleges. The creation of these new colleges produced a landscape of higher education that was very diverse in the United States, but was also very segregated based on religious affiliation. Today, in a changing era of instruction and learning and increased competition for students, the leaders of these same denominations and their affiliated churches are expressing concern about the future of church-related colleges.

Many factors, such as online education and distance learning, increasing costs of private education, fewer potential students emerging from the churches as a result of declining membership, and dwindling resources from the denomination affecting the ability of institutions to offer programming found at other schools, could all be considered as potential reasons for the viability of these church-related institutions to be threatened. However, it is necessary to explore whether religious colleges and universities are fully utilizing their church-related status and religious affiliation to attract potential students. Having been founded as religious institutions of higher learning, marketing their religious affiliation could potentially be to the advantage of church-related institutions in this highly competitive environment. The religious characteristics of their identity make these mainline schools distinctive from the rest of the field in higher education and could help these religious institutions of higher education to remain viable.

The constituencies associated with mainline Protestant Christian higher education have views that differ from one another as to the role, function, and purpose the institution should serve in academia. Church leaders, administrators, faculty members, alumni, donors, and students have perceptions and opinions on what church related higher education should seek to accomplish. While the questions are not new, the economic realities facing many private institutions have exacerbated the need for honest conversation about the expectations for these schools. The issues are varied and complex, yet all are intricately connected. To try to gain insight to a much broader question of the purpose of mainline church related higher education in the current environment, pieces of the puzzle must be examined in order to compose an accurate picture of the landscape.

This study examined the religious component associated with mainline church related higher education. The goal was to determine the degree to which mainline Protestant Christian colleges were incorporating religion into their identity as compared to their non-mainline Protestant Christian college counterparts. The analysis was conducted by measuring the religious activity on campus through programming, staffing, and curriculum components. If the findings of this study revealed that mainline Protestant colleges were different from the non-mainline schools, and did not possess a strong religious presence on campus, incorporating religion into the culture of the college may provide an opportunity for establishing a viable institutional identity in what is a challenging environment for private, church-related, higher education. If this study revealed no difference in the presence of religion on campus between mainline and non-mainline Protestant colleges, other factors must be explored to ascertain why some mainline Protestant colleges are experiencing difficulties in the current climate of U.S. higher education.

This study is beneficial to denominational leaders responsible for higher education and their respective institutions. College and university administrators, directors of church relations, those involved in recruiting and admissions, as well as faculty members, other staff personnel and those who comprise the memberships of local congregations gain insight into how their mainline colleges and universities compare to non-mainline institutions with regard to the religious activity and presence on campus. The findings are a starting point for conversation regarding the role and function of religion in mainline Protestant church-affiliated colleges and universities today.

Definition of Terms

The following definitions are provided to ensure uniformity and understanding of these terms throughout the study. The researcher developed all definitions not accompanied by a citation.

Mainline – are those denominations that are historically established and widely accepted within society; characteristically, they are non-exclusive, pro-worldly, pro-institutional; consisting of the Episcopal Church, the Evangelical Lutheran Church in America (ELCA), the United Church of Christ (UCC), the Disciples of Christ (DoC), American Baptists, the Presbyterian Church in the United States of America (PCUSA) and the United Methodist Church (UMC).

Non-mainline – are those denominations that are not historically established or are exclusive in terms of their composition; they consist of both evangelicals and fundamentalists; characteristically, evangelicals and fundamentalists recognize only members of their group as true believers; evangelicals are engaged with the world around them for the purpose of conversion and transformation; fundamentalists withdraw from the world in an effort to ensure

doctrinal and theological purity for their adherents. Non-mainline denominations identified in the population to be included in this study are: the Southern Baptist Convention (SBC), Independent Baptists, the Assemblies of God (AoG), the Church of Christ (CoC), the Church of God (CoG), the Seventh-Day Adventists (SDA), the Presbyterian Church in America (PCA), the Church of the Nazarene, the Evangelical Presbyterian Church (EPC), and the Pentecostal Holiness Church (PHC).

Delimitations of the Study

Public colleges and universities were not considered in this study. While many state institutions do offer coursework and degrees in religion and are hosts to various campus ministries affiliated with different religious traditions, the viability of these schools across the spectrum of higher education was not in question.

No consideration was given to either the theological persuasion of the colleges and universities being studied or any potential effects a particular theological or doctrinal position may have on the institution. All institutions in the study were considered solely on the basis of their affiliation with denominational Protestant Christianity.

Non-denominational colleges, meaning those institutions affiliated with congregations which have not formally aligned themselves with an established religious denomination and therefore remain officially autonomous, were not included in this study. The lack of association with a parent body did not easily allow for categorization of academic life and campus experience.

This study did not explore the actual practices found on college campuses, but instead will focus only on the official statements and policies of the institutions being examined. The data utilized was both qualitative and quantitative, based on document analysis from the

institutions that are part of the population studied. There was the potential for discrepancies to exist between the official position of the institution and the realities of how these policies are carried out in campus life.

The research was limited to institutions located within the eleven state region affiliated with the Southern Association of Colleges and Schools (SACS). This area includes the states of Florida, Alabama, Georgia, Mississippi, Louisiana, Texas, Tennessee, South Carolina, North Carolina, Virginia, and Kentucky. The states included in this study were located in an area of the country that traditionally has a higher degree of religious affiliation and participation than other parts of the country.

The institutions included were those colleges and universities affiliated with religious denominations that are four-year undergraduate degree granting schools. Student enrollment among these institutions ranges from several hundred students upward to approximately 3,500. The schools included offered a variety of majors for preparation in careers that are both secular and religious in nature.

Schools that exist primarily for the training of clergy are excluded. By nature of their purpose, the religious and spiritual activity on these campuses is extraordinarily high and skews the data.

Schools that were historically racially or ethnically based were also excluded. This group was excluded from study as data from surveys consistently demonstrate that African-Americans participate in both public worship and private religious acts more frequently than their white counterparts, whether it relates to frequency of attendance at worship, private prayer and Bible reading, strength of religious preference, and religious commitment. Including the HBCUs that are affiliated with either mainline or non-mainline religious denominations in the

population to be studied would have affected the data as there was a likelihood that a greater number of religiously affiliated HBCUs would be affiliated with either mainline or non-mainline denominations, thus skewing the results if the population was not equal across groups.

Likewise, religion continues to be more important in the lives of women than it is in the lives of men. According to the Pew Research Center (2007), the percentages of women affiliated with a religion, possessing a belief in God, participating in religious acts, such as prayer, have been consistently higher than the same numbers for men. George Gallup, in his analysis for the Gallup Poll Organization has noted differences in religiosity for men and women, with women being more religious than men, to be consistent across seven decades (Britt, 2009). Given the possibility that unequal numbers of mainline and non-mainline institutions may exist that were either all male or all female, and the underlying potential to skew population data, institutions that were same sex are excluded as well.

Though there were larger universities, in terms of number of students, which have relationships with religious denominations today, these schools in many ways have transcended their relationship with the religious communities and were no longer reliant upon significant financial support from the church. These institutions did not represent the liberal arts church-related college any longer, but instead were regional or national research institutions.

This study accounted only for differences in the religious activities and programming of colleges affiliated with mainline and non-mainline Christian Protestant denominations. This study was therefore institutional in its nature and its scope. Non-denominational colleges were excluded because of their institutional autonomy. Likewise, no attempt was made to measure the individual religiosity of the students.

Assumptions

This research was limited to colleges in the southeastern United States, an area of the country that was part of a region traditionally referred to as “the Bible Belt.” Religious participation among Americans has been highest in these areas. It was assumed that any findings revealing differences in the religious activities or programming on the campuses of mainline church-related colleges and universities as compared with non-mainline church-related colleges and universities would be extended to apply to other regions of the country where generally religious participation and adherence among the population is relatively lower, provided those differences reveal a greater religious presence among non-mainline institutions. Findings that did not reveal a difference between the religious activities and programming between mainline and non-mainline colleges and universities in the population studied may not necessarily be extended to other regions of the country, given mainline colleges and universities may not have a greater religious presence than their counterparts in other areas of the country. It would be prudent to conduct the same analysis among schools in different regions of the United States.

Other variables, such as costs of attendance, number of students enrolled, co-educational status, and residential campus life, are assumed to be equal factors across the population of mainline and non-mainline religious institutions included in the study.

Organization of the Study

Chapter I has presented the Introduction, the Statement of the Problem, Research Questions, Significance of the Study, Definition of Terms, Limitations of the Study, Delimitations of the Study, and Assumptions. Chapter II contains the review of related literature and research. Chapter III presents the procedures utilized to collect data for the study. The results of analyses and findings to emerge from the study will be contained in Chapter IV. A

summary of the study and findings, conclusions drawn from the findings, and a discussion and recommendations for further study will be contained in Chapter V.

CHAPTER II: REVIEW OF RELATED LITERATURE

This chapter provides a framework outlining sociological understandings of the worldview of both mainline and non-mainline Protestantism, an overview of membership and participation trends affecting mainline and non-mainline Protestantism, and its effects on religiously affiliated colleges and universities, provides appropriate background on religiously affiliated colleges in the United States, and discusses relevant literature pertinent to the research questions and the overall study. The intent of this review was to examine various factors that contribute to the formulation of the research questions, outlining the influence of these respective components on the overall study. This study was categorized primarily by the mainline or non-mainline Protestant affiliation of institutions of higher education and possible differences in the religious and spiritual activity on the respective campuses of each group. Therefore, a review of the characteristics of mainline and non-mainline Protestantism was necessary. The contribution of sociology, with regard to the institutional identity of religious denominations and their colleges, as they relate to the larger social structure, was another factor that is significant to the study. The current status of these religiously affiliated colleges – in terms of institutional identity, relationship to the parent denomination or sponsoring body, and the role of religion on the campus – for both mainline and non-mainline institutions, as chronicled in literature will lead to the research questions for study.

Social Engagement Among the Mainlines, Evangelicals and Fundamentalists

According to sociologists of religion (Niebuhr, 1951; Roberts, 1995; McGuire, 1997; Hemeyer, 2006), different denominations have varying degrees of engagement or interaction with the larger society to which they belong. Some religious traditions are actively involved in the world around them. Adherents of these pro-worldly groups believe that their participation and interaction with society at large will have a positive impact on the culture. Other religious traditions interact with the larger culture in an effort to recruit and convert those not affiliated with their group to their particular ideology. Adherents of these groups believe it is their duty to reach out to non-believers as part of the commitments they have pledged to their own communities of faith. Still other organizations are focused almost exclusively on the well being of their own community or group. These groups believe interaction, conversation, and dialogue with those who do not adhere to their specific beliefs is detrimental, unless these exchanges are held in an effort to teach the tenets of their faith to inquiring persons.

Sociologists use two terms, particularism and universalism, to describe the phenomenon of how religious organizations view their relationship with the larger culture in which they exist. Particularism is viewing one's own religious group as the only legitimate religion (Glock & Stark, 1966). A particularistic worldview typically results in a narrow view of soteriology, the theological doctrine of salvation in the Christian tradition. In other words, particularistic denominations believe that only those affiliated with their specific tradition will ultimately be redeemed.

At the other end of the theological spectrum is universalism. Universalism is understood as a religious belief that all persons are related to God or the divine and everyone will be reconciled or restored to God. In religion, a universalist worldview creates a very broad

understanding of soteriology. For universalists, all persons, regardless of their belief, adherence, participation, or lack thereof, in matters of religion and faith, will ultimately be restored to God or the divine.

Traditionally, adherents to mainline religious denominations hold more universalistic views in comparison to those affiliated with non-mainline religious denominations. Members of mainline denominations are engaged in the affairs of the world, but they do not necessarily feel it is essential to create tension with the prevailing culture. Service to the larger society, especially as it relates to matters of social justice, is of tremendous importance. Therefore, a missionary zeal to recruit new participants is not as high a priority as it would be for more particularistic groups because mainline Protestants do not believe as highly that it is necessary for persons to think and believe as they do (Roberts, 1995; Hemeyer, 2006).

Likewise, those belonging to non-mainline religious denominations have their own relationship with the world around them. Smith (1998) identified two distinct branches within non-mainline Protestantism, evangelicals and fundamentalists. Evangelical Protestants, like their mainline counterparts, are engaged in matters of society. Evangelicalism, in its efforts to be faithful to spreading the gospel of Christ to the entire world, seeks to transform culture by changing the lives and hearts of people through engaged orthodoxy. Evangelicals seek to present individuals with Christian teachings and beliefs in order to lead to the conversion of the person, changing their outlook and worldview to coincide with traditional evangelical understandings of the Christian faith. Evangelicals are fully committed to maintaining, and confidently promote, traditional, orthodox Protestant theology and belief. At the same time, evangelicals proactively engage the intellectual, cultural, social, and political life of the nation. This interaction often creates tension with the larger community, particularly on the hot-button social issues of our day,

such as abortion, capital punishment, and homosexuality. Engagement with and participation in the larger society is in an effort to attract new followers to their group and their respective beliefs. Smith (1998) asserted that it is precisely because of this tension with the larger society that traditional, orthodox evangelicalism endures, not despite, but because of, the challenges and structures of our modern pluralistic environment.

Fundamentalist Protestants hold the most particularistic attitudes. They understand the world in which we live to be fallen, corrupted by the actions of human beings. Only those individuals who adhere to their ideology have the ability to be redeemed from this fallen condition. The efforts and energies of this group are spent guarding doctrinal purity, while encouraging people to withdraw from the larger culture as much as possible so that the state of their soul or spirit might not be harmed further by continued engagement and interaction with the larger society. This judgmental separation is necessary to maintain strong identity boundaries and results in the creation of clear behavioral contrasts associated with worldliness (Smith, 1998). The sub-cultural norms of fundamentalism are defined around social issues such as dancing, smoking, alcohol consumption, gambling, and other matters of morality. The maintenance of purity is of greater importance than is engaging the world to spread the gospel. Therefore, active recruitment is not as high a priority for fundamentalists as it is for evangelicals. However, fundamentalists will welcome those who actively seek them out and will offer to educate those who inquire about the beliefs of the group in their teachings and doctrine (Smith, 1998).

Non-mainline Protestants, both evangelicals and fundamentalists, thrive off of creating “in-group” cohesiveness and the formation of plausibility structures, which serve to validate the belief systems espoused by leaders for adherents to their groups (Roberts, 1995). Within these

traditions there is a strong similarity of belief among constituents, with relatively little struggle expressed on what constitutes right teaching and proper conduct. In comparison, mainline denominations often struggle with cohesion and agreement on matters of doctrine among their memberships. Ringenberg (2006) noted that changes in U.S. thought over the last one hundred years contributed to these challenges as intellectuals began to look at the Bible more as a source of religious history and general wisdom than inspired truth. Logical positivism accepted as valid only those things that could be verified by scientific method. German relativism eroded notions of “truth” as scholars became less concerned about universal meaning and more concerned about discovering new, limited bits of factual knowledge. Those who accepted much of the new thought but did not wish to give up their traditional Christian beliefs embraced a form of theology called liberal Protestantism.

The subsequent lack of agreement or unity eroded the plausibility of the belief system for many mainline Protestant groups, opening an opportunity for accommodation with the pervasive, dominant values and norms of the larger society, rather than galvanizing these groups. In other words, over time mainline denominations look and believe much like the world around them.

This process of mainline religious denominations adopting the beliefs of the larger society has been documented by sociologists and contributes to the framework of this study. The phenomenon is called secularization. Secularization is defined as the process of “sectors of society and culture being removed from the domination of religious institutions and symbols” (Berger, 1967). Marsden (1994) chronicled this shift away from religious dominance in our society, particularly on college campuses during the 1990s. His study on the campus life of religiously affiliated colleges and universities conducted during the 1990s revealed that aside from the academic study of religion, little religious expression could be found. As a result,

colleges and universities are thought to have adopted a more secularized view of the world, pushing religion and religious expression to the periphery of campus life.

Trends in Mainline and Non-Mainline Protestantism

The *Yearbook of American and Canadian Churches* (2008) is an annual publication of the National Council of Churches chronicling attendance figures reported from the top twenty-five religious denominations in North America. The data is self-reported from respective denominations but provides insight as to whether or not churches are experiencing growth or decline. In 2008, The Church of Jesus Christ of Latter-day Saints, the Southern Baptist Convention, the African Methodist Episcopal Zion, and the Assemblies of God were the only denominations in this study to report growth since 2007. All other denominations in the top twenty five said they lost members or reported no increases or decreases. This includes three mainline denominations found in the top ten whose institutions of higher education are considered in this study: The United Methodist Church, the Evangelical Lutheran Church in America, and the Presbyterian Church (USA).

The 2008 numbers continue a trend that has been documented since the 1940's where non-mainline denominations are growing, while mainline denominations continue to experience declines in membership and participation. Roberts (1995) noted that the pattern of substantial growth in many of the non-mainline churches is a result of a complex mix of factors: higher birth rates, higher percentages of endogamous marriages, more commitment mechanisms, stronger plausibility structures, and higher retention of members. Meanwhile, the old mainline churches, he has contended, are suffering from apathy, dwindling financial resources, an aging membership, lower birth rates among existing members and dropping out more than from massive out-migration to other denominations. This insight is significant because Roberts has

suggested these changes in the relative strength of mainline Protestantism and non-mainline Protestantism is not merely the result of denominational switching.

Application of the Sociological Framework to Religious Higher Education

Religiously affiliated colleges have combined the mission of education with a desire to train persons in practices associated with religious beliefs pertinent to the institution responsible for the school (U. S. Department of Education, 2001). In 2001, twenty percent of all colleges, or approximately 980 institutions, were affiliated with a religious tradition. The *Digest of Educational Statistics* (2001) indicated that sixty-six different religious organizations in the United States co-sponsored their own colleges or universities. Combined, religiously affiliated institutions enroll more than 1.5 million students in U.S. higher education.

All of the religious groups discussed, mainline and non-mainline Protestants (evangelicals and fundamentalists) have institutions of higher education. Because these colleges and universities have affiliation with religious traditions that have varying degrees of interaction with the surrounding culture, the influence of the parent denomination is certain to have some affect on the campus environment. Based on the characteristics previously outlined, mainline religiously affiliated denominational schools should reflect the more universalistic attitudes of their sponsoring tradition. Therefore, in all likelihood, mainline colleges and universities will not have as great an emphasis on religion, religious instruction, or teaching religious practices to the students attending these institutions. Conversely, based on the characteristics previously outlined, non-mainline religiously affiliated denominational schools should reflect the more particularistic characteristics of their sponsoring tradition as well. Thus, the non-mainline institutions of higher education could reasonably be expected to have a significant emphasis on

religion, religious instruction and the teaching of religious practices for those who enroll in their schools.

Benne (2002) has supported the secularization thesis, observing that there are a majority of Protestant colleges and universities that have experienced waning relevance of their sponsoring religious heritage. He asserted that in some church-related institutions there are no longer persons who care about a meaningful relationship to their sponsoring heritage. Yet, there are also a significant number of Christian institutions of higher learning where the public relevance of the sponsoring heritage is robustly maintained.

It is reasonable to suggest that the universalistic and particularistic attitudes and beliefs among religious denominations outlined by sociologists of religion can be extended to institutions of higher education affiliated with both mainline and non-mainline Protestant groups. With mainline traditions generally understood to be more universalistic and non-mainline denominations understood as more particularistic, exposure to a religious climate would likely be greater on the campus of non-mainline institutions. However, the opportunity to participate in religious instruction, activities, or programming and the compulsion to participate in religious instruction, activities, or programming are two different concepts of teaching and learning that may underscore tendencies toward either universalism or particularism on the part of the college or university.

Review of the Literature

While religiously affiliated colleges and universities defy a monolithic description, there are similar traits that define these institutions of higher learning. In the United States, most church-related institutions of higher education have enrollments between 800 and 2,000 students. Characteristically, these colleges are open to students of a variety of faith traditions. They are

residential campuses and share a commitment to student-centered learning and living communities. These programs emphasize a holistic approach to human development and seek to foster increased awareness and heightened understanding of the world. Alongside a liberal arts curriculum, religious programming and activities are offered for students. Students have the opportunity to enroll in academic coursework in religion, study sacred texts, enjoy fellowship provided through campus life activities, participate in service learning projects, or attend worship sponsored by the college. In some church-related colleges, these activities may be required on the part of the student. In other schools, participation in religious activities may be optional (Noseworthy, 2003).

Functional Relationships between the Denomination and College

The report of the Danforth Commission in the 1960s on church-sponsored higher education identified four major types of church-related colleges. They were addressed as the following: 1) the “defender of the faith college,” which sought to stand in tension with the culture around it; 2) the “non-affirming college,” which gave little formal attention to religion and required no religious interest; 3) the “free Christian college,” which had a definite commitment to the Christian faith, but did not seek to define what that commitment must look like on the part of students and faculty; and 4) the “church-related university,” which is a larger scale institution, serving a region as a whole rather than a particular denomination while maintaining limited ties to the sponsoring church (Muntz, 1989).

The relationship between the parent religious body and its institutions of higher education differs considerably between denominations. Some religious traditions maintain very tight controls with respect to their colleges and universities. Other denominations have only a historical connection with their schools, recognizing the influence religious leaders had in the

inception and creation of the colleges many years ago. Such relationships honor the heritage and history of the college, but are much more symbolic than functional in nature and scope. Still other denominations have no current, direct relationship between their religious community and their colleges. The type of relationship between religious communities and their institutions of higher education is constantly subject to redefinition.

Campollo (2003) outlined three types of Christian colleges from a structural standpoint. The first group is composed of the traditional denominationally sponsored colleges. These schools were founded from before the Revolutionary War and have continued to be created through the years. Initially formed to train pastors and church leadership, these schools served to fulfill the cultural mandates of Christianity of the Reformed (Protestant) tradition that contended all knowledge reflected the glory of God and learning enhanced appreciation of God, resulting in more intelligent worship. The second type, initially formed toward the end of the 1800s, continuing to be established today, is the sectarian college. They were created to resist liberal theological tendencies that were becoming evident in America as a result of new European thought. These schools are noteworthy for their doctrinal statements in which they clearly delineate a strong commitment to the authority of scripture, belief in miracles, the virgin birth, and the visible second coming of Christ. The third type is the radical Christian college, formed out of a commitment to raise a generation of young people who understood their world to be a Christian world and knew how to change it into the kind of world that God willed it to be.

Campollo contended that while traditional denominationally sponsored colleges were motivated by Christianity to make great discoveries in science and philosophy, their findings led them to question the very faith from which their efforts emanated. Merton (1973) believed that the Protestant work ethic motivated scholars to make discoveries that led them to doubt their

own theological belief systems. Gradually, the colleges and universities that had strong religious ties were “rationalized” into more secular institutions. Yet, in the sectarian colleges, there was little attempt to modify theology in light of the new scholarship or scientific discoveries. Meanwhile, the radical Christian colleges sought to transform culture, by modeling the New Testament community where members functioned as co-laborers for the causes to which they were committed.

Cuninggim (1994) also distinguished three different types of relationships between colleges and their respective church traditions from a functional standpoint. The first type is defined as the *church serving as senior partner*. This type of relationship recognizes that the college needs the direct support of the church for viability. In response, the church often exerts tremendous influence in the day-to-day operations of the campus, provides substantial financial resources and contributors, as well as determines and sets policy for the college. The second type of relationship is defined as *equality between the church and the college*. In this type of relationship, neither the college, nor the church, have an upper hand on the other, rather decision making and institutional operation are determined through power-sharing, collaboration and consensus. This arrangement is often formal, so as to ensure a proper balance protecting the denomination and the college from becoming subservient to the other. The third type of relationship is defined as the *college serving as senior partner*. In this arrangement, the college is in control of its own destiny, with very little, if any support, financial or otherwise, derived from the parent religious body.

Cuninggim asserted that the type of relationship between the parent denomination and church-related college should be viewed as a fluid and dynamic. That is, over time, denominations and their colleges and universities will oscillate between the different types of

relationships described as circumstances change for both the faith tradition and the college. For example, if a college experiences increasing financial difficulty, it may agree to be controlled to a greater degree by the parent religious body in return for increased financial support. Or, if the parent religious body adopts ideological views that are considered inconsistent with academic freedom, the college may respond by asserting increased independence, even at the expense of support from the parent religious body. This oscillation between significant religious control to negligible religious presence is noted by Marsden (1994) who stated, "Religion on college campuses has experienced times of vitality to times of virtual eviction." It would seem that the stronger the oversight on part of the parent denomination with regard to financial support, oversight, and leadership with their institutions of higher education, the greater the likelihood that religion and its influence through both formal and informal means, would be experienced on campus.

Burtchaell (1998) asserted that the type of institutions and the relationship the institution has with sponsoring bodies is experienced as part of a more fluid evolutionary model of disengagement. Over time schools will become further removed from their denomination and Christian identity, fostered by an indifference to the faith. Burtchaell observed that the disengagement occurred as part of a larger process for institutions. Initially, colleges were identified under a "specific denominational label," shifting to being an "evangelical" institution, eventually claiming to be "Christian" school, then only a "religious" college. The process ended with these institutions reducing their religious history and heritage to some obscure statement found in the goals of the college with those references being stated in intangible terms. The emphasis on piety and the observance of strict personal and moral behavior, initially found in so many religious colleges, eventually gave way to liberal indifferentism, where formal acts of piety

were retained without any conviction, concluding with rationalism, which involved the abandonment of the forms of piety and religion in general (Poe, 2004).

A Shift Away From Institutional Religion on Mainline Protestant Campuses

Burtchaell (1998) claimed mainline Protestant colleges and universities have become the “senior partner” in the relationship between denominations and their church-related colleges. Burtchaell believed the mainline church-related colleges have disengaged from their religious foundations, possessing at best only a historical connection with the parent religious denomination. He contended the mainline religious colleges have moved toward a more secular in their approach to education. As a result, this shift creates a difficult situation for mainline church-related colleges in terms of preserving their own institutional identity within the vast array of options available in higher education today. Burtchaell lamented this more secular direction being taken by these schools and believes that the only plausible way for a church-related college or university to be significantly Christian is for the school to function as a congregation in active communion within a denomination. To maintain institutional identity, and one could infer, future viability, Burtchaell has proposed that every component of the academy – governors, administrators, faculty, and students – must have a predominance of committed and articulate communicants of its mother church.

Marsden (1994) argued that mainline religious colleges and universities have so disengaged from their religious foundations that they fail to possess a significant element of committed and articulate communicants of the parent religious body to provide the necessary oversight to preserve the institutional identity Burtchaell contended is necessary for a college to be distinctively Christian. As church-related mainline colleges have become the “senior partner” in their relationship with their religious denomination, fewer mainline colleges today have the

visible ties to their parent denominations that they did years ago. At one time, presidents of mainline church-related colleges were often ordained clergypersons as well. Today, this is the exception rather than the rule.

Marsden extended the thought of Burtchaell, claiming not only that the functional relationship between the parent denominations and the church-related colleges has changed, with the church-related colleges acting as the senior partner in the relationship, but the ethos of the mainline religious colleges has changed as well. Marsden (1994) noted that historically, mainline church-related schools were tied to a perspective of what he calls the “Protestant establishment.” Students who attended mainline church-related schools were educated in values and beliefs reflective of the Christian church. Because the colleges were related to religious entities, the values espoused by the church on the college campus were not subject to inquiry, but instead were accepted as normative. This arrangement, in practice, resulted in the church-related colleges and universities serving as “chapels” of the parent denomination. The church-related schools existed to inculcate the dominant values of the parent denomination in students through the curriculum and aspects of campus life. As Jeffrey (2006) noted, the word “Christian” suffers diminishment when it is not used as a noun. In church related academic settings, Christian is often used as an adjective, qualifying the term with little or no modifying force.

Marsden (1994) contended religiously affiliated mainline colleges and universities have now adopted a culture of what he calls “established non-belief.” The adoption of established non-belief is reflective of the leadership of church-related colleges and universities having few, if any, ties to the parent denomination. As a result, the college and its leadership functionally act as senior partner in their relationship with the religious denomination. This shift has resulted in the previously irrefutable values and beliefs reflective of the Protestant Christian church now being

subjected to academic inquiry. Marsden believed this exercise of inquiry into the values and beliefs of the Protestant church has diminished religious influence on campus and has served to increase secularization.

Williams (2003) asserted that the irony of the situation is the Protestant establishment, motivated by virtues of freedom, democracy, reform, and inclusiveness, was determined to create a standardized system of higher education, excluding all but liberal Protestant or “nonsectarian” perspectives and forcing the alternatives (Protestant evangelical and Roman Catholic institutions) to a marginal existence on the educational periphery. But the real irony became manifest when the same nonsectarian logic, set in motion by liberalism and having successfully rooted out evangelical convictions from mainstream university education, eventually turned against the liberal Protestant establishment itself. According to Marsden (1994), this has virtually excluded all religious perspectives from academic life. Williams (2006) concurred, declaring that in the ousting of a specified Christian tradition through purging religion from sectarian biases, modernist Protestantism did not ultimately achieve a more objective and culturally amenable faith, as was its original intention. Instead, mainline Protestantism found itself confronted by a new hostility toward the legitimacy of any Christian norms.

The consequences have been far reaching according to Williams who contended that religiously founded institutions have been so fearful of association with authoritarian and confessional indoctrination that they have moved in the opposite direction, only to find that the majority of faculty and students no longer recognize, much less subscribe to, the religious principles that were vital to the founding of the institution. Hagestrom (2006) asserted the situation of many church-related schools having downplayed or even forsaken their Christian

identity is so dire that these schools cannot rely on things such as mandatory chapel attendance, compulsory theology classes, or strict student life policies to sustain the institutional character.

Benne (2002) illustrated this changing environment commenting on the accountability of Presbyterian colleges. These schools report to the federal government the number of racial and ethnic minorities on their campuses, while they show little interest in being accountable to the church by reporting the only kind of persons – Presbyterians – who could in any meaningful sense make the college a “Presbyterian” college. The tradition of the church that brought forth and shaped the college no longer has any public relevance for it. The vision, borne by person of the tradition, falls by the wayside.

Even more significant for Benne (2002), characterizing the distinctive changes that have altered the landscape of mainline religious colleges in the shift toward becoming more secular institutions, is that fewer persons of the parent heritage occupy the student body, administration, faculty and boards of the schools. Chapel services that fostered the religious ethos on campus have gradually shifted from being required, to optional, to eventually no service at all. Additionally, these colleges have become less willing to assume the *in loco parentis* role, particularly with regard to sexual ethics. Through the rise of student life and student affairs division, efforts to educate students on the effects of their bad choices are taking place and a call for education through service learning has emerged as a new value, though schools have rarely drawn on distinctively Christian rhetoric in the task of inspiring student behavior.

Litfin (2004) described this shift as the implementation of the “umbrella” model of religious higher education. The “umbrella” model seeks to provide a Christian canopy under which a variety of voices can thrive. The sponsoring Christian voice is a privileged one, but the institution seeks to demonstrate genuine diversity. All voices are welcome, as long as they can

support the broad educational mission of the school. The institution has made room for them; they are asked only to make room for the institution. Henry and Beaty (2006) contend that it is at precisely this point, where church-related colleges and universities ought to display a countercultural communitarian impulse, that instead they generally mirror the radically individualistic tendencies of the rest of secular, American culture.

A Shift in Religious Expression on Mainline and Non-Mainline Campuses

While the effects of changes in the 1990s did alter the aspects of institutional religion on mainline higher education on campuses, more recent studies suggest that a resurgence of religion and religious expression on campus may be taking place, even gaining sanction from what some would consider unlikely sources: mainline church related colleges and universities. Edwards (2002), a college president at a mainline institution, seemed deferential to religion to some extent, espousing that there is no future in denying the intellectual side of religion or reducing faith to matters of private sentiment. He believed that as Christians allow religion to be excluded from the academy; they will be abandoning a precious part of their heritage. Exclusion of religion capitulates the insistence that faith belongs in the private sphere, treating faith like a hobby, an interesting private inclination that has no, or should have no, relevance when entering the academy or public square.

These new expressions, however, are occurring in less institutionalized and more informal mechanisms than those that historically characterized religiously affiliated church education, such as mandatory religion classes and required chapel attendance. Cherry, DeBerg, and Porterfield (2001) contended that greater opportunities for students are available in terms of organized religious groups. Their research also revealed that religious expression may be taking place through more individualized spirituality. Religion on campus is characterized more by

students “seeking” and “choosing” among the various options available than by the more stable posture of dwelling in or inhabiting safe, sacred places. Personal spirituality and volunteer social service appear to go hand in hand for students. Students are often participating in study and worship events in residence halls or personal prayer times and religion is respected as an important aspect of one’s personal life. Cherry, DeBerg, and Porterfield (2001) concluded that religious presence is now more pluralistic and optional, but is no less vibrant and engaging for students. These findings beg the question of knowing if this new individualized spirituality on the part of students is an effort to replace religious and spiritual activities offered in the past by mainline colleges and universities. Are these new activities a response to the shift toward secularization on the part of institutions of higher education, chronicled by Marsden and Burtchaell in the 1990s, as mainline institutions of higher education moved away from overtly sponsoring religious and spiritual activities on their campuses? Either way, there are those who are not as optimistic about this new religious expression. Boden (2002) noted spirituality, which has emerged as a corollary to less formalized religion on campuses, is ultimately individualistic and anti-institutional, debilitating the community.

This evidence does indicate a different type of religious expression taking place on campus with less formal, more loosely organized settings, such as dorm rooms or dining halls, providing occasion for study, prayer, meditation, and fellowship. Further, with efforts to gather for worship and prayer, like these chronicled by researchers, there appears to be a desire on part of an increasing number of students for an environment that is friendly to religious belief and expression. Boden (2002) has observed that a large number of students today have no religious affiliation or prior religious education. Some students have avoided religion; other students were raised by parents who were disaffected with their own traditions. Still other students are skeptical

of religious institutions, or have avoided the religion question because of personal issues, such as interfaith marriage. However, these students are described by Boden as spiritually hungry, seeking to find meaning and relevance for their personal experiences as they journey through life and face the challenges of living. Within this emerging student climate among those who are enrolled in higher education today, the concept of a religious college needs examination with regard to its own identity and purpose.

Miller (2006) has documented this increased expression of religion among students, but additionally has found evidence of revival among institutions affiliated with religious traditions. Miller has asserted that colleges with a distinctive religious identity are flourishing today. New Catholic colleges are being established and enrollments at Christian colleges increased by two-thirds between 1992 and 2002. Miller understands this increased interest in religious higher education in relation to the increasing secularization found among colleges and universities affiliated with public or private, secular higher education. When many colleges and universities relinquished the *in loco parentis* role in the late 1960s, many parents and students changed their views toward the campus and campus life. In the aftermath of the disappearance of *in loco parentis*, college campuses have become viewed as “increasingly chaotic and dangerous places where men and women share dorm rooms and where drugs and alcohol are easily available.” Structures, limits, and clearly articulated values, which are provided by many religiously affiliated higher education settings, provide a “behavioral exoskeleton” for many students who would flounder in a more permissive environment.”

Additionally, Riley (2005) emphasized the rise of what she terms the “missionary generation.” This group is comprised of the 1.3 million graduates of seven hundred religious colleges across this country. Her findings reveal that the stronger the religious affiliation of the

college, the more religious the students are. She has asserted that the students who attend these religious schools do not fit the typical model of college student behavior as they understand they have the capacity to make choices about their life goals and objectives and are working to fulfill these dreams. The students at these institutions do not engage in pre-marital sexual relations, refrain from using drugs or alcohol, and they marry much earlier. The graduates of these colleges have career aspirations of becoming doctors, lawyers, college professors, politicians, accountants, and philanthropists.

While Riley contends that the stronger the religious affiliation of an institution, the more religious its students will be, her qualitative study at five different institutions across the United States draws conclusions for these religious colleges over and against their secular, state counterparts. The five colleges in her analysis were institutions that would be considered non-mainline Protestant affiliated schools. Her work did not account for any differences that might be found between these non-mainline Protestant schools and the larger corpus of religious institutions that define themselves as church-related. No effort was made to distinguish between mainline or non-mainline Protestant colleges with regard to differences that might be found between their respective institutions. Therefore, it is necessary to explore whether any nuances exist between the mainline and non-mainline religiously affiliated colleges and universities. An analysis between types of religious colleges would determine whether findings proposed by Riley that have identified differences among non-mainline colleges compared with secular institutions are also applicable when non-mainline institutions are compared with their mainline counterparts. This comparison requires further exploration into the relationship between religious institutions and religious higher education.

Religion and Education

To further explore any possible differences between mainline and non-mainline institutions of higher education with regard to the religious and spiritual presence on campus, it is also important to examine the function and purpose of religion, the function and purpose of education, and their relationship to one another at religiously sponsored colleges and universities. The relationship between religion and education has been tenuous at best. Claerbaut (2004) noted a witty summation of a “Faith and Learning” event on the campus of a Christian college. The columnist for the student newspaper wrote, “Faith and learning met on campus last week, and they didn’t hit it off very well.”

Cobb (1987) noted an inherent tension that exists in the concept of a Christian college. He argues that a college affiliated with a denomination must either compromise its Christian commitment or compromise the ideals of higher education, such as free inquiry. A university, by its nature, according to Jeffrey (2006), is defined by these characteristics:

1. Independence – freedom from micromanagement by supporting institutions or civil order;
2. Judicious Impartiality – resisting raw advocacies in order to apply itself to understanding the truth of things;
3. Bookishness – scholarly pursuit that makes reflective intellectual activity the essence of the university’s work to do;
4. Commitment to the Advancement of Knowledge – questioning principles to pursue answers to questions not asked before;
5. Commitment to pass on the Deposit of Learning – aiming to lose as little possible value over time; and

6. Centering Culture – articulating, shaping, and debating options and prerogatives.

Cobb asserted that it is impossible for the college to possess an allegiance to both principles. He has contended that hundreds of colleges and universities have struggled to find ways of being Christian while continuing to be good colleges and universities, each with different results.

Jeffrey (2006) was a bit more sympathetic to the tension, contending that a Christian university must approach learning and scholarship from a specific vantage point. Rowan Williams, the Archbishop of Canterbury said, “If you think you are being neutral about the moral and spiritual ethos of a school, you are in fact generating an ethos of individualism, functionalism, and ultimately fragmentation.” Intellectual neutrality is fatal to the Christian academic community.

Hatch (2003) listed three challenges faced by institutions of higher education who seek to be firm in their commitment to Christian values and serious learning, who pursue academic challenges while renewing Christian conviction. The challenges are 1) the erosion of public trust in colleges and universities; 2) the deep divorce between piety and learning that is American heritage; 3) and the crisis of authority that grips the contemporary academic world.

On one end of the spectrum, under the weight of the tension Cobb described, there are a variety of institutions sponsored by churches that are characteristically indistinguishable from secular colleges and universities. Many mainline Protestant church-related colleges are part of this group, unrecognizable as religious schools. These institutions have embraced the ideals of higher education over loyalty to the parent denomination and the teachings of the church. At the other end of the spectrum, equally weighted by the tension noted by Cobb, are other non-mainline colleges that are unapologetically religious in their approach to education. These schools require students to adhere to pious living, in addition to their academic studies which are

purported to be taught to students from a “Christian” perspective, reflecting the beliefs of the parent denomination or sponsoring body. Still, other schools earnestly try to strike the difficult balance between maintaining a religious identity or presence on campus, while also honoring academic ideals of free thought and inquiry.

Harmon (2006) has observed that many institutions are having the first serious conversation since their founding about their distinctiveness as church-related schools, and about what that might mean for the teaching of all university disciplines. Calls for the integration of faith and learning are taking place at numerous colleges with historic denominational ties.

Dilemmas Faced By Religious Higher Education

Tillman (1999) has viewed the tension between free academic inquiry and the establishment of religious and ethical codes for behavior as a serious internal inconsistency for religious higher education. He asked a question of possibility: “Can an institution of higher education commit itself to the best ideals of American academic society and still hold to its religious commitments?” Today, church-related institutions must compete amid the pressures of an educational marketplace attracting students and researchers, building endowments and prestige. These colleges must also contend with maintaining a distinctive religious emphasis, thereby offering a climate and curriculum promoting the values of the denomination. What results are campuses with markedly different traits – even among schools within the same denomination. Some institutions that are church-related, founded and funded by denominations, have little difference in their orientation from non-church related institutions of higher education. Others seek to meet the philosophical and educational expectations of American higher education, while also supporting the theological, philosophical, and educational expectations of their supporting denominational constituency.

Within this tension is an embedded concern over institutional and educational diversity. While church-related institutions that have little difference in comparison to their secular counterparts more easily accommodate diversity in the student population and educational curriculum, colleges that seek to maintain ties to a denomination and increase their prestige in the academy can struggle to achieve diversity in the student body and in their academic offerings. Certainly, pluralism among viewpoints is the criterion according to which American academic society judges academic responsibility. Conversely, the denominational mission clearly establishes that a religiously affiliated college is an institution that is to be distinct from most other types of educational institutions. The challenges of establishing prestige for a college by adhering to the dominant secular values of diversity and tolerance and the charge by the church to their own institution of higher education to honor a particular denominational tradition are, for Tillman (1999), differing goals, resulting in confusion.

While many institutions have adopted Litfin's "umbrella model" that retains the Christian identity of an institution while seeking to create an openness to persons regardless of religious affiliation, if any at all, an expression of this approach can be found in what Kerr (1982) described as the multiversity. While representing the end of a continuum, the general tendencies of the multiversity according to Kerr were as follows (1982):

1. knows no transcendent unifying point, but rather views multiple forces at work in more or less eternal conflict;
2. considers all things to be in flux, a state of indeterminism;
3. demonstrates a split and variable personality;
4. stresses infinite variety, constant adaptation and adjustment;
5. enables more free will for the individual;

6. endures more dysfunction within and between segments;
7. experiences cohesion at best, or coexistence at next best, or contiguity at least
8. views its parts as externally related rather than internally related;
9. is an “environment” versus a “community”; and
10. is a place of power conflicts, where loyalty is not so readily given, and conflicts are not so easily settled in terms of absolute principles.

An example of this confusion, for example, might occur when religion and philosophy faculty are hired at a religiously affiliated institution with restrictions placed upon them, namely to uphold the doctrines and teachings of the parent denomination. At other institutions, however, faculty there may be hired according to a standard of pluralism. Why should faculty be treated differently between disciplines?

Tension exists with regard to who holds actual institutional authority in colleges and universities that are affiliated with religious denominations. Difficulties with allegiance can result when faculty or administrators are also ministers or are members of denominational offices in the sponsoring church. Academic freedom is also a hotly contested issue that is of acute concern when statements of faith and academic inquiry place a faculty member at odds with their institution.

This tension between the ideals of the academy and allegiance to the church is of concern for the credibility, viability, and survival of church-related colleges. These schools are experiencing difficulty in remaining “distinctively” Christian institutions. Christian influence on college campuses can be found in students who self-identify as Christian, in the presence of Christian chaplaincies in most schools, and through church-sponsored institutions of higher education. Yet secularization, the desire to be inclusive and pluralistic, a desire for prestige and

other factors, such as mergers with larger institutions, have resulted in some Christian colleges becoming distanced from their original aims (Arthur, 2001). Serious questions have emerged which have forced a discussion about what makes a church college different from other institutions. Does any distinction between a church-related college and another type of institution really matter? For Arthur (2001), it is clear that church-related colleges need to continually redefine how their mission is best expressed in light of changing circumstances. He contends this redefinition of aims and goals is best accomplished against the context of their local and regional communities. But, when looking for those elements that distinguish the church-related college from other campuses, Arthur notes these characteristics are hard to find. In fact, Poe (2004) notes that one looks hard to see much difference between the college experience at the denominational school and a *state* school, except in terms of the size of the school.

Non-Mainline Protestant Institutions of Higher Education Response to Dilemmas

With regard to the tension between the functions of religion and education espoused by Cobb, non-mainline Protestant religious traditions are responding by creating colleges and universities that have at their core an unapologetically strong commitment to faith (Riley, 2005). Kerr (1982) described these schools as monistic institutions. While representing the end of a continuum, the general tendencies of these monistic institutions are as follows:

1. centered around some transcendent reference point that is allowed to determine all else;
2. a unified community of masters and students with a single soul or purpose;
3. stresses unity and integration;
4. aspires to unity of thought, where all parts are organically related;

5. more likely to experience mental peace and a degree of certainty;
6. possess sure standards for making decisions and a clear vision of past and future;
7. more able to define what is right and what is wrong;
8. more closed, with rigidity of purpose and hierarchy;
9. monolithic in leadership with a single clientele; and
10. more closed to the unorthodox person or idea.

Litfin (2004) described the approach of these institutions as a “systemic model” response, where Christian thinking is systemic throughout the school. The curriculum is all encompassing. The goal is to engage any and all ideas from every perspective, but they attempt to do so from a particular intellectual location, that of the sponsoring religious tradition. In essence they seek to live and work as Christians. Holmes (1975) noted that these Christian colleges refuse to compartmentalize religion. They retain a unifying Christian worldview and bring it to bear in understanding and participating in the various arts and sciences, as well as in nonacademic aspects of campus life. These conservative Christian institutions, such as Calvin College and Wheaton College, have sought to retain their religious identity while offering a place for critical inquiry and scholarship. And among some scholars these institutions are starting to gain respect academically. For the sake of comparison, as Litfin (2004) noted, while in the “umbrella” model Christian ideas are not only welcomed on campus, they are encouraged and may even enjoy a privileged position. But with the systemic model, these ideas are the institution’s *raison d’être*.

Wolfe (2006) has argued that traditional stereotypes about faith-based colleges are outdated in the new environment that is religious higher education. Previous notions that conservative Christians attend diploma mills flavored with faith – places where dogma and revealed truth have replaced logic and open-minded discussion – are now challenged. Research

shows that evangelicals enjoy greater socioeconomic status, attend exurban megachurches, work in large corporations, and possess upwardly mobile aspirations for their children. The parents of evangelical students are becoming more vocal in their opposition to secular education. Citing the ever-increasing costs of an Ivy League education, many parents are questioning if there is any value in paying a hundred thousand dollars to have someone “attack” the belief system of their child for four years (Wolfe, 2006).

Parental concerns about the climate on campus are also a significant factor in the choice between traditional higher education and Christian higher education. Schmalzbauer and Wheeler (1996) claimed that “Almost all scholars see the erosion of student conduct rules on college campuses as a prime variable separating traditionally Christian models of education from secular *post-in loco parentis* schools.” Campus conduct codes, often found on Christian college campuses, serve as “symbolic boundaries” which dramatize the cohesiveness, purity, and social solidarity of the religious community (Hunter, 1987). These “codes” reinforce what is acceptable and unacceptable behavior, even when secular institutions are considered to have abandoned educating students in matters of personal choice or morality. The campus conduct codes define proper interaction for students, in a way very similar to that of the old *in loco parentis* approach formerly taken by secular colleges and universities. Further, because Protestantism has traditionally focused on what one should not do, emphasizing negative aspects of living, rather than emphasizing positive aspects of what Christians should do with their lives, these boundaries are even more defining. Examples of this “negative” approach in Protestant Christianity include the traditional teachings of demanding no work to be done on the Sabbath, no enjoyment of worldly amusements such as card playing, the theater, and dancing, and no engagement in numerous vices such as alcohol, narcotics, tobacco, or sexual relations outside of marriage.

Rethinking “Traditional” Christian Ethics for Campus Life

According to Holmes (2003), the mission of a Christian college in any society, at any juncture in history, is the opening of the Christian mind. Different denominations may rightly have different emphases within this overall mission, depending on their theological distinctiveness. For instance, Wesleyan colleges may stress inner holiness as the wellspring of Christian thought and practice, Mennonite institutions may emphasize peaceable service in a suffering world, and Reformed colleges may appeal to the cultural mandate under the sovereignty of God. But common to all is the opening of the Christian mind.

Yet, there are those who seek to scrutinize what many would consider the “traditional” Christian ethics that are at the base of a “Christian” education. Hunter (1987) has questioned the origin of such Protestant Christian prohibitions becoming incorporated in the conduct codes of non-mainline Protestant institutions of higher education. If such admonitions are understood as divine in nature, as schools such as Calvin College, Wheaton College, and Brigham Young University would assert, then maintaining solidarity of the community is possible through the supernatural sanctioning of these ethical norms. If, however, these rules are demystified, losing their status as divinely inspired, and are instead viewed merely as human constructs bound by culture, then the ability of these “symbolic boundaries” to retain power over a community is greatly diminished. Suddenly codes that have existed, unquestioned, are now subject to scrutiny through inquiry. As a result, the ability of these rules to create cohesiveness and uniform behavior among students is severely threatened.

Clearly, the retention and utilization of symbolic boundaries, many of which are derived from the moral codes of 19th century Protestantism, is a line of demarcation between non-mainline religious colleges and secular colleges (Riley, 2005). Non-mainline religious colleges

continue to give teachings on conduct, such as abstention from alcohol, pre-marital sexual relations, gambling, and dancing, divine sanction. Lotz (2003), writing about sexual relations outlined the position of non-mainline campuses declaring that there is no excuse for a Christian college to compromise, but instead to affirm sex within the monogamous family, where true sexuality and freedom are experienced. Virginity before marriage and chastity in marriage are not Christian options but the Christian obligation. This “line in the sand” is quite different compared to secular colleges and universities that have come to understand these prohibitions merely as human constructs. Hunter (1987) has asserted the “relativism of campus rules” as part of a larger secularization process.

As non-mainline religious colleges have chosen to embrace these “traditional” Christian ethics, incorporating them into the campus codes for their institution, many mainline religious colleges are rethinking these rules for their own campuses. Schmalzbauer and Wheeler (1996) believed that secularizing and resacrilizing forces may be at work in changing these conduct rules on some religious college campuses. As these lifestyle rules are understood as the product of more recent movements like 19th century evangelicalism and fundamentalism and not Reformation Protestantism, questions about what constitutes proper behavior are causing some leaders in higher education to rethink the religious legitimacy of such “conduct codes.” Since many of these sanctions on conduct originated in the 19th century, secularization could explain why mainline Protestant college campuses are perceived as different from their non-mainline college counterparts with regard to expectations for student conduct. For some time now, Protestant mainline college campuses have chosen to view the 19th century religious and ethical norms as part of their history, bound by a different place in time, while non-mainline colleges have chosen to incorporate them as normative, regardless of how these codes may differ from

societal expectations of today. This would reflect a key difference between mainline and non-mainline Protestantism. Mainline Protestantism often reflects the dominant values of society, while non-mainline Protestantism will often stand against what are perceived as changing cultural norms. On mainline college campuses, the continued erosion of rules and boundaries should allow for individual freedom and expression to grow. But at what point does individual freedom begin to infringe on communal living? The limits are possibly being tested. For, even on mainline college campuses, resacrilization, or the return of religious life, may result if the orthodox cultural repertoires, such as denominational leaders and related constituencies, continue to be mobilized in response to what is viewed as increasing individual freedom (Schmalzbauer & Wheeler, 1996). The emerging non-mainline religious institutions have chosen to reintroduce these codes on their campuses, implementing them as the accepted standards of behavior for their students today. Secular institutions have chosen not to reintegrate these codes into the ethos of their institution. Caught between the two poles of secular higher education and non-mainline Protestant education, the evidence for how mainline religious institutions are responding in their utilization of these traditional codes of conduct for their campuses is lacking and is a central component to this study. Mainline religious denominations may continue to resemble their secular counterparts, as many have suggested. However, a reintroduction of the 19th century Protestant values, so common on non-mainline campuses, may be taking place.

A Possible Place for Mainline Protestant Higher Education

Marsden (1997) commented, “Church-related institutions that affirm continuity with their religious heritage by talking of their emphasis on values say almost nothing.” This statement would strike at the core of many mainline Protestant denominational schools that have been accused of abandoning their tradition and history in recent years. Possible solutions to this

dilemma are for mainline church related colleges to explore and discuss what difference it makes to practice a profession when one is a Christian, for colleges to be judged by the qualities found in their students, and also by how far these students go in enriching the life of the church (Arthur, 2001).

While Russ and Sargent (2006) contended that evangelicals have shed much of their separatist language compared to the fundamentalists, sermons still routinely remind students of the dangerous lure of culture, encouraging avoidance rather than engagement, and offering occasional jeremiads on the debilitating state of post-modernity. Quite often discussions of morality in public life among evangelicals have been captive to partisan politics, which often discourages students from thinking beyond the conventional rhetoric about social problems and possible remedies. This is evidenced by studies (Penning & Smidt, 2002) that demonstrate a clear tension among students at evangelical colleges and universities. Students in these settings consistently emphasize personal piety and spiritual issues as the place churches should focus their work, rather than on efforts directed at social change and pursuing policies that affect existing social structures.

Conversely, Leuze (1999) asserted that church-related institutions of higher education are positioned in such a way that they will advocate particular understandings of religious belief that might address larger societal issues. Yet, even in many mainline church-related schools, religion and religious belief have become isolated from the rest of the curriculum. This relegation of religion to the margins of the academy is evidence for the claim made by Marsden that simply affirming a religious heritage and celebrating those values does not provide any insight as to the educational methods taken by a college today. Religious belief has been trivialized on campuses founded by religious denominations and religion has not been allowed to address the broader

contexts of the academic endeavor or at the level to be considered as part of the conversation to address the issues and challenges facing society.

The inherent differences between academic epistemology, driven by the scientific method and free inquiry, and traditional religious epistemology, which is informed by matters of belief that exist beyond the scientific methods, have the potential to create a chasm so great that matters of science are compartmentalized from matters of faith. For Leuze (1999), if religious belief is to move from the periphery to a central location in academic thought, and if academic thought is to be treated fairly in partisan church-related institutions, dialogue between these different groups must begin. Perhaps the area of higher education best positioned to engage this conversation are mainline church-related colleges that are trying to strike the difficult balance of rigorous inquiry while reclaiming something of their religious faith and heritage. Such a conversation, between religious belief and academic thought, would stand an excellent opportunity to be embraced on the campus as the epitome of a liberal arts higher education at a mainline religious institution. This would position mainline religious higher education strategically to avoid being categorized as a place where indoctrination, rather than inquiry and learning, would take place. The charge of indoctrination and forced participation in matters of religion and faith is levied at many non-mainline religious institutions of higher education. Indeed, the charge of indoctrinating students, rather than educating students, does seem to be an underlying fear of mainline institutions embracing their own religious identity. Edwards (2002), a Lutheran college President expressed this concern:

Some expect a church-related college to preach the gospel, catechize youth, and provide a collegial equivalent of congregational life. As a Lutheran Christian I consider this to be a confusion of missions. A church is not a college. One is called to preach, proselytize, and lead worship; the other is called to educate. Churches seek to nourish faith; colleges seek to deepen a student's understanding of faith and of many other things. Faith is a gift of the Holy Spirit, not a human work and certainly not a work of education. A college of

the church may provide opportunities for the Holy Spirit to act, but it cannot take credit or blame for faith or its lack. To be sure, church-related colleges and universities should provide opportunity for worship, prayer, and Christian fellowship in their extracurricular activities. To repeat, however, their mission differs from that of a church. (p. 112)

Hagestrom (2006) introduced the Christian concept of hospitality as a possible way forward for church-related institutions to avoid the charge of indoctrination as expressed by Edwards. Hagestrom has believed the question of diversity presented with students from different religious perspectives on campus can be answered through welcoming those students as guests. The sponsoring religious community of the college is the “host” and those students, faculty, administrators, or staff from diverse religious traditions, who are part of the campus community, are the “guests.” Through understanding both roles, the host and the guest are allowed to be true to their own identities in an atmosphere of mutual acceptance and welcome, and are able to do so without compromising into a bland relativism that diminishes uniqueness and gifts of these identities. Hagestrom pushed the metaphor within the context of a church-related institution asserting that the “table is set” in a certain way according to the sponsoring religious community. Guests are welcomed to the table, but the hosts are not expected to change the table setting simply because the guests are not used to the habits and customs of the host. The religious identity, praxis, and worship of the host are not abandoned in the interchange of hospitality. Indeed, it is only the clear identity of the host that makes the guest feel secure and welcome. If the customs or habits of the table manners of the host are unclear or ambiguous, the guest feels awkward and unsure of how to behave or react. The identity of the college has to be clear to others who are welcomed as guests. While a thoughtful practice of hospitality may require a certain flexibility of the host, the identity, traditions, and praxis of the host (and the guest) must be clearly maintained. The alternative is to let hospitality give way to the relativistic banalities of mere tolerance, denying the host and guest alike the honest opportunity to judge,

instruct, or learn from others. Hospitality, therefore, does not prohibit the judging, analyzing, and classification of the other.

Benne (2002) seemed to affirm this position in his work on church-related schools that have not jettisoned their religious identity. He noted that while many church-related schools are noticeably secularized, there are those that have resisted this process and have increased their quality as measured by the major norms of excellence formulated by secular agencies. He contended that these institutions have never lost confidence that their religious heritage as a people, vision, and ethos is publicly relevant to the educational enterprise. These schools have had confidence that the religious account that sponsored them was publicly relevant; they have had clarity about how it was relevant; and they have had the courage to follow through on their convictions.

As Russ and Sargent (2006) noted, the challenge of understanding the New Testament as a compelling moral vision and not simply a reductive behavioral code requires the community of faith to have a full range of intellectual endeavors, from logical and historical reasoning to empathy, creativity, scholarly intuition, patience and foresight. Fostering this “imaginative obedience” is one of the most precarious and compelling challenges facing the modern church and certainly one that should define the soul of the Christian college and university seeking intellectual community grounded in faith.

Wood (2001) believed that corporate worship can be essential in creating an environment that will help the college or university to become a Christian intellectual community in more than name only, as “the Christian repeatedly participates in the liturgy in order to imprint that economy in his or her very being,” so that “worship provides the parameters for thinking about Scripture and theology by keeping these reflections oriented toward their proper object, God, and

within their proper context, the Christian community.” The recovery of a common worship experience would help foster a shared first-order foundation upon which faculty and students alike could build a second-order task of relating their faith to scholarship across university disciplines (Harmon, 2006).

Reclaiming an Institutional Identity in Mainline Religious Higher Education

Trotter (1993), reflecting upon his own service as the Protestant Chaplain at Boston University, chronicled the trend of decline among mainline campus ministries. Recalling his entrance into campus ministry in the 1960s, Trotter noted that universities and colleges still had visible vestiges of denominational histories, with most of the students that entered campus ministries coming from church backgrounds. There was an understood value in the solidarity of the Christian family beyond sectarianism on campus as ecumenical efforts served to rally faculty and students to challenge the difficult issues that were before the church and society during that time. Realistic theology, the understanding that God was at work in the world and those who were involved in the social movements of the 1960s were helping to usher in the “Kingdom of God,” was challenged by existentialism, a philosophy that asserts individuals must make their own meaning in an unknowable and chaotic universe. In time, cultural relativism overwhelmed realistic theology and campus ministry was pushed from the center of campus life to the periphery. The focus of campus ministry shifted from community ministry and social justice concerns to individual interaction and intervention reflective of existentialism; a “self-help” program for troubled souls seeking meaning and purpose in the world. Trotter underscored this shift from organized campus ministry addressing various social ills to ministry focused more on individual counseling and intervention as a crisis in mainline church-related higher education.

Trotter (1993) has contended that the most serious issue before mainline church-related higher education is generating the interest of the local church, that is, local congregations of worshipers, for learning and for their institutions of higher education. Citing his experience in the United Methodist Church, Trotter claimed that denominational leaders consistently vote in ways that weaken institutions, spending dollars on student scholarships for tuition, rather than trying to increase the funding for campus ministry at church-related colleges. He believed that only institutional forms of campus ministry at the church-related college provide ministry to students on behalf of the whole church. Scholarships are certainly beneficial to students, but these resources are being allocated at the expense of being able to minister to students when they arrive on campus in ways that can help them integrate their faith and learning to address the pressing issues of our time. Trotter declared that mainline church-related higher education needs ministers who will work to reconstruct our own churches, emphasizing the importance of institutions in proclaiming the Gospel, with Christian men and women restating the Christian view of existence, history, and personal commitment.

Benne (2001) insisted that this reconstruction of church related institutions must be fostered by the utilization of a critical mass of adherents from the sponsoring tradition that inhabit all the constituencies of the educational enterprise, such as the faculty, administration, and trustees. This does not preclude those of other traditions participating in a denominationally affiliated institution, as those voices do need to be heard. However, having a critical mass from within the sponsoring denomination allows for the college to offer a public account, displaying the unique contributions of a particular denomination. Within the broader context of diversity, Benne believes there is still the need for a critical mass of leaders representing the denomination in order for the reconstruction Trotter desires to take place. Boden (2002) offered some hope,

contending that the ministries of the historic mainline churches are seeing a welcome upswing in participation.

Poe (2004) pushed the conversation regarding the reconstruction of church-related institutions a step further, asserting that denominational structures and formal lines of funding, reporting and trustee selection do not guarantee the continuation of a distinctive Christian mission for a college or university. For Poe, a vision for the future of Christian education can only emerge from a clear grasp of an institution's founding purpose to serve Christ in relationship with churches. Christian colleges and universities that successfully deal with the dramatic challenges of higher education in the United States will focus on the strategic issue of how to fulfill the mission for which they were founded. Christian colleges and universities that drift away from their purpose will tend to focus on the tactical issues that confront every institution in the education industry today. Preoccupation with the unending stream of trend shifts without a governing universal basis for knowledge and integration will leave such schools devoid of an identity and powerless to form the character of students. In such situations the only universal value is the dollar.

The Mainline Protestant Institution of Higher Education: Church-Related or Christian?

Hutcheson (1998) recalled a conversation between the minister of a mainline Protestant denomination who was newly-hired as the chaplain of a denominational college and a member of a regional judicatory committee within whose bounds the new chaplain would be working. "Tell me," the member asked the chaplain, "is this college 'church-related' or 'Christian'?" The question suggests there is a difference between the two. Hutcheson has contended that mainline church-related colleges intentionally designate themselves as church-related, seldom using the term "Christian." Members of the flourishing Christian College Coalition, meanwhile, have

established a number of criteria for the “Christian” label, of which being church-related is not one of those characteristics. From this conversation, Hutcheson has reflected on what it means for a college to be Christian or church-related, asking if they are the same thing or even if the terminology matters. He asserted that “beyond having a historical tie to a particular denomination, offering some religion courses and some elective extracurricular activities, many mainline church-related colleges would be hard-pressed to demonstrate how their church relationship affects their academic program or campus life.” (p. 838)

Prior to the 1960s, according to Hutcheson (1988), factors that characterized mainline church-related colleges included: a formal relationship to the church, specified in the charter or bylaws; a board of trustees consisting of significant numbers of ministers of the denomination; an expressed commitment to Christian higher education; the president was a member, and in many cases a minister, of the denomination concerned; faculty were expected to be active in some Protestant denomination; schools had a strong department of religious studies and required some religion courses for graduation; campus life included fairly strict parietal rules; included a college chaplain and required chapel attendance. Hutcheson believed little, if any of this, remains true today of many church-related colleges.

Hutcheson (1988) continued by saying that the “vacuum left by the traditional church-related colleges’ abdication of the ‘distinctively Christian’ role has been filled by the increasingly popular ‘Christian’ colleges, represented in part by the Christian College Coalition” (p. 838). Their standards include many of the qualities that the denominational colleges used to value, namely presidents and faculty consisting of evangelical Christians, strict rules concerning behavior, required Bible courses, and chapel attendance. The drawbacks are that, in many cases, few of these colleges are considered “first-rank” academically, and are often affiliated with

smaller, more conservative denominations. But, Hutcheson conceded, church-relatedness that is indistinguishable from the secularism of public state universities is an equally unpalatable alternative.

When combined with the lack of differentiation between “church-related” colleges and the secular public state universities, and the skyrocketing cost of private higher education, many students are left only with the option of attending state colleges and universities. Hutcheson (1998) contended the chasm has become so great that the secularism of public education has led some students and parents to think that education and faith are separate components of their lives. Education is a necessary component to function and participate in society, while faith, in the spirit of existentialism noted by Trotter, is an individual matter. Hutcheson (1988) poignantly asked, “Why must ‘church-related’ and ‘Christian’ be different qualities” (p. 839)?

Acknowledging that some former church colleges have left behind their denominational origins and now operate as private ‘secular’ institutions, Hutcheson wonders if some church-related colleges can still offer a distinctively Christian education and atmosphere.

Non-mainline denominations have also had to confront this issue with some of their institutions of higher education. Ringenberg (2006) chronicled the case of King’s College, a Southern Presbyterian institution that was on the brink of financial collapse in early 1979. To survive, it agreed to a proposal presented by a group of conservative Presbyterians to rescue the college financially on the condition the group be allowed to make the school “unapologetically and enthusiastically” an evangelical institution of higher education. King’s College now thrives today as a place of higher learning. And with the perilous economic climate experienced in the early 1990s, the early 2000s and at the close of this decade, other colleges and universities find themselves struggling financially and may subsequently be forced to open the door for

conversation with denominational constituencies about their future mission and direction. Indeed, there are some examples within mainline institutions of higher education emerging that suggest that a Christian education on these campuses may be a possibility.

Roanoke College: A Case Study in the Mainline Religious College

Benne (2001) argued that many church-related college and universities that have experienced secularization have maintained only a thin connection with their religious heritage. As a case in point, Benne chronicles the history of Roanoke College. Benne depicted a scene similar to what has occurred across mainline church-related higher education. Citing the upheaval of the 1960s as a catalyst, Benne contended administrators, professors, and board members were recruited to lead institutions like Roanoke without regard to their religious convictions. A new purpose statement of the college no longer claimed that Roanoke was a Christian school or that intellectual and moral development took place in a “Christian” atmosphere. It read vaguely, “Roanoke honors its Christian heritage and founding by Lutherans.” Two required religion courses were made electives. Chapel attendance was no longer required. Christian moral standards were no longer publicly claimed as guides for conduct and an honor system was abandoned. Religious practice was marginalized. The chaplain focused on counseling and crisis intervention among the many students caught up in alcohol and drug abuse. A sense of common life nearly vanished and the church became suspicious of the college. By the early 1980s, the religious elements seemed to be ignored in all facets of the life of the college. A member of the board summed up the sentiment responding to questions of whether the president should be Lutheran by saying, “It is a matter of indifference to the board what the president does with his weekends.”

According to Benne (2001), steps were made at Roanoke to try to reverse the process of disengagement of the college from the church. An endowed chair for religion was created, as well as a Center for Church and Society. The new religion chair was charged by the administration to look for ways to strengthen the Christian character of the college. Faculty who held Christian beliefs have been empowered and a new president with strong ties to the Lutheran Church as a layman has been hired. A high-quality religion department has been forged. The chaplain has worked to increase religious life on campus. Weekly chapel attendance is back in an optional capacity. The college has also adopted a required co-curricular program emphasizing service to the community. After a twenty-year absence, a required religion and philosophy course called, “Values and the Responsible Life” is being taught. The purpose statement of the college has been amended to state the college “honors its Christian heritage and its partnership with the Lutheran Church by nurturing a dialogue between faith and reason” (Benne, 2001). Over the past fifteen years there has been a significant reengagement of Roanoke College with its Lutheran and Christian heritage. Benne (2001) believed that if this story can be duplicated elsewhere, colleges that have come close to losing their connection can reverse that process and make important headway in the opposite direction.

A central question, with implications for this study, is whether cases like Roanoke College reengaging their religious heritage and tradition in tangible ways on campus life are the exception or are becoming more of the norm for mainline Protestant religious higher education. While non-mainline colleges have clearly defined their mission, their aims, and goals, with regard to how religion will be utilized and incorporated on their campuses, recent studies have failed to distinguish mainline and non-mainline institutions to determine if there are differences with regard to the religious and spiritual activity and presence on the campuses of these

institutions. To chronicle a rise in attendance at “Christian” colleges is to tell only part of the story of religious higher education, focusing exclusively on non-mainline institutions. Mainline institutions of higher education, like Roanoke College, have experienced a much different journey, trying to determine their identity in comparison to secular education, with its own ideals, as well as non-mainline Protestant education. The allure for recognition and prestige among the academic community and the ties to denominational constituencies, often more concerned with their particular agendas, have created a struggle for mainline Protestant church-related schools to find their own place on the academic spectrum. As religiously affiliated entities, however, the question of their own religious identity and expression begs to be asked. In comparison to their non-mainline counterparts, do mainline church-related colleges possess a religious component in their campus life and study?

Sociological Contributions to Understanding Mainline and Non-Mainline Distinctions

Sociologists of religion have identified multidimensional modes of analyzing religious behavior. These different ways of “being religious” help explain what is considered religious activity. These modes or characteristics are applicable to denominations as a whole and provide a way of helping to understand the dynamics of different religious denominations. In other words, examining the characteristics of different denominations provides us with more specific information about them than does utilizing a general category such as “Protestantism” for all (Roberts, 1995).

The characteristics of a denomination can be observed by exploring elements of its religiosity, namely: the specificity of beliefs among adherents, tendencies toward particularism, ethical applications of belief in everyday life, communal involvement, and religious knowledge. These orienting elements of religion vary among denominations and indicate different degrees of

religiosity, or ways of being religious (Roberts, 1995). For example, to determine religious participation one would study involvement in explicitly religious behaviors such as: ritual, worship attendance, attendance at other group-sponsored activities, or devotional behavior. And while many denominations may share involvement in one area, one denomination might focus more so on another area. Yet, all of these activities are considered equally valid dimensions of religious expression.

Sociologists, through multidimensional modes of analysis consider the following as dimensions of religion expression:

1. Devotionalism - private acts of commitment, such as prayer;
2. Belief - concerned with the right teaching (orthodoxy) of religious doctrines;
3. Communal - involves friendships and social interactions among those of the same denomination;
4. Organizational - commitment is to the institution, upholding it with personal support, both through participation and financial contributions;
5. Knowledge - the measure of the extent members actually know what the beliefs and doctrines of their group are, regardless of whether these teachings are actually practiced;
6. Ethical - concerned with the extent teachings and beliefs of the religious group affect the personal decisions and choices made by adherents;
7. Consequentialism - religious devotion borne out of fear or negative outcomes if poor choices and decisions are made on the part of a participant;

8. Experiential - belief based on feeling that one has communed with God, to have received revelation, or had a powerful encounter that convinces a believer of their salvation;
9. Particularism - measure of the extent to which one believes that one's own faith offers the only hope for salvation; and
10. Fundamentalism - measure of religious belief based on whether one agrees with a certain set of principles or basic teachings (fundamentals) of a religious group (Glock & Stark, 1965; Stark & Glock, 1968; Corbett, 2000).

For purposes of this study, some elements of religious expression, such as devotionism, were not considered because they are applicable only to individual religiosity and not to official or institutional religiosity.

Religiosity refers to the intensity of commitment to the official belief system as expressed in institutionally identifiable attitudes or behaviors (McGuire, 1997). When studying official religion, researchers have the methodological advantage of being able to clearly identify authoritative institutional representatives and to study approved teachings and ritual practices. Thus, it is possible to compare positions of different denominations on particular issues, analyze liturgy, or study the effects of specific institutional changes within religious organizations (McGuire, 1997). All denominations possess many of these religious expressions. However, studies have shown that different denominations will place greater emphasis on some elements of religious expression than others. For example, Southern Baptists, while expressing elements of ritual and knowledge, are more inclined to consider the experiential dynamic of religious expression as most significant. Episcopalians, on the other hand, put greater emphasis on ritual. An Independent Fundamentalist congregation would place utmost importance on orthodoxy, a

correctness in belief or doctrine, as the primary religious expression. These distinctions are useful to remind us that groups could be considered highly religious in one dimension and yet not be religious in others.

The contribution of multidimensional modes of religious behavior by sociologists helps to provide greater understanding of religious life on campus. What must be considered, in this analysis of whether there are differences between mainline and non-mainline institutions of higher education with regard to religious and spiritual activities and presence on campus, is what constitutes religious or spiritual behavior? It is entirely possible that the definitions applied to date, examining potential differences in the institutional focus among mainline and non-mainline colleges and universities describe too narrowly accepted religious and spiritual practice. It is possible to infer that the primary religious expressions found within denominations have the potential to affect the religious expression found on campuses related to these denominations. A perceived lack of religious expression may actually be a different type of religious expression or emphasis between mainline and non-mainline institutions of higher education.

With each of these dimensions consisting of an accepted way groups can be religious, it is necessary to consider whether mainline and non-mainline Protestant institutions of higher education have differing dimensions of religiosity. Differing dimensions of religious expression could possibly fuel perceptions that non-mainline institutions of higher education possess greater religious activity and presence on campus than mainline institutions of higher education because the dimensions of religiosity emphasized on non-mainline campuses are more easily identifiable as “religious” than dimensions that may be present at mainline Protestant institutions of higher education.

The dilemma is compounded in that there is studied ambiguity in mainline colleges that are attempting to maintain some religious identification for the church constituency, and at the same time come across as open and non-threatening to non-Christian constituencies (Hutcheson, 1988). This reflects the understanding that across denominations, mainline groups have been identified as being universalists, describing a greater degree of acceptance of the beliefs and practices of those not affiliated with their denominations, while non-mainline groups are generally considered particularistic and are less open and less tolerant of other points of view (Roberts, 1995).

When studying mainline and non-mainline institutions of higher education, it is important that they not be grouped together as a single entity representing religious colleges. As the literature has revealed, there are differences in the institutional identity of both mainline and non-mainline colleges and universities, as well as variation in how mainline and non-mainline institutions relate to their parent denomination. The contributions of sociology highlight further distinctions between mainline and non-mainline denominations, particularly in regard to religious expression, that must be taken into account when trying to study these groups. Among mainline and non-mainline colleges and universities, there will be points of similarity. After all, mainline and non-mainline institutions both belong to the larger umbrella of Protestant Christianity. However, the points of divergence, the places where, given their own understandings of faith and its expression, lead to differences in mainline and non-mainline denominations that are of significance. These “break points” in the curriculum and in campus life, where the formal study and campus life activities differ between mainline and non-mainline Protestant campuses are what is being sought in this particular study. Where do mainline and

non-mainline institutions of higher education begin to differ from one another with regard to the religious activity and presence they have on campus?

Summary

The literature discussed here reveals that mainline and non-mainline affiliated religious colleges vary on the degree to which religion is incorporated into the life of the institution. Generally, mainline colleges are perceived as less likely than non-mainline colleges to self-identify as religiously affiliated institutions. The understanding drawn from the literature is that Christian colleges are filling a vacuum in religious higher education created by a change in mainline colleges. The evidence presented is based on an understanding that mainline colleges have abandoned their tradition and history and Christian colleges are utilizing many of the standards that mainline denominational colleges used to hold as central in their work. The most recent empirical studies compare non-mainline religiously affiliated institutions to secular institutions, not mainline colleges. Can the perceptions and claims of scholars in the field that mainline religious institutions of higher education are not as religious as their non-mainline counterparts be validated from research comparing the religious and spiritual activities and programming found on the campuses of Christian mainline and non-mainline Protestant colleges? Are the claims of differences between mainline and non-mainline campuses based on a particular definition of religious expression that fails to take into account other accepted forms of religious practice and behavior? Analysis was conducted to determine if there were significant differences between mainline and non-mainline Protestant church-related colleges with regard to the religious activity and programming on the college campuses affiliated with each group.

CHAPTER III: METHODOLOGY

This study sought determine whether colleges affiliated with mainline Protestant denominations possess differences in the institutional religious and spiritual activity on campus when compared with colleges and universities affiliated with non-mainline Protestant denominations. Through documentary analysis of curriculum and programming in the Academic and Student Affairs Divisions, efforts were made to ascertain if differences with regard to religious and spiritual activity did exist between mainline and non-mainline Protestant colleges.

Statement of Researcher Positionality

The researcher is an ordained minister in the Alabama-West Florida Annual Conference of The United Methodist Church and has served as an adjunct faculty member of a United Methodist related college, teaching courses in the religion department. In addition to these roles, the researcher has served on various committees related to Higher Education and Campus Ministry in the Alabama-West Florida Annual Conference of The United Methodist Church.

Use of Documentary Sources in Social Research

Briggs and Burke (2002) defined the media as public channels of communication. McCulloch (2004) noted that printed media and literature constitute public source material, readily accessible to researchers. A document is “an artifact which has as its central feature an inscribed text” (Scott, 1990, p. 5). According to Scott, administrative papers produced by governmental and private agencies are the “single most important category of documentary

sources used in social research” (p. 5). These documents constitute what Marwick (1970) called a “primary source” consisting of the “basic, raw, imperfect evidence” (p. 131). Documents provide public accounts and reporting of events for a broad readership and are useful to both past and present (McCulloch, 2004).

Published reports are a key source of research evidence. They are produced by organizations and are useful in terms of the information that they provide on a given topic (McCulloch, 2004). Codd (1988) noted that the “technical-empiricist” view of policy making, in which policy statements and documents relate the values and goals of an educational institution allows for the discovery of factual information arising from the research. This discovery is possible through both construction and deconstruction of educational policy documents. Codd (1988) also noted that it is possible to “consider the processes of policy production to penetrate the ideology of official policy documents in an effort to expose real conflicts of interest within the social world that they represent” (p. 246).

McCulloch (2004) cautioned researchers that documentary sources should not be assumed to represent everyday reality in a straightforward way, however. Social practices should not be read off strictly from policy proposals. Those responsible for implementing new or enforcing existing policies may find a number of ways of accommodating, subverting, or openly resisting them. This often leads to significant differences between the assumptions embodied in reports, on the one hand, and organizational practices on the other.

Another type of source critical in documentary research is the specialist document. Specialist documents are useful public media that a researcher may use to intensively focus on a specific context or incident. School publications are an example of this kind of source, produced for internal consumption and for an audience of parents, alumni, and others associated with the

school. Such sources provide a significant record of the institution, on behalf of the institution itself, designed to serve as an official record of school life, and therefore perpetuate established values (Mangan, 1986). Scott (1990) noted that a comprehensive reference book for an industry, activity, or locality can often provide the single most useful means of orientation for a researcher fresh to that area. As the research proceeds, utilizing many such books will constitute a systematic source of research data.

Use of Documents in Research Method

Lincoln and Guba (1985) defined a problem as the “state of affairs resulting from the interaction of two or more factors...that yields a perplexing or enigmatic state (a conceptual problem)”. The interacting factors may be concepts, empirical data, experiences, or any other elements that, when placed alongside one another, signal some basic difficulty, something that is not understood or explained at the time. The purpose of the research inquiry was to “resolve” the problem in the sense of accumulating sufficient knowledge to lead to understanding or explanation. A critical component of problem solving was thus determining the focus of an inquiry and establishing the boundaries for study.

To be used in problem solving, documents must be considered as trustworthy and credible. Lincoln and Guba (1985) noted four characteristics that aid in the trustworthiness and credibility of a document: truth value, applicability, consistency, and neutrality. Truth value is a measure of confidence in the findings that may result from examining a document. Applicability is concerned with whether the findings of the examination have merit in other contexts. Consistency addresses whether the findings might be replicated in a similar context; in other words, is there an element of reliability present. Neutrality is focused on whether findings are

determined by the subjects involved; in this case the documents themselves, rather than the inquirer.

Scott (1990) also offered four traits that documents must have in order to be considered as providing evidence in research: authenticity, credibility, representativeness, and meaning. Authenticity is a question of whether the document is actually what it purports to be. Credibility is concerned with whether the document is free from error; in other words, how distorted are its contents likely to be. Representativeness is an examination of whether the document is “typical” in relation to other similar documents; or how available would the document be in the future. Meaning is focused on whether the document is clear and comprehensible in both literal and interpretive understandings. Scott noted that interdependent, quality appraisal is a never ending process and source material must pass the questions of authenticity, credibility, representativeness, and meaning.

Documents and records are singularly useful sources of information; almost always available, stable in the sense that they accurately reflect situations and can be analyzed without undergoing changes; are rich sources of information, contextually relevant and ground in the contexts they represent; legally unassailable and nonreactive. When using documents, there must be in place processes for coding and classifying source material into defined categories for research purposes (Scott, 1990). Documents are classified in a variety of ways, such as “primary” or “secondary”; “solicited” or “unsolicited”; “comprehensive” versus “limited”; “edited” or “complete”; and “anonymous” or “attributable” (Bogdan & Taylor, 1975). Following Bogdan and Taylor, the documents to be utilized for research were primary, unsolicited, comprehensive, complete, unedited and attributable. Following Scott, the

documents were classified as private and open, that is published and produced by commercial and professional organizations.

Evaluation and Assessment in Documentary Research

Struening (1983) contended that descriptive evaluation research is the measure of an important construct or characteristic. This requires the creation of conceptual frames of reference and the development of constructs and their operational definitions of measure. Evaluation research, as a field, in the early developmental stages, will find it necessary to expend considerable energy at the descriptive level before moving to correlational studies.

Correlation or comparative levels of evaluation are concerned with relationships among measures developed at the descriptive level. Critical examination of relationships may raise meaningful questions that can be answered by subsequent experimental studies, or may result in immediately useful causal inferences. Inferences from correlations or the comparison of groups from a population of interest may provide valuable insights into what goes on.

Documents are resources and documents are also topics. They are interdependent and the researcher will inevitably be forced to consider the documents used from both points of view. One cannot assess documents as resources without paying attention to social conditions under which they were produced. Likewise, it is not possible to explain documents as an outcome of a system of social production without some consideration of how they relate to the events they describe (Scott, 1990).

Population

To explore the research questions, parameters for determining what institutions were included in the study were developed. To establish a higher degree of consistency within this inquiry, only denominationally-affiliated Protestant colleges were included. The research was

limited to institutions located within the eleven state region affiliated with the Southern Association of Colleges and Schools (SACS). This area includes the states of Florida, Alabama, Georgia, Mississippi, Louisiana, Texas, Tennessee, South Carolina, North Carolina, Virginia, and Kentucky. Given that the highest degree of religious participation in the nation is found in the southeastern United States (Barna, 2006), institutions located outside this geographic area were removed from consideration for study. However, those institutions in the area, whose primary emphasis is on educating future clergy, were excluded. Also, major research universities, such as Duke University, Wake Forest University, or Emory University, though affiliated with a religious denomination, were left out. These universities have, in many ways, transcended their religious heritage and identity and are no longer dependent on the denominational support for survival to the same degree as smaller, religiously affiliated liberal arts colleges.

The study focused on Predominantly White Institutions (PWI's), given that research has indicated that religious experience of racial and ethnic minorities is markedly different and often much stronger with regard to affiliation and participation as compared to whites, particularly in the urban parts of the South (Hunt & Hunt, 2001). Religion has been "the one ongoing positive force" in the lives of African-Americans throughout their history, in large measure because "no other institution primarily served the good of the African-American community" (Paris, 2000, p. 54). The discrepancies in religious participation are significant enough that some scholars go so far as to distinguish African-American Protestantism from mainline and non-mainline (evangelical and fundamentalist) Protestantism (Park & Reimer, 2002). Approximately ninety percent of all African-Americans who participate in faith communities do so in primarily African-American churches (Baer and Singer, 2002). Data from surveys that include questions

about frequency of attendance at worship, private prayer and Bible reading, strength of religious preference, and religious commitment typically show that African-Americans participate in both public worship and private religious acts more frequently than their white counterparts. They are more likely to consider religion a very important part of life and are more likely to believe that it can solve most or all of the problems in society (Hemeyer, 2006). Given the possibility that unequal numbers of mainline and non-mainline institutions may exist in the geographic area under consideration that are racially or ethnically based, and the underlying potential to skew population data, institutions of this nature were excluded as well.

Likewise, colleges that were single sex were omitted for consistency in the population to be studied. As with African Americans compared to whites, religion continues to be more important in the lives of women than it is in the lives of men. According to the Pew Research Center (2007), the percentages of women affiliated with a religion, possessing a belief in God, participating in religious acts, such as prayer, are consistently higher than the same numbers for men. George Gallup, in his analysis for the Gallup Poll Organization has noted differences in religiosity for men and women, with women being more religious than men, to be consistent across seven decades (Britt, 2009). Given the possibility that unequal numbers of mainline and non-mainline institutions may exist in the geographic area under consideration that are either all-male or all-female, and the underlying potential to skew population data, institutions that were same-sex are excluded as well. Religiously affiliated two-year institutions were also excluded from the population as well.

Following this process, 110 institutions (see Appendix A and B) were identified that fit the parameters of the desired group. Fifty-four of these institutions were affiliated with mainline Protestant religious denominations. Fifty-six were affiliated with non-mainline Protestant

denominations. These 110 colleges constituted the population of four-year, denominationally-affiliated, predominately white, co-educational, residential colleges in the southeastern United States that did not have as their primary mission the education and training of future clergy. The student population ranged from a few hundred students upwards to approximately 3500.

Research Questions

The purpose of this study is to determine whether differences exist in the institutional religious activities on the campuses of mainline and non-mainline Protestant Christian religiously affiliated colleges and universities. The research questions for this study are as follows:

1. What are the differences in the academic study of religion on the campuses of mainline Protestant church-related colleges when compared with the academic study of religion on non-mainline Protestant church-related campuses;
2. What are the differences in the student life religious activities and programming on the campuses of mainline Protestant church-related colleges when compared with the student life religious activities and programming on non-mainline Protestant church-related campuses; and
3. What are the differences among the denominations that are encompassed between and within the broader categories of mainline and non-mainline Protestant institutions included in the population for study when comparing the religious activity and programming on the campuses of their institutions with the institutions of other denominations?

Given the reality that both the Division of Academic Affairs, through coursework and other curriculum matters, and the Division of Student Affairs, through campus life activities,

could possibly oversee institutional religious activities (worship, contextual education experiences), it is necessary to examine programming in both departments. Documentary analysis of the official publications from the Division of Academic Affairs and Division of Student Affairs in both mainline and non-mainline colleges and universities took place yielding evidentiary information necessary to explore the research questions. By reviewing these documents, such as, college catalogs, student handbooks, conduct codes, the researcher sought to ascertain, what, if any, official position exists with regard to facets of the institutional religious activities sponsored by the college or university through the Division of Academic Affairs and the Division of Student Affairs. By categorizing the responses to these evidentiary queries as belonging to either Academic Affairs or Student Affairs and identifying the institution examined as either mainline or non-mainline, the evidentiary results generated by the documentary analysis illuminated the degree to which institutional religious activities were part of the campus life of the college for both mainline and non-mainline schools. Utilizing the responses generated from this inquiry, descriptive statistics were generated by the researcher. Using these descriptive statistics, data analysis was conducted and the research questions central to this study were investigated. Upon conclusion of this analysis, findings pertinent to the study were revealed and discussed.

The aim of this study was to determine the “break point(s)” between mainline and non-mainline institutions with regard to their institutional religious activity as found in the official positions and policies of the institutions. By exploring the series of evidentiary questions, the researcher determined whether there were differences in the religious activity on the campus of mainline and non-mainline institutions, revealed that both the mainline and non-mainline

institutions share the similar degrees of religiosity, or showed that mainline and non-mainline institutions have varying ways of being religious.

Evidentiary Questions

The evidentiary items used to formulate data to answer the research questions were developed by the researcher. The items generated were included based on information gained from the literature review process. Further, the questions focused on a particular religious emphasis from the multidimensional modes of religious behavior outlined in the literature review. The specific religious expression(s) that was being explored is listed at the end of each evidentiary question. For example, in the section on Academic Affairs, question one, “Is coursework in religion / religious studies offered at the institution” explored a knowledge dimension of religious expression.

There are a total of fourteen items explored in this study of the official documents from the 110 colleges and universities included in this analysis. Seven items for exploration concerned institutional matters related to Academic Affairs at the 110 institutions. The other seven items were related to issues pertinent to Student Affairs at the 110 institutions.

Evidentiary question included in the document analysis are listed below. Items applicable to the research questions, related to Academic Affairs, within the population of mainline and non-mainline institutions reviewed in this study are as follows:

1. Is coursework in religion or religious studies offered at the institution (knowledge);
2. Is coursework in religion or religious studies required for students at the institution (knowledge);

3. What courses in religion / religious studies are required for students at the institution (knowledge, belief, fundamentalism);
4. How many credit hours of coursework in religion / religious studies must each student take;
5. Is there a major in religion or religious studies offered at the institution;
6. Is academic credit granted for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside of the classroom (communal, ethical);
7. Are cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside the classroom required for students (communal, ethical)?

Items applicable to the research questions, related to Student Affairs, within the population of mainline and non-mainline institutions reviewed in this study are as follows:

1. Is there a chaplain (campus minister, campus pastor, etc.) at the institution (organizational);
2. Are worship services sponsored by the institution (experiential, communal);
3. Are students required to attend worship services at the institution (experiential, communal);
4. Does the institution sponsor other religious activities on campus (mission trips, Bible studies) (communal, ethical);
5. Does the institution host religiously oriented campus ministries sponsored by organizations other than the college/university (ex: Fellowship of Christian Athletes, Campus Crusade for Christ) (particularism);

6. Does the institution host denominationally affiliated campus ministries related to other denominations different from that of the institution (particularism); and
7. Does the institution require student adherence to a code of conduct based on religious teachings or doctrine related to personal morality with regard to
 - a. Alcohol prohibited
 - b. Tobacco prohibited
 - c. Extra-marital sexual relations prohibited (ethical, consequentialism)?

Rationale for Research Design

The research design most appropriate for this study was a quantitative method of inquiry. However, there were several factors that needed to be considered in this endeavor. First, there were varied expressions of religion and religious activities on campus for mainline and non-mainline Protestant institutions of higher education (Marsden, 1994; Cherry, DeBerg, & Porterfield, 2001). Second, the institutions of higher education in this study had differing relationships with their parent denominations (Cuniniggim, 1994). Third, non-mainline Protestant institutions of higher learning were considered to have stronger religious identities than their mainline counterparts, constituting the need for statistical data to determine the validity of this assumption (Riley, 2005).

Document analysis allowed for investigation of a question or problem within a given population by acquiring factual data from the official documents of the institutions being studied, rather than relying on perceptions of individuals through some other means of generating data, such as a survey. Using document analysis, it was possible to explore the questions this study posed regarding the possibility of differences in the institutional religious activity existing on the campuses of mainline and non-mainline Protestant Christian religious colleges by developing

evidentiary data reflecting the official position of the institutions included in the population to be studied. Examining the Academic and Student Affairs Divisions, in both the mainline and non-mainline Protestant Christian higher education institutions identified, yielded specific information necessary to answer the research questions developed for the purpose of this study.

Research Design

This study was designed to explore whether there were differences in the institutional religious activity on the campuses of mainline and non-mainline Protestant Christian institutions of higher education. The measurement of religion and religious activity was accomplished through reviewing the official documents of institutions included in the population identified for study. By utilizing facts derived from evidentiary questions related to both Academic and Student Affairs Divisions, descriptive statistics were generated for the mainline and non-mainline religiously affiliated institutions of higher education found within the population. Using the descriptive data, answers to the research questions were formulated.

While sociologists of religions have defined several aspects of religiosity, such as devotionalism, orthodoxy, communitarianism, organizational, knowledge, and ethics, (DeJong, Faulkner, & Warland, 1976; Cornwall, Albrecht, Cunningham & Pitcher, 1986) many of these expressions are highly subjective and individualistic. Variation in individual religiosity and its expression leads to difficulties in exploring research questions regarding personal participation in religion and religious activities. Persons could identify as a member of a mainline Protestant denomination and not express characteristics commonly attributed to their own tradition. Likewise, persons could identify themselves with a non-mainline Protestant tradition and fail to demonstrate the traits commonly associated with non-mainline Protestant belief or expression.

However, this research design was focused on the respective institutions included in the analysis. The characteristics associated with a particular religious denomination and the subsequent affiliation of an institution of higher education with a particular religious denomination may explain variations in the levels of religion and religious activity on campus, offered through both curricular and extracurricular activities. There were exceptions to institutions conforming to the anticipated norms for both mainline and non-mainline Protestant institutions developed through scholarly research. However, the degree of variation for an institution should be significantly less than the variation would be among differing individuals as the characteristics of a certain typology or the dynamics of a more pervasive social psychology would predominate. Therefore, in this study, the degree of religion and religious programming found on the campuses of mainline and non-mainline Protestant Christian institutions was examined in order to draw conclusions regarding institutional identity and mission. It was entirely plausible that the institutional ethos may reflect or represent an aspect of religiosity in its pedagogical approach to education. Any significant differences between mainline and non-mainline institutions of higher education may reflect a greater emphasis on one aspect or dimension of religiosity over another.

Data Collection Procedures

The data source for this research project was the responses generated from the evidentiary questions developed by the researcher after reviewing the catalogs, student handbooks, and other official documents of the 110 institutions identified earlier in the chapter. The evidentiary questions were designed to generate descriptive statistics related to the religious presence and activity found on campus in both the Academic and Student Affairs Divisions. Following the methods of Lincoln and Guba (1985) and McCulloch (2004) the documents were

analyzed for the purpose of collecting data. Using this data, the researcher determined the degree to which, if any, differences existed between mainline and non-mainline Protestant Christian institutions of higher education with regard to institutional religious and spiritual activity found on campus.

The researcher contacted various personnel at the 110 identified institutions. Some of these contacts were made via telephone, others by electronic mail, still others through the submission of on-line forms directed to admissions representatives, student affairs staff, or administrative assistants. The researcher explained the nature of the inquiry and asked if the college catalog, student handbook, and any other material (admissions packets, promotional materials) might be sent via standard mail or electronic mail to the researcher. Within six weeks, all 110 institutions complied with the request for materials pertinent to the study.

The researcher verified the trustworthiness of the documents received and considered them to be authentic representations of the policies and procedures of the institutions included in the population for study. As the official publication of these institutions, the information contained within the documents was considered to be reliable. Because the documents were readily available for other researchers interested in replicating the study, consistency was established for the inquiry. The results yielded from the inquiry stand on their own, meeting the requirement for neutrality in establishing validity for the study.

The researcher utilized the catalogs, handbooks, and other publications of the institutions to answer the evidentiary questions for the 54 mainline and 56 non-mainline institutions in an effort to generate outputs to explore findings with regard to the research questions.

In rare cases where official publications of the institutions were not used to make a determination with regard to evidentiary questions, informants within the respective divisions of

the institutions involved were contacted by the researcher to provide answers to specific questions in the inquiry.

The researcher completed a full review of all documents in relation to the evidentiary questions in the spring of 2010. The review of official documentation at this time was preferred because the college curricular and extracurricular activities were in place for the current school year and were highly unlikely to be in the process of revision allowing for accurate data collection.

Data Analysis Techniques

The evidentiary questions were analyzed utilizing the methods most appropriate for each of the questions. All questions were answered by reviewing the official publications of the 110 institutions in the population to be studied. Initially, the institutions were be classified as either “mainline” or “non-mainline” based on their denominational affiliation using the historical definition of the terms “mainline” and “non-mainline” categories outlined in Chapter I. The only two response groups for the study were mainline and non-mainline. The evidentiary questions were analyzed in order, with the Academic Affairs questions explored first, followed by Student Affairs questions.

Academic Affairs Questions

The first evidentiary question of inquiry was, “Is there coursework in religion / religious studies at the institution?” The researcher used the official documents to ascertain whether there is coursework in religion / religious studies offered on the campus. Once all of the documents were reviewed, the number of institutions within the population that had religion / religious studies courses became known. Descriptive statistics were then generated by dividing the number of affirmative responses by the number of total responses to produce a percentage for the

mainline colleges. By repeating the same process of generating the number of affirmative responses and dividing that number by the number of total responses, a percentage for the non-mainline colleges that had religion / religious studies on campus was determined as well. A comparison of the percentages derived for both mainline and non-mainline institutions was made to determine if there was a difference between the percentages of mainline institutions that offer religion coursework when compared to non-mainline institutions.

The second evidentiary question was “Is coursework in religion / religious studies *required* for students at the institution?” By examining the core curriculum requirements, the researcher determined whether the coursework in religion / religious studies offered on campus was required for students. After reviewing these requirements, a determination as to whether coursework in religion was required for graduation was made. Once this review had taken place, the total number of schools that require religion coursework was tabulated. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for non-mainline institutions and the percentage was calculated. The two percentages were compared to one another to determine if there was a difference between the percentages of mainline institutions that require religion coursework when compared to non-mainline institutions.

The third evidentiary question was, “What courses in religion / religious studies are required at the institution?” By reviewing the general education requirements for those institutions that do require religion / religious studies coursework for students, it was possible to determine the specific courses a student must take to graduate. By constructing a frequency distribution of the courses, the researcher was able to determine whether there is a difference in

the specific coursework required at mainline institutions when compared to non-mainline institutions.

The fourth evidentiary question was, “How many credit hours in religion / religious studies must each student take?” This question inquired about the differences in the amount of coursework mainline and non-mainline institutions require their students to take during enrollment at their institution. Using the figures taken from the general education requirements found in the college catalog, a determination on the number of credit hours in religion / religious studies each student must take was made. The researcher determined the total number of credit hours for the 54 mainline and the 56 non-mainline institutions in the population. The total number of credit hours was calculated and divided by the number of institutions in each group to develop an average number of credit hours of study in religion / religious studies required by mainline and non-mainline institutions. A comparison of the means derived for both mainline and non-mainline institutions was conducted to determine whether there was a difference in the average number of credit hours in religion required by mainline and non-mainline institutions.

The fifth question was, “Is there a major in religion / religious studies at your institution?” By reviewing the majors listed in the course catalog at the 110 institutions studied, the researcher determined whether a degree in religion / religious studies is offered at the campus. Once this review had taken place, the total number of schools that conferred a degree in religion / religious studies was tabulated. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for non-mainline institutions and the percentage was calculated. The two percentages were compared to one another to determine if there is a difference between the percentage of

mainline institutions that confer a degree in religion / religious studies when compared to non-mainline institutions.

The sixth question was, “Is academic credit granted for cultural enrichment activities, service learning experiences, or other program elements that take place outside of the classroom?” The number of schools that did grant academic credit for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside the classroom was determined by examining the course catalog of the institution. The appropriate percentages were calculated and the descriptive statistics were generated for the mainline and non-mainline institutions. The two percentages were compared to one another to determine if there is a difference between the percentage of mainline institutions that grant academic credit for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside the classroom when compared to non-mainline institutions.

The final question within Academic Affairs was, “Are cultural enrichment activities, service learning experiences, or other program elements required for students?” After determining the number of schools that required cultural enrichment activities, service learning experiences, or other equivalent program elements for students for both mainline and non-mainline institutions by examining the core educational requirements, the percentage for each category was calculated and descriptive statistics were generated. The two percentages were compared to one another to determine if there is a difference between the percentage of mainline institutions that require cultural enrichment activities, service learning experiences, or other equivalent program elements when compared to non-mainline institutions.

Student Affairs Questions

Exploring matters related to campus life and student affairs is pertinent to the research questions because there are elements of the religious life of the institution that are not incorporated into the academic curriculum. By examining the publications of these institutions to gain some understanding as to the institutional ethos as it relates to religion / religious life at the school, this inquiry makes it possible to determine if differences exist with regard to student life and the campus experience of mainline and non-mainline institutions of higher education.

As with the questions related to Academic Affairs matters, the official publications of the 110 institutions were reviewed to generate appropriate responses to the question. Like the Academic Affairs inquiry, the Student Affairs responses generated were categorized as mainline and as non-mainline.

The first evidentiary question was, “Is a chaplain (campus minister, campus pastor) at the institution?” The number of schools that did have a chaplain (campus minister, campus pastor) at the institution was determined by examining the college catalogs, student handbooks, and websites of the institutions. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for the non-mainline institutions and the percentage was calculated. The two percentages were then compared to one another to determine if there is a difference between the percentages of mainline institutions that have a chaplain (campus minister, campus pastor) at the institution when compared to non-mainline institutions.

The second evidentiary question was, “Are worship services sponsored by the institution?” By reviewing all the pertinent documents and other resources, the total number of schools that sponsor worship services was tabulated. This number was divided by the total

number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for the non-mainline institutions and the percentage was calculated. The two percentages were compared to one another to determine if there is a difference between the percentages of mainline institutions that sponsor worship services when compared to non-mainline institutions.

The third question was, “Are students required to attend worship services at the institution?” To answer this question, it was necessary to take the number of mainline and non-mainline institutions that indicated they did sponsor worship services on their campus, and by using the college catalog, student handbook, websites or other pertinent information make a determination as to the number of those institutions that require attendance in worship. Once this number was determined for mainline institutions, the appropriate percentage was calculated indicating what percent of mainline institutions require students to attend worship services. This process was repeated for the non-mainline institutions and that percentage was calculated. The two percentages were compared to one another to determine if there is a difference between the percentage of mainline institutions that require students to attend worship services and the percentage of non-mainline institutions that require students to attend worship services.

The fourth question was, “Does the institution sponsor other religious activities on campus (mission trips, Bible studies, etc.)?” By reviewing the student handbook, the campus website and religious life materials, the total number of mainline institutions that did sponsor other religious activities on campus was tabulated. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for the non-mainline institutions and the percentage was calculated. The two percentages were compared to one another to determine if there is a difference between the

percentages of mainline institutions that sponsor other religious activities on campus when compared to non-mainline institutions.

The fifth question was, “Does the institution host campus ministries sponsored by organizations other than the college / university?” After reviewing the student handbook, campus website and religious life materials, a determination was made as to the number of mainline institutions that did host campus ministries sponsored by organizations other than the college / university. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for the non-mainline institutions and the percentage was calculated. The two percentages were compared to one another to determine if there is a difference between the percentages of mainline institutions that host campus ministries sponsored by organizations other than the college / university when compared to non-mainline institutions.

The sixth question was, “Does the institution host denominationally affiliated campus ministries related to other denominations different from that of the institution on campus?” By reviewing the student handbook, the campus website and religious life materials, a determination was made as to the number of mainline institutions that did host denominationally affiliated campus ministries that are related to other denominations different from that of the institution on campus. This number was divided by the total number of mainline institutions in the study to determine the appropriate percentage. This process was repeated for the non-mainline institutions and the percentages were calculated. The two percentages were compared to one another to determine if there is a difference between the percentages of mainline institutions that host denominationally affiliated campus ministries that are related to other denominations different from that of the institution on campus when compared to non-mainline institutions.

The seventh question asked of Student Affairs personnel was, “Does the institution require student adherence to a code of conduct based on religious teachings or doctrine related to personal morality with regard to: a) alcohol, b) tobacco, and c) pre-marital sexual relations?” After reviewing the official policies of the colleges, the number of mainline institutions that did require adherence to conduct codes based on religious teachings or doctrine related to personal morality were tabulated. This number was calculated for each specific issue identified: alcohol, tobacco, and pre-marital sexual relations. These numbers were divided by the total number of mainline institutions in the population studied to determine the appropriate percentage for each item. This process was repeated for the non-mainline institutions and the percentages were calculated. The percentages for each issue were compared to one another to determine if there is a difference between the percentage of mainline institutions that require adherence to conduct codes based on religious teachings or doctrine related to personal morality when compared to non-mainline institutions.

Analysis of Data

After the data generated by the evidentiary questions was determined, the information was compiled in a fashion that allowed for the research questions to be studied. The overall comparison of differences between mainline and non-mainline institutions of higher education was conducted by reviewing the descriptive statistics for all 14 evidentiary questions. The comparison of differences between mainline and non-mainline institutions of higher education with regard to matters pertaining to academic affairs occurred by reviewing the descriptive statistics for the seven evidentiary questions relevant to that part of the study. The comparison of the differences between mainline and non-mainline institutions of higher education with regard

to matters pertaining to student affairs occurred by reviewing the descriptive statistics for the seven evidentiary questions relevant to that part of the study.

Finally, in-group analysis of the different denominations included in the population was conducted by generating descriptive statistics that revealed the religious and spiritual activities on the campuses of institutions of the same denominational affiliation. The process followed a format similar to the analysis of the mainline and non-mainline institutions by reviewing the data for the schools in each of the traditions represented in the study and generating the descriptive statistics for each of the evidentiary questions based on the number of responses to each item as a percentage of the total number of colleges and universities affiliated with a particular denomination. These results were compiled for each denominational tradition and were used to compare to the other denominations in the population studied. This information was utilized to explore the final research question in an effort to determine if there are differences across the denominational spectrum, regardless of classification of a religious tradition as a mainline or non-mainline denomination.

CHAPTER IV:

FINDINGS

This chapter provides the results of the analysis of the documents that were used to generate data related to the set of evidentiary questions outlined in the section on methodology. The information generated in the review of these documents supplied descriptive statistical data that will allow for discussion of the research questions and findings of this study in the concluding chapter. The research problem, the population included in the study, and the findings related to the fourteen evidentiary questions are included in this chapter.

Research Problem

This study examines a variety of aspects of religion associated with mainline and non-mainline church related higher education. The aim is to determine the various ways and the degree to which mainline Protestant colleges are incorporating religious and spiritual activity into their identity when compared with their non-mainline Protestant college counterparts. The analysis is being conducted by measuring the religious activity on the campuses of both mainline and non-mainline institutions of higher education through examining curriculum and programming components. The research questions to be answered are as follows:

1. What are the differences in the academic study of religion on the campuses of mainline Protestant church-related colleges when compared with the academic study of religion on non-mainline Protestant church-related campuses;

2. What are the differences in the student life religious activities and programming on the campuses of mainline Protestant church-related colleges when compared with the student life religious activities and programming on non-mainline Protestant church-related campuses; and
3. What are the differences among the denominations that are encompassed between and within the broader categories of mainline and non-mainline Protestant institutions included in the population for study when comparing the religious activity and programming on the campuses of their institutions with the institutions of other denominations?

Response Rate and Demographic Data

All 110 institutions contacted provided documents that were utilized in the data analysis. These institutions included the entire population of schools that fit the parameters of the desired group to be studied. Fifty-four of these institutions are affiliated with mainline Protestant religious denominations. Fifty-six are affiliated with non-mainline Protestant denominations. These 110 colleges are four-year, denominationally-affiliated, predominantly white, co-educational, residential colleges in the southeastern United States. The student population ranges from several hundred students to around 3,500. Further, these institutions do not have as their primary mission the education and training of future clergy.

Findings

A documentary analysis was conducted to ascertain information pertaining to fourteen evidentiary questions designed to yield information that would allow for inquiry into the research questions. Seven of these questions were pertinent to matters within Academic Affairs, while the other seven related to Student Affairs. The review of the documents of the 110 institutions

provided the necessary information to determine answers to the evidentiary questions. The responses were categorized and tabulated for mainline and non-mainline institutions of higher education. Additionally, results of the documentary analysis were categorized based on the respective denominational affiliations of the institutions reviewed providing the opportunity for comparison of the data based on denominational affiliation.

Comparison of Mainline and Non-Mainline Institutions of Higher Education¹

Academic Affairs

Was coursework in religion or religious studies offered at the institution (knowledge)?

The mainline and non-mainline institutions in the population offered coursework in religion or religious studies at a rate of 100%.

Was coursework in religion or religious studies required for students at the institution (knowledge)? Mainline institutions in the population studied required that students complete coursework in religion or religious studies at a rate of 61% (33 of 54 institutions). Non-mainline institutions in the population studied required students complete coursework in religion or religious studies at a rate of 96% (54 of 56 institutions). The analysis revealed that mainline institutions required coursework in religion or religious studies for their students at a rate of 35% less than non-mainline institutions.

What courses in religion or religious studies were required for students at the institution (knowledge, belief, fundamentalism)? Table 1 and Figure 1 indicate the distribution of the courses required in a degree program at both mainline and non-mainline institutions of higher education. The total number of courses required at the mainline institutions in the population

¹ *Note.* The parenthetical citation at the end of each evidentiary question reflects the type of religious expression that is being measured among those recorded in Chapter II.

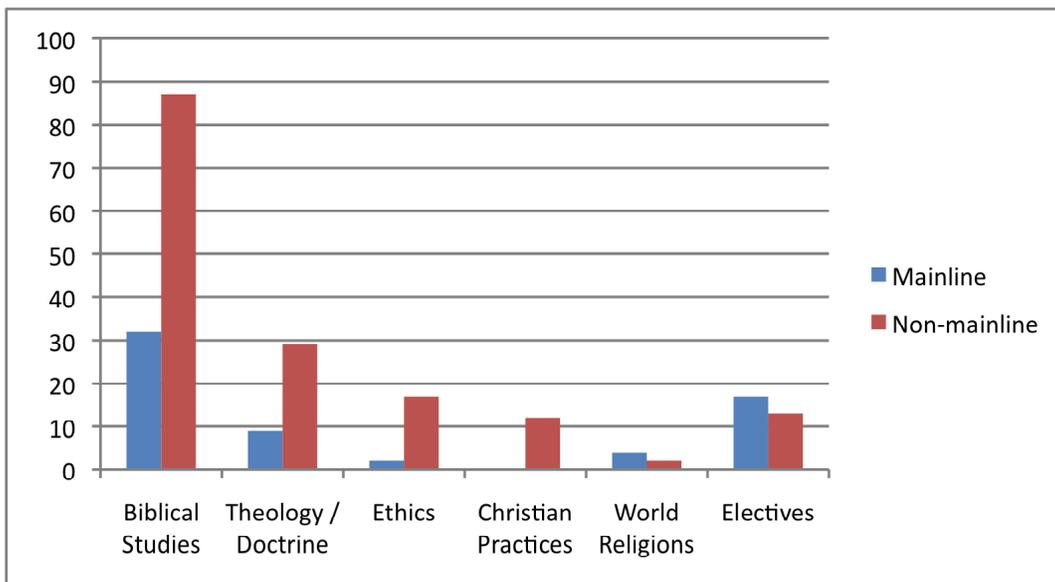
studied was 64. The total number of courses required at the non-mainline institutions in the population studied was 160. The courses were categorized into six areas of study: Biblical studies, theology and doctrine, ethics, Christian practices, world religions, and elective hours.

Table 1

Distribution of Required Courses in Degree Programs

Courses	Mainline	Non-mainline
Biblical Studies	32	87
Theology / Doctrine	9	29
Ethics	2	17
Christian Practices	0	12
World Religions	4	2
Electives	17	13

Figure 1. Distribution of Required Courses in Degree Programs



Mainline institutions in the population required students to complete mandatory coursework in religion or religious studies by taking courses primarily in the area of Biblical studies at a rate of 50% ($N = 32$). Elective courses ranked second among the six areas at a rate of 27% ($N = 17$). Coursework in theological or doctrinal studies was third at a rate of 14% ($N = 9$). World religions coursework ($N = 4$) and coursework in ethics ($N = 2$) completed the distribution at rates of 6% and 3% respectively. No mainline institution required coursework in the area of Christian practices, which are courses designed to enable or to enhance the ability of someone to live out their religious faith.

Non-mainline institutions in the population required students to complete coursework in religion or religious studies by taking courses primarily in the area of Biblical studies at a rate of 54% ($N = 87$). Coursework in theological or doctrinal studies was second at a rate of 18% ($N = 29$). Studies in the area of ethics were third at a rate of 11% ($N = 17$). Elective courses ranked fourth at a rate of 8% ($N = 13$). Coursework in Christian practices, which are courses designed to enable or enhance the ability of someone to live out their religious faith, ranked fifth at a rate of 8% ($N = 12$). Coursework in world religions ranked sixth at a rate of 1% ($N = 2$).

Mainline and non-mainline institutions both required coursework in Biblical studies at a rate of 50% or better. Following Biblical studies, coursework in mainline institutions was required at greater rates in the areas of electives, theological or doctrinal studies, world religions, and ethics. For non-mainline institutions, following Biblical studies, coursework was required at greater rates in the areas of theological or doctrinal studies, ethics, elective courses, Christian practices, and world religions respectively.

How many credit hours of coursework in religion / religious studies must each student take? Table 2 reflects the number of credit hours required for study in mainline and non-mainline institutions included in the population studied. Because there were institutions in the population that did not require any coursework in religion or religious studies, two sets of data were reported. The first column represents the data for only those schools required coursework in religion. For mainline institutions, $N = 33$. For non-mainline institutions, $N = 54$. The second column represents the data for all institutions, regardless of whether religion courses were required in the curriculum. For mainline institutions, $N = 54$. For non-mainline institutions, $N = 56$.

Table 2

Credit Hours Required in Religion Courses

	<u>Schools Requiring Religion</u>		<u>All Schools</u>	
	Mainline ($N=33$)	Non-mainline ($N=54$)	Mainline	Non-mainline
Mean	4.51	9.61	2.76	9.26
Median	3	6	3	6
Mode	3	6	0	6

For mainline and non-mainline institutions that required coursework in religion or religious studies, mainline institutions ($M = 4.51$) required 5.1 fewer credit hours than non-mainline institutions ($M = 9.61$). The median for mainline institutions requiring religion coursework was three, compared to a median of six for non-mainline institutions. The mode for mainline institutions was three, compared to a mode of six for non-mainline institutions.

For all mainline and non-mainline institutions, regardless of whether coursework in religion or religious studies was required, mainline institutions ($M = 2.76$) required 6.5 fewer

credit hours than non-mainline institutions ($M = 9.26$). The median credit hours for mainline institutions requiring religion coursework was three, compared to a median of six credit hours for non-mainline institutions. The credit hour mode for mainline institutions dropped to zero, compared to six for non-mainline institutions.

Was there a major in religion or religious studies offered at the institution? Mainline institutions offered a major in religion or religious studies at a rate of 98% (53 of 54 institutions). Non-mainline institutions offered a major in religion or religious studies at a rate of 98% (55 of 56 institutions). One mainline institution did not offer a major in religion or religion studies. One non-mainline institution only offered a degree in pre-ministerial studies, rather than a major in religion or religious studies.

Was academic credit granted for cultural enrichment activities, service learning experiences, or other equivalent program elements that took place outside of the classroom (communal, ethical)? Mainline and non-mainline institutions granted academic credit for cultural enrichment activities, service learning, experiences or other equivalent program elements that take place outside the classroom at comparable rates of 37% (20 of 54 institutions) and 41% (23 of 56 institutions) respectively.

Were cultural enrichment activities, service learning experiences, or other equivalent program elements that took place outside the classroom required for students (communal, ethical)? Mainline and non-mainline institutions required students to participate in cultural enrichment activities, service learning experiences, and other equivalent program elements that take place outside the classroom at comparable rates of 37% (20 of 54 institutions) and 38% (23 of 56 institutions) respectively.

Student Affairs

Was there a chaplain (campus minister, campus pastor) at the institution (organizational)? Mainline and non-mainline institutions offered the services of a chaplain (campus minister, campus pastor) at their school at comparable rates of 100% (54 of 54 institutions) and 96% (54 of 56 institutions) respectively. One non-mainline institution allowed respective campus ministries affiliated with other denominations to provide the support typically provided by a chaplain.

Were worship services sponsored by the institution (experiential, communal)? Mainline and non-mainline institutions sponsored worship services at their school at comparable rates of 96% (52 of 54 institutions) and 100% (56 of 56 institutions) respectively.

Were students required to attend worship services at the institution (experiential, communal)? Mainline institutions required students to attend services of worship at a rate of 4% (2 of 54 institutions). Non-mainline institutions required students to attend services of worship at a rate of 82% (46 of 56 institutions.) Mainline institutions required their students to attend worship services sponsored by the school at a rate of 78% less than non-mainline institutions.

Did the institution sponsor other religious activities on campus (mission trips, Bible studies) (communal, ethical)? Mainline and non-mainline institutions sponsored other religious activities on campus, such as mission trips, Bible studies, or other similar opportunities at an equal rate of 100%.

Did the institution host religiously oriented campus ministries sponsored by organizations other than the college / university (ex: Fellowship of Christian Athletes, Campus Crusade for Christ) (particularism)? Mainline institutions hosted religiously oriented campus ministries sponsored by organizations other than the college and university at a rate of 98% (53

of 54 institutions). Non-mainline institutions hosted religiously oriented campus ministries sponsored by organizations other than the college and university at a rate of 75% (42 of 56 institutions). Mainline institutions hosted religiously oriented campus ministries sponsored by organizations other than the college or university at a 23% higher rate than non-mainline institutions.

Did the institution host denominationally affiliated campus ministries related to other denominations different from that of the institution (particularism)? Mainline institutions hosted denominationally affiliated campus ministries that were related to other denominations different from that of their institution at a rate of 83% (45 of 54 institutions). Non-mainline institutions hosted denominationally affiliated campus ministries that were related to other denominations different from that of their institution at a rate of 21% (12 of 56 institutions). Mainline institutions hosted denominationally affiliated campus ministries that were related to other denominations different from that of their institution at a rate four times higher than that of non-mainline institutions.

Did the institution require student adherence to a code of conduct based on religious teachings or doctrine related to personal morality with regard to (ethicalism, consequentialism)? Table 3 indicates the rates at which mainline and non-mainline institutions required student adherence to conduct codes related to the use of alcohol and tobacco, as well as prohibitions against engaging in sexual relations outside of marriage. Mainline institutions required adherence to a code of conduct based on religious teachings or doctrine with regard to matters of personal morality as it relates to the use of alcohol at a rate of 31%, compared to 98% at non-mainline institutions, a difference of 67%. Mainline institutions required abstention from tobacco at a rate of 13%, compared to 73% at non-mainline institutions, a difference of 60%. With regard to

extra-marital sexual relations, only 4% of mainline institutions prohibited such relationships, compared with 84% of non-mainline institutions, a difference of 80%.

Table 3

Rate of Institutions Requiring Adherence to Conduct Policies

	Mainline	Non-mainline
Alcohol	.31	.98
Tobacco	.13	.73
Extra-marital sexual relations	.04	.84

Comparison of Evidentiary Question Analysis by Religious Denomination

In addition to categorizing the data obtained from the documentary analysis of the publications obtained from the colleges and universities based on their affiliation with either mainline or non-mainline church related institutions of higher education, the results for each of the evidentiary questions in Academic Affairs and Student Affairs Divisions were also compiled based on the specific denominations included in the population studied. The information derived from that inquiry is as follows.

Academic Affairs

Was coursework in religion or religious studies offered at the institution (knowledge)?

Table 4 indicates that 100% of the institutions in the population offered coursework in religious studies.

Table 4

Institutions Offering Coursework in Religion or Religious Studies

	Rate	Number of Institutions
Mainline		
The United Methodist Church	1	27
The Presbyterian Church	1	15
The Lutheran Church (ELCA)	1	4
*Other Mainline	1	8
Non-mainline		
Southern Baptist	1	33
Church of Christ	1	9
Independent Baptist	1	4
*Other Non-mainline	1	10

*Other mainline institutions represent those colleges and universities affiliated with The Episcopal Church, The United Church of Christ and The Disciples of Christ ($N = 8$). Other non-mainline institutions represent those colleges and universities affiliated with The Seventh Day Adventists, The Presbyterian Church in America, The Evangelical Presbyterian Church, The Reformed Presbyterian Church, The Pentecostal Holiness Church, The Assemblies of God, and The Church of God ($N = 10$).

Was coursework in religion or religious studies required for students at the institution (knowledge)? Table 5 indicates the rates that coursework in religion or religious studies is required among the various denominations in the population for study. Among mainline institutions, all ELCA colleges and universities ($N = 4$) required students to complete coursework in religion or religious studies. Among non-mainline institutions, all Church of Christ ($N = 9$), Independent Baptist ($N = 4$) and Other Non-mainline ($N = 10$) schools required students to complete coursework in religion or religious studies. Southern Baptist ($N = 33$) affiliated institutions required coursework at a rate of 94%. These percentages were followed by

the rest of the mainline institutions, with the highest rate found in the UMC ($N = 27$) at 74%, the PCUSA ($N = 15$) at 60% and Other Mainline ($N = 8$) at 13%.

Table 5

Institutions Requiring Coursework in Religion or Religious Studies

	Rate	Number of Institutions
Mainline		
The United Methodist Church	.74	20
The Presbyterian Church	.60	9
The Lutheran Church (ELCA)	1.00	4
*Other Mainline	.13	1
Non-mainline		
Southern Baptist	.94	31
Church of Christ	1.00	9
Independent Baptist	1.00	4
*Other Non-mainline	1.00	10

What courses in religion / religious studies are required for students at the institution (knowledge, belief, fundamentalism)? Table 6 and Figure 2 indicate the rate at which mainline institutions require certain courses as part of degree programs by particular subject areas. Among mainline institutions, UMC ($N = 27$) schools required courses in Biblical studies at a rate of 74%. PCUSA ($N = 15$) schools required Biblical studies for their students at a rate of 67%. ELCA ($N = 4$) institutions required Biblical studies at a rate of 50%.

The second highest area recorded was elective courses. UMC schools required students to complete elective courses at a rate of 37%. PCUSA colleges and universities required their students to complete elective courses at a rate of 40%. The only course required among the Other Mainline ($N = 8$) institutions was one elective course, for a total of 13%.

Courses in theology and doctrine were required at 100% of the ELCA institutions, while the UMC and PCUSA schools required such courses at rates of 9% and 13% respectively. The UMC institutions were the only schools to require any coursework in ethics or world religions. Ethics was required at 7% of UMC schools, while World Religions was required at 15% of the colleges and universities.

Table 6

Rate of Mainline Institutions Requiring Courses in Degree Programs by Subject

Courses	Totals			
	UMC	PCUSA	ELCA	Other
Biblical Studies	.74	.67	.5	--
Theology / Doctrine	.09	.13	1.0	--
Ethics	.07	--	--	--
Christian Practices	--	--	--	--
World Religions	.15	--	--	--
Electives	.37	.4	--	.13

Figure 2. Rate of Mainline Institutions Requiring Courses in Degree Programs by Subject

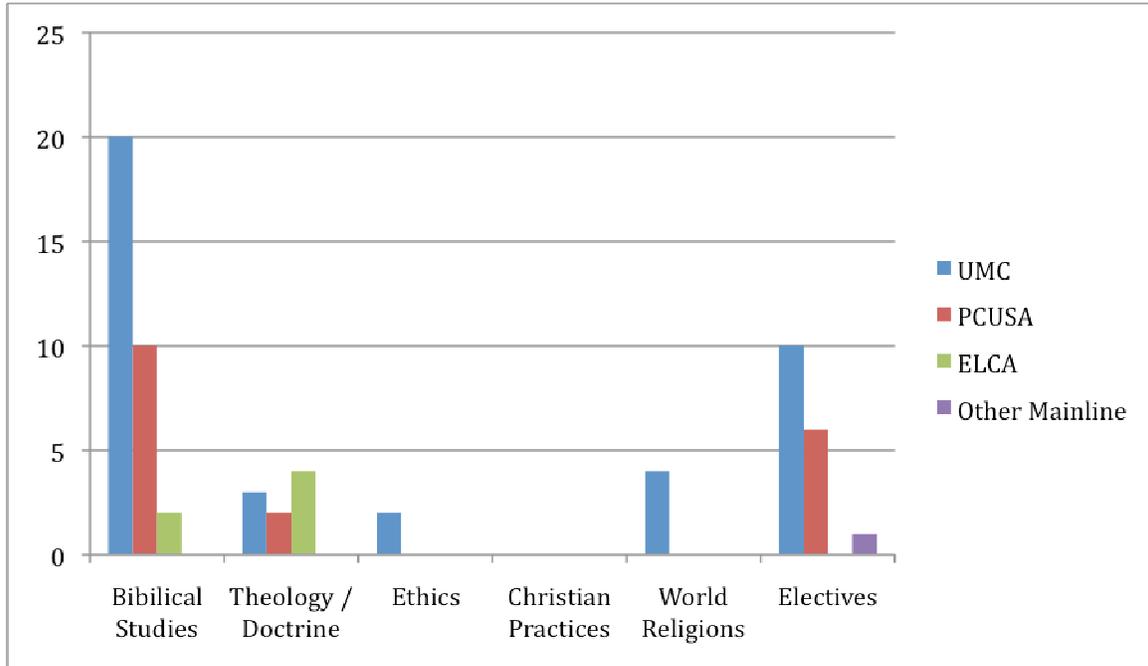


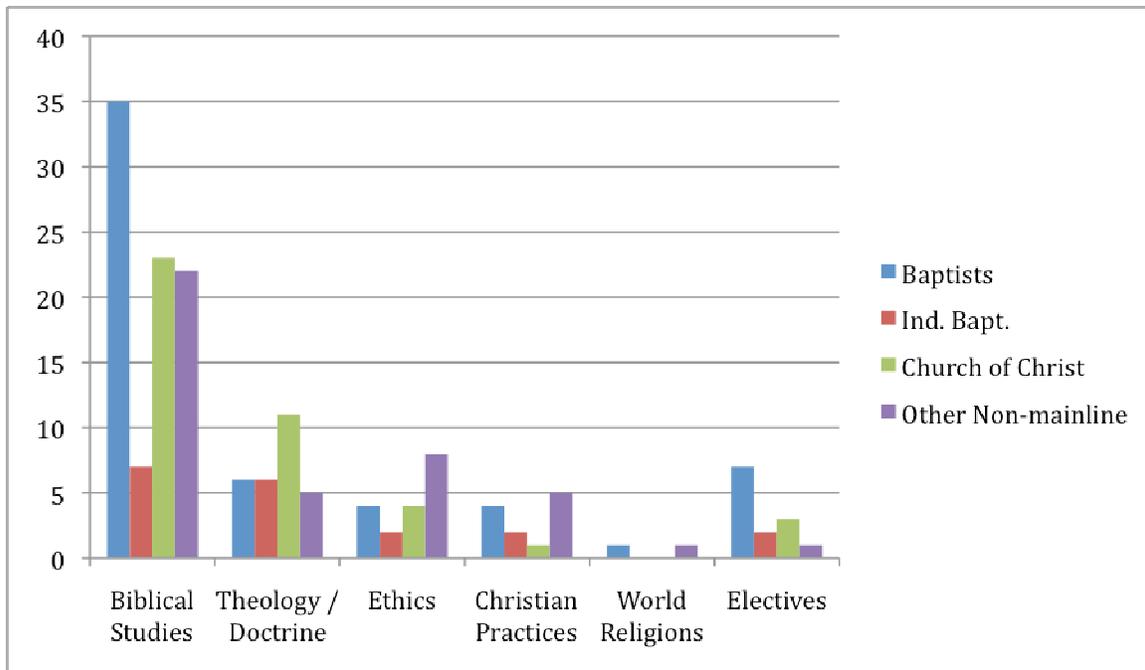
Table 7 and Figure 3 indicate the rate at which non-mainline institutions require certain courses as part of degree programs by particular subject areas. Among non-mainline institutions, Southern Baptist ($N = 33$) required coursework in religion at a rate of 1.06 times, meaning that while not all Baptist institutions required coursework in religion or religious studies, the number of courses in Biblical studies required ($N = 35$) for all Southern Baptist colleges and universities generated a percentage greater than 100%. The same experience occurred for all other non-mainline groups as well. Independent Baptists ($N = 4$) required courses in Biblical studies at a rate of 1.75 the number of institutions, the Church of Christ ($N = 9$) institutions rate was at a rate of 2.55 the number of institutions, and Other Non-mainline ($N = 10$) did so at a rate of 2.2 times the number of institutions.

Table 7

Rate of Non-mainline Institutions Requiring Courses in Degree Programs by Subject

Courses	Totals			
	SBC	CoC	Ind. Bapt.	Other
Biblical Studies	1.06	2.55	1.75	2.2
Theology / Doctrine	.24	1.2	1.5	.5
Ethics	.12	.54	.5	.8
Christian Practices	.12	.11	.5	.5
World Religions	.03	---	---	.1
Electives	.21	.33	.5	.1

Figure 3. Rate of Non-mainline Institutions Requiring Courses in Degree Programs by Subject



Courses in theology and doctrine were required at a rate of 24% among Southern Baptist schools, 1.5 times the number of Independent Baptist institutions, 1.22 times the number of

Church of Christ colleges and universities, and at a rate of 50% at the Other Non-mainline campuses. Courses in Ethics were required at a rate of 12% at Southern Baptist institutions, 50% of Independent Baptist colleges and universities, 44% of the Church of Christ schools, and at a rate of 80% on the campuses of Other Non-mainline institutions of higher learning. In the area of Christian practices, these courses were required at a rate of 12% at Southern Baptist institutions, 50% at Independent Baptist schools, 11% of Church of Christ colleges and universities, and on 50% of the Other Non-mainline campuses. Elective courses were required at 21% of the Southern Baptist colleges and universities, 50% of the Independent Baptist institutions, 33% of Church of Christ campuses, and at 10% of the Other Non-mainline schools. World Religions was required at only the Southern Baptist and Other Non-mainline institutions at rates of 3% and 10% respectively.

How many credit hours of coursework in religion / religious studies must each student take? Table 8 reflects the number of credit hours required for study in the mainline affiliated institutions included in the population studied. Because there were institutions in the population that did not require any coursework in religion or religious studies, two sets of data are reported. The first column represents the data for only those schools within a particular denomination that did require coursework in religion. The second column represents the data for all the schools affiliated with a religious denomination included in the population for study regardless of whether religion courses were required in the curriculum.

Table 8

Credit Hours Required in Religion Courses by Mainline Denominations

	<u>Schools Requiring Religion</u>			<u>All Denominational Schools</u>		
	<i>M</i>	<i>Mdn</i>	<i>Mode</i>	<i>M</i>	<i>Mdn</i>	<i>Mode</i>
UMC	4.3	3	3	3.18	3	3
PCUSA	5.44	6	6	3.26	3	0
ELCA	6	6	---	4.5	4.5	---
Other	3	---	---	.38	.5	---

Among the institutions that did require coursework in religion or religious studies, the ELCA colleges and universities required the most number of credit hours with a mean of six. The PCUSA institutions followed closely with a mean of 5.44. The UMC schools required an average of 4.3 hours, while only one of the Other Mainline required three hours of coursework.

The averages drop significantly when all schools are considered. ELCA colleges and universities totaled a mean of 4.5 credit hours. The PCUSA institutions totaled a mean of 3.26. The average for UMC schools fell to 3.18, while the Other Mainline had a mean of .38 credit hours.

Table 9 reflects the number of credit hours required for study in the non-mainline affiliated institutions included in the population studied. Among non-mainline institutions, the schools affiliated with the Church of Christ required the most credit hours in religion or religious studies with a mean of 15.66. Independent Baptists followed with a mean of 15 credit hours. All Other Mainline schools required an average of 11.7 credit hours. All of the schools affiliated with these denominations required coursework in religion or religious studies, therefore no additional data is generated.

Table 9

Credit Hours Required in Religion Courses by Non-mainline Denominations

	Schools Requiring Religion			All Denominational Schools		
	<i>M</i>	<i>Mdn</i>	<i>Mode</i>	<i>M</i>	<i>Mdn</i>	<i>Mode</i>
SBC	6.12	6	6	5.75	6	6
CoC	15.66	15	15	15.66	15	15
Ind. Bapt	15	17	---	15	17	---
Other	11.7	12	12	11.7	12	12

Southern Baptist institutions totaled an average of 6.12 credit hours for the schools that required coursework in religion or religious studies. The mean decreased slightly to 5.75 credit hours when all Southern Baptist affiliated institutions were considered.

No mainline denominational school required more mean credit hours in religion or religious studies than non-mainline denominational schools. Among all institutions, the denominations can be ranked from the most number of hours required to the least number of hours required as follows: Church of Christ (15.66 hours), Independent Baptist (15 hours), Other Non-Mainline (11.7 hours), Southern Baptist (6.12 hours), Evangelical Lutheran Church in America (6 hours), Presbyterian Church (USA) (5.44 hours), The United Methodist Church (4.3 hours), and all Other Mainline (3 hours).

Was there a major in religion or religious studies offered at the institution? All institutions, with the exception of The United Methodist Church (96%) and the Church of Christ (88%), offered a major in religion or religious studies at their institution.

Is academic credit granted for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside of the classroom

(communal, ethical)? Table 10 indicates the rates at which schools affiliated with particular denominations granted academic credit for students participating in service learning or cultural enrichment opportunities. Independent Baptists had the highest average among religious denominations for granting academic credit for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside of the classroom at 75%. Other non-mainline institutions recorded an average of 60%. Two mainline denominations, the PCUSA and ELCA, had a mean of 53% and 50% respectively, followed by the UMC and Southern Baptists at 37% and 36%. The Church of Christ and Other Mainline groups averaged 22% and 0%.

Table 10

Institutions Granting Credit for Service Learning

	Rate	Number of Institutions
Mainline		
The United Methodist Church	.37	10
The Presbyterian Church	.53	8
The Lutheran Church (ELCA)	.5	2
*Other Mainline	---	8
Non-mainline		
Southern Baptist	.36	12
Church of Christ	.22	2
Independent Baptist	.75	3
*Other Non-mainline	.6	6

Are cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside the classroom required for students (communal, ethical)? Independent Baptists had the highest average among religious denominations for requiring students to participate in cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside the classroom at 75%. Other non-mainline institutions recorded an average of 60%. Two mainline denominations, the PCUSA and ELCA had a mean of 53% and 50% respectively, followed by the UMC and Baptists at 37% and 36%. The Church of Christ and Other Mainline groups averaged 22% and 0%.

Table 11

Institutions Requiring Participation in Service Learning

	Rate	Number of Institutions
Mainline		
The United Methodist Church	.37	10
The Presbyterian Church	.53	8
The Lutheran Church (ELCA)	.5	2
*Other Mainline	---	8
Non-mainline		
Southern Baptist	.33	11
Church of Christ	.22	2
Independent Baptist	.75	3
*Other Non-mainline	.6	6

It is important to note that while the percentages for the institutions that required students to participate in cultural enrichment activities, service learning experiences, or other equivalent

program elements were the same as the percentages for the institutions that granted academic credit for cultural enrichment activities, service learning experiences, or other equivalent program elements that take place outside of the classroom, the schools requiring participation were not the same schools for each question. Some schools offered academic credit, while not requiring participation. Some schools did not offer academic credit, while requiring participation, while other schools did not offer such programming whatsoever.

Student Affairs

Was there a chaplain (campus minister, campus pastor, etc.) at the institution? (organizational)? All institutions, with the exception of the Baptists (94%) provided a chaplain (campus minister or campus pastor) at their institution. The two Baptist schools that did not provide a chaplain did have an outside person available to provide pastoral and spiritual care.

Were worship services sponsored by the institution (experiential, communal)? All institutions, with the exception of the UMC (96%) and the PCUSA (93%) sponsored worship services at their institution.

Were students required to attend worship services at the institution (experiential, communal)? Table 12 illustrates the rate at which mainline and non-mainline institutions required students to attend campus worship experiences. Among mainline institutions, only two PCUSA schools (8%) required their students to attend worship services sponsored by the college. No other mainline institutions required their students to attend worship.

Table 12

Mainline and Non-mainline Institutions Requiring Participation in Campus Worship

	Rate	Number of Institutions
Mainline		
The United Methodist Church	--	0
The Presbyterian Church	.08	2
The Lutheran Church (ELCA)	--	0
*Other Mainline	--	0
Non-mainline		
Southern Baptist	.72	24
Church of Christ	.88	8
Independent Baptist	1.0	4
*Other Non-mainline	.1	10

The percentages were much higher among the non-mainline colleges and universities. All Independent Baptists and Other Non-mainline institutions required their students to attend worship services sponsored by the college. The Church of Christ (88%) and Southern Baptists (72%) also required their students to participate in worship.

Did the institution sponsor other religious activities on campus (mission trips, Bible studies) (communal, ethical)? All institutions sponsored other religious activities on campus, such as mission trips of Bible studies at a rate of 100%.

Did the institution host religiously oriented campus ministries sponsored by organizations other than the college / university (ex: Fellowship of Christian Athletes, Campus Crusade for Christ) (particularism)? Table 14 represents the rates at which mainline and non-

mainline denominations host campus ministries sponsored by organizations other than the institution. Among mainline institutions, all but one UMC related college hosts religiously oriented campus ministries sponsored by organizations other than the college or university, such as Fellowship of Christian Athletes or Campus Crusade for Christ.

Table 13

Institutions Hosting Outside Campus Ministries

	Rate	Number of Institutions
Mainline		
The United Methodist Church	.96	26
The Presbyterian Church	1	15
The Lutheran Church (ELCA)	1	4
*Other Mainline	1	8
Non-mainline		
Southern Baptist	.91	30
Church of Christ	.56	5
Independent Baptist	.25	1
*Other Non-mainline	.6	6

Among non-mainline institutions, Southern Baptists recorded 91% of their schools hosting such organizations on campus. Sixty percent of the Other Non-mainline institutions allowed these groups on their campus. The Church of Christ institutions allowed these organizations at 56% of their schools, while Independent Baptists did so at only 25% of their colleges.

Does the institution host denominationally affiliated campus ministries related to other denominations different from that of the institution (particularism)? Table 14 indicates the rate at which mainline and non-mainline institutions of higher education allow campus ministries not affiliated with the sponsoring denomination to minister to students on their campuses. Among mainline denominations, all ELCA institutions hosted campus ministries that were affiliated with other religious denominations. The UMC and PCUSA colleges and universities recorded totals of 81% and 80% respectively, while the Other Mainline schools were at 75%.

Table 14

Institutions Hosting Campus Ministries of Other Denominations

	Rate	Number of Institutions
Mainline		
The United Methodist Church	.81	22
The Presbyterian Church	.8	12
The Lutheran Church (ELCA)	1	4
*Other Mainline	.75	6
Non-mainline		
Southern Baptist	.24	8
Church of Christ	--	0
Independent Baptist	--	0
*Other Non-mainline	.4	4

The non-mainline institutions were considerably lower on the whole when compared to mainline institutions. Other non-mainline institutions were the highest scoring group at 40%, with Southern Baptists totaling 24%. The Church of Christ and Independent Baptist colleges and

universities did not host campus ministries that were affiliated with other religious denominations.

Did the institution require student adherence to a code of conduct based on religious teachings or doctrine related to personal morality with regard to alcohol, tobacco, and extramarital sexual relations? Table 15 presents the rates at which mainline and non-mainline institutions of higher education have adopted policies regarding student conduct, particularly as it relates to the use of alcohol and tobacco, as well as prohibiting students from engaging in sexual relations outside the bounds of marriage.

Table 15

Student Conduct Codes

	Alcohol prohibited	Tobacco prohibited	Extramarital Sexual Relations Prohibited
Mainline			
UMC	.48	.11	.04
PCUSA	.2	.2	.07
ELCA	---	---	---
Other	.13	.13	---
Non-mainline			
SBC	1	.54	.76
CoC	1	1	1
Ind. Bapt.	1	1	1
Other	.9	.4	.9

On the issue of prohibition of alcohol on campus, the UMC colleges and universities had the highest rate at 48% among the mainline institutions. The PCUSA and Other Mainline institutions were at 20% and 13%, respectively, while no ELCA institutions forbid legal use of alcohol on their campuses.

Among Non-mainline institutions, all Southern Baptists, Church of Christ and Independent Baptist colleges prohibited the use of alcohol on their campuses and by their students. Of the Other Non-mainline colleges and universities, only one allowed students of legal drinking age to consume alcohol on campus.

On the issue of prohibiting the use of tobacco and tobacco-like products on campus, the PCUSA colleges and universities recorded the highest rate at 20%. Other Mainline and the UMC institutions recorded totals of 13% and 11% respectively, while no ELCA institution forbid the legal use of tobacco on their campuses.

Among Non-mainline institutions, all Church of Christ and Independent Baptist colleges and universities prohibited the use of tobacco and tobacco-like products on campus. Among Southern Baptists and Other Non-mainline groups, the rates were significantly lower, at 54% and 40% respectively.

On the issue of the prohibiting extramarital sexual relations, only two mainline institutions, one UMC school and one PCUSA school stated that such relations were against the policies of the college. The rates for these two groups were 4% and 7%, respectively. No ELCA college or Other Mainline institutions stated that extramarital sexual relations constituted a violation of the rules for the school.

Among Non-mainline institutions, all Church of Christ and Independent Baptists prohibited any sexual relationship outside the context of marriage. All but one of the Other Non-

mainline institutions forbid such conduct as well, while Southern Baptists recorded the lowest total among non-mainline institutions for limiting sexual relationships to the confines of marriage at 76%.

Conclusions

Academic Affairs for Mainline and Non-Mainline Institutions

The data analysis revealed that 61% of mainline colleges and universities required coursework in religion compared with 96% of non-mainline colleges and universities. This is a 35% difference in the population as it relates to students being required to take coursework in religion. It is evident that the compulsory nature of religion coursework reflects an institutional emphasis acknowledging religion as a part of the identity of the institution, the academic curriculum, and component of the knowledge base for students attending the college or university. Mainline colleges and universities require coursework at a far lesser degree than do non-mainline institutions. While mainline institutions provide the opportunity for students to study religion (100% of mainline institutions offer courses in religion), they do not extend coursework into part of the degree program to the extent that non-mainline institutions do.

An analysis of the courses required for students at mainline and non-mainline colleges and universities also revealed that while mainline and non-mainline institutions share an emphasis on courses in Biblical studies, mainline institutions focus to a greater extent on courses that highlight aspects of an ecumenical or global faith, such as classes in the Introduction to Religion or World Religions. Mainline institutions place little emphasis on courses in the doctrinal beliefs of their particular denomination and require virtually no coursework on the practical aspects of an individual's faith. Clearly, mainline colleges and universities do not view teaching students the beliefs of their denomination or providing instruction on how to practice or

live out aspects of their own faith or religiosity as part of their academic mission in the same way that non-mainline colleges and universities do. There is a clear delineation between the academic study of religion and the development of the faith of an individual at the mainline college and university. Further, even when requiring coursework in religion, mainline institutions allow for greater personal choice and flexibility through the use of elective courses to fulfill the expected number of hours of religious study. This approach does allow for greater exploration into religious phenomena on part of the student. However, this finding suggests that for mainline colleges and universities opportunity overrides compulsion and student choice in the matter of religion coursework is highly valued.

The number of hours of coursework in religion required at mainline institutions is less than half of that required at non-mainline institutions. Mainline institutions required 4.51 credit hours of coursework compared to 9.61 credit hours at non-mainline institutions among all the schools in the population that required coursework. This difference increases to almost three times the number of credit hours required when all schools in the population are considered. Mainline institutions required 2.76 credit hours of coursework compared to 9.26 credit hours at non-mainline institutions. (The decrease is greater for mainline institutions because a larger number of mainline than non-mainline schools do not require any coursework in religion, thus lowering the mean at a greater rate.) Regardless, it is evident that religion coursework holds a much less prominent place on the mainline campus within the academic curriculum than at non-mainline institutions. Religion coursework on mainline campuses does not hold a place of prominence to the degree it does on non-mainline campuses.

My hypothesis was that mainline institutions would have a higher percentage of colleges and universities offering and even requiring service learning or contextual education as part of

the academic curriculum. This service learning or contextual education component would be included in the curriculum as a replacement for religion coursework, as part of a renewed effort to highlight civic responsibility and volunteerism from a secular perspective, while non-mainline institutions would retain traditional religious teaching and instruction. The findings of the study, however, revealed no difference.

Student Affairs for Mainline and Non-Mainline Institutions

The data revealed that four percent of mainline colleges and universities required students to attend institutionally sponsored worship services compared with 82% of non-mainline colleges and universities. Clearly, students attending mainline institutions are under no compulsion to attend worship, which is viewed by the institution as a matter of personal choice. Worship is considered a significant part of student development and the life of an individual to the point that mainline institutions feel a need to offer students the opportunity to express their faith while on campus (96%), but this is a completely voluntary act, and students are under no obligation to participate. This voluntary approach to worship adopted by mainline colleges and universities appears to be of greater importance to the institution than does creating a religious ethos through an obligatory corporate campus worship experience. The individual emphasis may be derived from the greater ecumenical nature of mainline institutions, with many students on campus belonging to faith traditions different from that of the college or university, or having no religious affiliation at all.

The data analysis also revealed differences with regard to the ecumenical spirit of the mainline and non-mainline institutions of higher education. Mainline institutions allowed campus ministry groups sponsored by organizations other than the college or university (ex. Fellowship of Christian Athletes, Campus Crusade for Christ) at a rate of 98% compared with

75% of non-mainline institutions. This is a difference of 23%. The percentage was even greater when considering campus ministry groups related to denominations (ex. United Methodist Wesley Foundations, Baptist Student Union) that were different from the denominational affiliation of the institution. Mainline campuses allowed these groups at a rate of 83%, compared to 21% at non-mainline campuses, a difference of 62%.

The data confirms that mainline institutions are more accepting, open, and universalistic with regard to matters of religious expression than are their non-mainline counterparts. While mainline institutions hold positions that give the individual a greater degree of liberty in their choosing to participate or not to participate in institutionally sponsored religious activities, they also provide a greater variety of experiences from which students can choose. While student participation takes place through voluntary association, students are given many more choices on mainline campuses than non-mainline campuses, as the mainline campuses offer a more holistic, encompassing approach to religion phenomena and expression. The data reveals non-mainline campuses are more particularistic, allowing fewer outside groups to participate in campus life influencing their students. Further, non-mainline institutions dictate, to a greater degree, what their students will be exposed to and learn while part of their campus community.

Perhaps the most striking difference in the analysis is the differences in the rates at which mainline and non-mainline colleges and universities seek to regulate student conduct with regard to the use of alcohol and tobacco, as well as sexual relationships. Mainline colleges and universities extend greater liberty to their students as it relates to the traditional taboos of Protestant Christianity. The data analysis revealed that 31% of mainline institutions prohibited the consumption of alcohol, compared with 98% of non-mainline institutions. Only 13% of mainline institutions prohibited the use of tobacco, compared with 73% of non-mainline

institutions. Just 4% of mainline institutions prohibited students from participating in any form of extramarital sexual relations compared with 84% of non-mainline students. It is evident that the mainline institution is less likely to mandate student conduct based on religious ethics or morals. If students want to engage in these activities, that is a matter of personal choice, to the degree to which it is allowed by the mainline institutions. While ethics may be studied as part of the curriculum, there is a more limited expectation that the teachings and beliefs deemed to be associated with a Christian ethic are to actually be practiced by students at the institution when compared to the expectations for students at non-mainline colleges and universities. The position of the mainline and non-mainline campuses with regard to the use of alcohol and tobacco, and engagement in extramarital sexual relations, reflects a difference in the role of the institution in relation to the *in loco parentis* policies of the past. While the mainline and non-mainline institutions have adopted the laws of the state as the guiding principles for conduct on campus for students, mainline institutions are not as willing to extend their policies beyond what the state has declared to be permissible for adults. This shift from colleges accepting responsibility for all sides of student life is evidenced in mainline colleges merely acquiescing to positions on social and ethical conduct based on generally accepted norms that are reflective of the larger society. The mainline college exercising authority over the personal lives as well as the academic pursuit of students in behalf of their parents is a concept that many consider impractical or in contradiction to an increasing emphasis on student rights. In comparison, non-mainline institutions have legislated conduct beyond what the state would require, adopting their positions based on religious teachings, morals, and ethics. The notion may not be explicitly stated as an *in loco parentis* approach, but rather is expressed in the idea of a college community. Moreover, this community is largely a gathering of Christians whose intellectual and social and cultural life

is influenced by Christian values, so that the learning situation is life as a whole approached from a Christian point of view (Holmes, 1975). This action on the part of non-mainline institutions is based on a perception that many colleges have ceased to have any concern about the moral beliefs and moral behaviors of students (Poe, 2004). A morally upright student life on campus is still seen to be the responsibility of the college on the non-mainline campuses as their work is viewed as not only providing instruction in academic subject areas through study and learning, but also as part of a larger sense of calling and vocation that all humans are called of God to be of service to fellow humans in their roles as family members, citizens, and workers (Benne, 2001). While many students maintain the values and behavioral patterns they were brought up with, public legitimization continues to be offered to support these values on the non-mainline campuses. In such an environment, students that would consider deviating from these generally accepted norms of conduct must consider their actions in light of potential disciplinary action that would be imposed by the college or university. The adoption of these policies by non-mainline institutions is clearly reflective of the intent to create a culture on campus that is quite different from that which students at mainline campuses would encounter.

Differences Between Religious Denominations in the Population for Study

When comparing denominations included in the population for study, the analysis of the data did not reveal many instances where a particular mainline tradition reflected characteristics or traits that would be more similar to the characteristics associated with non-mainline institutions of higher learning. The categorization of the schools based on their affiliation with either the denominations that are considered “mainline” by the criteria outlined in the beginning of the study or non-mainline based on an institution falling outside the parameters to be

considered mainline created a consistent pattern of results across the evidentiary questions pertaining to both Academic Affairs and Student Affairs issues at the institution.

Within the groups, percentages or participation rates were generally recorded with the most “liberal” of mainline denominationally affiliated institutions, such as The United Church of Christ and The Episcopal Church, being less likely to express their religious identity. The more “conservative” a mainline denominationally affiliated institution; the more likely it was to express its religious identity. The same results were found among the non-mainline institutions. The more “liberal” of the non-mainline denominationally affiliated institutions, such as colleges and universities associated with The Southern Baptist Convention, were less likely to express their religious identity, though this expression was nearly always to a degree greater than the most “conservative” of mainline colleges or universities. Likewise, the more “conservative” a non-mainline denominationally affiliated institution, the more likely they were to express their religious identity. Those few occasions where exceptions to this categorization occurred are presented in the following section.

Academic Affairs Differences in the Religious Denominations in the Population for Study

Within the mainline institutions in the population for study, the greatest distinctions were revealed with regard to coursework in religion or religious studies. None of the group comprised of Other Mainline institutions required coursework to the degree that the UMC, PCUSA, and ELCA institutions did of their students. The Other Mainline schools (Episcopalian, UCC, and DoC) required coursework at a rate of 13%, compared to the PCUSA at 60%, the UMC at 74%, and the ELCA at 100%. The results reflect a categorization within mainline Protestantism of the denominations based on how “liberal” or “conservative” they are within their own ranks. The UCC, DoC, and Episcopalian denominations are consistently viewed as the most “liberal”

mainline groups, while the PCUSA, ELCA, UMC, and American Baptists are viewed as more “conservative” (McGuire, 1997). The lowest percentage for a non-mainline denomination was the Baptist affiliated institutions at a rate of 94%, 20% higher than the mainline UMC. All other non-mainline groups were at 100%.

Among the courses required for students at mainline and non-mainline institutions of higher education, classes in Biblical studies had the highest rated percentage across the board, though none of the mainline institutions recorded an average higher than their non-mainline counterparts. Again, the more “conservative” of the mainline denominations had the highest scores, with the UMC institutions at 74%, the PCUSA institutions at 67%, and the ELCA at 50%. The lowest rate for a non-mainline denomination was the Southern Baptist affiliated institutions at a rate of 106%, meaning that the number of courses in Biblical studies required ($N = 35$) for all Southern Baptist colleges and universities generated a percentage greater than the total number of Southern Baptist institutions in the population ($N = 33$), for a difference of 32%. Among the rest of the non-mainline institutions, the Independent Baptists had a rate of 175%, the Other Non-Mainline were at 220%, and the Church of Christ scored 255%. Clearly an emphasis on Biblical knowledge exists in nearly every denomination in the study, but non-mainline institutions, particularly the most conservative groups, expect students to take more hours of coursework. This demonstrates a greater focus on knowledge as a form of religious expression foremost in the colleges and universities affiliated with the Church of Christ, followed by Other Mainline, Independent Baptists, Baptists, UMC, PCUSA, and the ELCA.

ELCA institutions recorded a 100% rate for requiring coursework in theology and doctrine, placing this group higher than two non-mainline institutions, Southern Baptists (24%) and Other Non-mainline (50%), indicating an emphasis in the ELCA colleges and universities on

orthodoxy, or the right teaching of denominational beliefs with regard to the Christian faith that rivals non-mainline denominationally affiliated institutions. The UMC and PCUSA, denominations that do not typically focus on theology and doctrine to the degree that the ELCA would, scored much lower at 9% and 13%, respectively. Among non-mainline institutions, Independent Baptists were the highest (150%), followed by the Church of Christ (122%), the ELCA (100%), Other Non-mainline (50%), Southern Baptists (24%), PCUSA (13%), UMC (7%). These findings indicate that orthodoxy is of greatest concern on the campuses of the most conservative non-mainline institutions, with the exception of ELCA colleges and universities. Lutherans typically have a great concern for doctrine and theology, given the historical importance of these matters as it relates to their founding during the Protestant Reformation. This emphasis on doctrine is, in large part, based on matters of disagreement with the policies and practices of the Roman Catholic Church by Martin Luther in 1517.

Courses in ethics, motivations of ideas on what is right or wrong, were required most often at the most conservative non-mainline institutions, with Other Non-mainline colleges and universities recording a rate of 80%. Independent Baptists followed at 50%, with the Church of Christ at 44% and Southern Baptist institutions at 12%, respectively. Only the UMC, at 7%, required coursework in ethics among the mainline schools. These findings lead to a conclusion that indicates non-mainline institutions place a greater emphasis on providing instruction to guide students in their choices related to conduct and morality than do the mainline institutions, with the most conservative of the non-mainline institutions requiring study in the area of ethics at a greater rate than other non-mainline colleges and universities. Mainline institutions, with their lack of coursework requirements in ethics, have implicitly adopted positions that insist ethics are a personal or private matter, subject to individual choice, and are to be determined by the legal,

codified, socially accepted norms of the state, or are completely situational in nature and scope, depending upon the conditions in which a choice is made.

While no mainline institution required students to take coursework in an area of Christian practice, half of all Independent Baptists and Other Non-mainline institutions incorporated these classes into their curriculum. Southern Baptist institutions (12%) and Church of Christ (11%) colleges and universities completed the distribution among non-mainline schools. The conclusion is that non-mainline institutions have adopted positions that students at their institutions need to have instruction in areas related to how one lives out their Christian faith as part of their collegiate experience.

The greatest freedom to explore religious phenomenon was mixed with regard to mainline and non-mainline institutions of higher learning. Independent Baptists had a rate of 50% of their institutions requiring elective coursework in religion or religious studies. Two mainline denominationally affiliated groups followed, with the PCUSA at 40% and the UMC at 37%. The Church of Christ institutions required electives at a 33% rate, followed by 21% of Southern Baptist colleges and universities, and 10% of Other non-mainline schools. The conclusion can be drawn, when considering the entire distribution of coursework in religion that mainline institutions allow for a much greater degree of flexibility in the curriculum for students than non-mainline institutions. Even though the distribution is somewhat mixed, a much greater percentage of the courses that are required for mainline students are electives compared to their non-mainline counterparts.

When examining the total number of hours, the most conservative of the non-mainline denominations required the most coursework of their students. Southern Baptist institutions, requiring an average of 6.12 credit hours were more similar to mainline denominationally

affiliated institutions in terms of the mean than they were to non-mainline institutions that required as many as 15 credit hours. No differences were noted among the mainline denominations and the hours of coursework they require in the degree program for students, as all groups that required coursework expected students to take 4.3 to 6 hours.

Student Affairs Differences in the Religious Denominations in the Population for Study

While the PCUSA group was the only mainline body to require students to attend worship services sponsored by the institution at a rate of 8%, the non-mainline denominationally affiliated colleges and universities were much higher. Among the non-mainline schools, Southern Baptists (72%) and Church of Christ (89%) had the lowest percentage. All other groups required 100% participation. The data clearly indicates that required corporate worship is of greater importance for non-mainline institutions of higher education, though not as high among Southern Baptists and Church of Christ colleges and universities. Mainline institutions view participation in worship as an individual choice, not to be mandated by the school.

Ecumenical cooperation with religiously oriented campus ministries sponsored by organizations other than the college or university was greatest among the mainline denominations, as well as the non-mainline Southern Baptist institutions. All of these groups were in the 90% or higher range. The percentages fell quickly among the rest of the non-mainline denominationally affiliated colleges, ranging around 50% for all groups. Clearly, mainline institutions, along with Southern Baptist colleges, are more open to outside influences potentially affecting the lives of their students than are many of the non-mainline campuses.

However, these percentages decline for non-mainline institutions with regard to allowing campus ministries affiliated with denominations that are different from the denominational affiliation of the host college or university. While the lowest mainline percentage recorded was

75% among Other Mainline institutions, the highest non-mainline percentage was 40% among Other Non-mainline institutions, a 35% difference. Many of the non-mainline denominations did not allow other denominationally affiliated campus ministries to serve and minister to their students. It is evident that the more particularistic a denomination and its respective colleges and universities, the less likely these institutions will be to allow those who hold beliefs and teachings that are different from their own denomination to potentially influence their students. Among mainline institutions, campus ministries from various areas are available to meet the spiritual needs of students, provided students avail themselves of these opportunities as they will be under no compulsion to do so on part of the college.

It is clear from the findings that there are differences with regard to student conduct policies for alcohol, tobacco, and extramarital sexual relations among the denominationally affiliated colleges and universities in the population studied. Across the non-mainline institutions, with just one exception, all of the schools prohibited alcohol on campus, regardless of whether students were of legal age. The percentages among the Southern Baptists, Church of Christ, Independent Baptists were all 100% and the Other Non-Mainline colleges and universities, were at 90%. The closest mainline group was the United Methodists, which have traditionally held a stance against alcohol, based on a social ethic that disapproves of the use of wheat, barley, grain and other items that could be used for the purpose of making food items to eradicate poverty, being used in the production of alcoholic beverages. Yet even that percentage for United Methodists was only 48%. Among other mainline denominationally affiliated schools, the PCUSA were at 20%, Other Mainline were at 13%, and the ELCA at 0%. The conclusion is easily drawn that mainline denominationally affiliated colleges and universities do not see a need to create and implement policies related to alcohol based on matters of religion or religious faith

to the degree non-mainline denominations see abstinence from alcohol as one component of the expression of their faith. To a much greater degree, according to the documentary analysis, mainline denominationally affiliated schools have adopted the laws of the state as their own when it concerns the possession and consumption of alcoholic beverages.

Virtually the same findings were revealed as it related to tobacco. Independent Baptists, Church of Christ, and Other Non-Mainline institutions prohibited tobacco use at a rate of 100% on their campuses. The percentage of Southern Baptists, as a non-mainline group, was much lower at 54%, but this rate was higher than the closest mainline group, the PCUSA by 34%. The Other Mainline rate was 13%, the UMC was 11%, and the ELCA recorded 0%. The conclusion is easily drawn that mainline denominationally affiliated colleges and universities do not see a need to create and implement policies related to tobacco based on matters of religion or religious faith to the degree non-mainline denominations see abstinence from tobacco use as a component of the expression of their faith. To a much greater degree, according to the documentary analysis, mainline denominationally affiliated schools have adopted the laws of the state as their own when it concerns the use of tobacco, even amid increasing understandings of the dangers of tobacco use as a public health issue.

The findings revealed even greater discrepancies related to the issue of extramarital sexual relations. Independent Baptists, Church of Christ, and Other Non-Mainline institutions prohibited students from engaging in extramarital sexual relations at a rate of 100%. Southern Baptist colleges and universities recorded a rate of 76%. Only two mainline institutions in the population had such a prohibition as part of their student conduct code, one UMC school and one PCUSA school. The percentages for the mainline denominations were considerably lower. The PCUSA institutions recorded a rate of 7%, while the UMC rate was 4%. The ELCA and Other

Mainline recorded a rate of 0%. The conclusion is drawn that mainline denominationally affiliated colleges and universities have not adopted policies related to sexual conduct for students based on an understanding of the Christian faith to the degree that non-mainline denominationally affiliated schools see abstention from sexual relations except within the bonds of marriage as an expression of their faith. To a much greater degree, according to the documentary analysis, mainline denominationally affiliated schools have adopted the laws of the state when it concerns matters of sexual conduct and have allowed students to determine for themselves what constitutes appropriate sexual relations for them within the bounds of the laws of the state.

CHAPTER IV:
CONCLUSIONS, DISCUSSION, AND RECOMMENDATIONS

Summary

Introduction

Religious higher education has contributed significantly to American society. Religious denominations have founded colleges and universities for the purpose of increasing learning and knowledge and to instill values reflective of the beliefs of their tradition. While there are many different traditions in Christianity, and Protestant Christianity in particular, scholars have grouped these entities into two categories: mainline and non-mainline. Mainline denominations are considered to be non-exclusive, pro-worldly and institutionally elaborate, are historically established, and have centralized administrative oversight and leadership. Seven historically established denominations meet these criteria in the United States. This group includes the following: The Episcopal Church, The Evangelical Lutheran Church in America (ELCA), The United Church of Christ (UCC), The Disciples of Christ (DoC), The United Methodist Church (UMC), The Presbyterian Church (USA), and the American Baptist Church. Non-mainline denominations are groups that do not meet any one of the criteria necessary to be classified as mainline. Some of the denominations that comprise this group include the Southern Baptist Convention (SBC), Independent Baptist churches, the Presbyterian Church in America (PCA), the Assemblies of God (AoG), the Church of God (CoG), the Church of Christ (CoC), the Pentecostal Church, the Pentecostal Holiness Church (PHC), the Seventh Day Adventist Church (SDA), the Nazarene Church.

The religious landscape today reveals mainline denominations are in decline in terms of membership and financial resources, while non-mainline groups are growing. These trends among congregations have the potential to impact denominationally supported institutions, particularly as it relates to financial support, to fewer “natives” of the sponsoring tradition being available to attend these institutions, and increasing questions over institutional identity and control. These issues are critical as they relate to future institutional viability. The decline in mainline denominations is occurring at a time when participation in non-mainline higher education is increasing. As a result of increasing membership, the creation of new alumni support, and an overall increasing socioeconomic status among adherents of these groups, non-mainline higher education is becoming more influential as well, marketing itself in the higher education arena as unapologetically Christian. Mainline institutions are seemingly stuck in the middle, either looking like their public college and university counterparts and subsequently being accused of becoming more secular in nature, or trying to emphasize their church-relatedness in order to differentiate themselves in an increasingly competitive environment for new students. This study was attempting to determine if colleges affiliated with the mainline Protestant Christian denominations possess differences from non-mainline “Christian” colleges with regard to the religious and spiritual activity on their campuses. This inquiry focused on the programming, staffing, and curriculum of colleges and universities affiliated with mainline denominations and comparing these results to colleges and universities affiliated with non-mainline Protestant Christian denominations. Additionally, comparison between the specific denominations in the population studied and the presence of religion and spiritual activity in the areas of academic and student affairs on these campuses was conducted in this analysis.

Problem Statement and Research Questions

With mainline religious denominations already experiencing anxiety amid their declining influence and membership in the United States, there is also a perception among some denominational leaders, church members, college administrators, faculty and staff, as well as students that mainline “church-related” higher education falls short of having a meaningful presence of religion on campus (Hutcheson, 1988). This study, through the research questions developed, examined the influence of religion on the campuses of mainline institutions, comparing mainline colleges and universities with their non-mainline counterparts.

The research questions explored were as follows:

1. What are the differences in the academic study of religion on the campuses of mainline Protestant church-related colleges when compared with the academic study of religion on non-mainline Protestant church-related campuses;
2. What are the differences in the student life religious activities and programming on the campuses of mainline Protestant church-related colleges when compared with the student life religious activities and programming on non-mainline Protestant church-related campuses; and
3. What are the differences among the denominations that are encompassed between and within the broader categories of mainline and non-mainline Protestant institutions included in the population for study when comparing the religious activity and programming on the campuses of their institutions with the institutions of other denominations?

Methodology

The study consisted of a documentary analysis of the curriculum and programming of mainline and non-mainline religiously affiliated colleges and universities located in the states that comprise the geographic area associated with the Southern Association of Colleges and Schools (SACS). A total of 110 institutions met the criteria to be included in the population for study. Utilizing college catalogs, student handbooks, and other published material, evidentiary questions, designed to explore the research questions, were examined to provide data to complete the study. These questions measured the religious and spiritual activity on campus in the areas of Academic and Student Affairs on mainline and non-mainline campuses. The information was also compiled according to the denominational affiliation of an institution of higher education to allow for comparison of denominational schools to one another with regard to the religious and spiritual activity on the campuses of their respective schools.

Findings

What were the differences in the academic study of religion on the campuses of mainline Protestant church-related colleges when compared with the academic study of religion on non-mainline Protestant church-related campuses? Differences in the religious and spiritual activities on the campuses of mainline and non-mainline institutions were found in the following areas related to Academic Affairs: required coursework for students in religion or religious studies, the specific religion courses required for students, the number of credit hours in religion required, awarding academic credit for participation in cultural enrichment activities and service learning experiences, as well as whether participation in cultural enrichment activities and service learning experiences were required for students.

What were the differences in the student life religious activities and programming on the campuses of mainline Protestant church-related colleges when compared with the student life religious activities and programming on non-mainline Protestant church-related campuses?

Differences in the religious and spiritual activities on the campuses of mainline and non-mainline institutions were found in the following areas related to Student Affairs: required attendance at worship services sponsored by the institution, hosting religiously oriented campus ministries sponsored by organizations other than the college or university, hosting denominationally affiliated campus ministries related to other denominations different from that of the institution, and required adherence to a code of conduct based on religious teachings or doctrine related to personal morality with regard to alcohol, tobacco, and extramarital sexual relations.

What were the differences among the denominations that are encompassed between and within the broader categories of mainline and non-mainline Protestant institutions included in the population for study when comparing the religious activity and programming on the campuses of their institutions with the institutions of other denominations? The differences noted in the mainline and non-mainline institutions extend to the different denominations that comprise both the mainline and non-mainline categories. The variance that was found, with only a few exceptions, was within and not across, the two groups in the population. Only occasionally did a denomination belonging to one of the categories, mainline or non-mainline, record a value in the evidentiary questions that did not reflect the general pattern of other denominations within their group. These exceptions often resulted from a specific tenet of the particular tradition, be it a theological or doctrinal position or some other unique social norm. An example of such behavior would be all ELCA churches requiring students to take courses in theology and doctrine, reflecting a strong history and heritage toward orthodoxy, or right teaching, as it relates

to matters of belief. Orthodoxy is a tenet of religious expression more often associated with non-mainline denominations.

Conclusions

Differences in Mainline and Non-Mainline Institutions of Higher Education

To assert that mainline institutions of higher education have lost their historical connection with their sponsoring denominations as scholars such as Marsden (1994) and Burtchaell (1988) claim is an oversimplification according to the findings and conclusions of the research in this study. As sociologists of religion have noted (Glock & Stark, 1965; Stark & Glock, 1968; Corbett, 2000), there are different ways to express religiosity that may not be as prominent as other ways, but are equally valid as acts of religious participation. This study has demonstrated that differences do exist between mainline and non-mainline institutions of higher education with regard to the religious and spiritual activities found on the campuses of each group and has also provided evidence that these differences extend to the colleges and universities of the different denominations that make up both the mainline and non-mainline groups. These differences go beyond simply having a greater degree of religious presence on the campus of non-mainline institutions than mainline colleges and universities, but instead reflect a different approach to matters of faith on the part of the two groups of schools.

Mainline institutions of higher education differ from non-mainline institutions of higher education in the type of religious and spiritual activity found on campus. The evidentiary questions reveal that knowledge is the primary expression of religion on the mainline campus. Through a concerted effort on the part of mainline institutions, there is an explicit focus on increasing the knowledge students have as it relates to religion. This focus is shared with non-mainline institutions. The critical aspect of this type of expression at mainline institutions,

however, is that knowledge is a desire for adherents to understand what the beliefs and doctrines are of their particular group, regardless of whether these teachings are actually practiced.

Students are to understand the tenets of religious phenomena, even if they choose personally not to adhere to the Christian faith. Non-mainline institutions also emphasize knowledge, but with a different approach. The desired outcome in non-mainline higher education appears to be to give guidance to students so they can faithfully live out the teachings of the tradition. The presence of other types of religious expression, as a complementary component to knowledge, such as orthodoxy, enhances the role that religion has in the overall college experience. The other types of religious expression present on the non-mainline campuses are not as prevalent or are even entirely absent at mainline colleges and universities.

Mainline institutions of higher learning do not possess, to the degree non-mainline institutions do, a focus on belief or orthodoxy, which is concerned with the right teaching of religious doctrine. While building community is a significant part of the campus experience, mainline institutions do not seek to create this environment through the use of religion as the primary means to accomplish interaction among students to establish friendships and other forms of social support. Non-mainline institutions are more intentional about forming a communal presence through religious practice, whether it is a “Religious Emphasis Week,” required worship experiences, campus-wide Bible studies, or other similar practices.

Ethicalism, a form of religious expression concerned with the extent that teachings and beliefs of the religious group affect the personal decisions and choices made by adherents, and consequentialism, a form of religious devotion borne out of fear or negative outcomes if poor choices and decisions are made on the part of a participant, are also different on the campuses of mainline institutions compared to non-mainline colleges and universities. Ethicalism, within the

realm of the religious life, is viewed as a part of the collegiate experience for students at non-mainline institutions. Coursework on how students can live out their faith are offered and even required on many non-mainline campuses. These courses are all but absent on mainline campuses.

The greatest difference noted between mainline and non-mainline institutions of higher education was in relation to consequentialism, a type of religious devotion borne out of fear or negative outcomes, if students make poor choices and decisions, is also present on non-mainline campuses, but absent on mainline campuses. Student conduct codes as it related to the use of alcohol and tobacco, as well as regulating sexual relationships, were adopted at much higher rates than at mainline institutions. The policies related to student conduct at mainline institutions are reflective of the laws of the state, much more so than they are formed by or from religious tenets or teachings, as is clearly the case on non-mainline campuses. This sacrilization of social norms reinforces their legitimacy on the campuses of non-mainline institutions, whereas the same positions and policies are subject to inquiry on mainline campuses. Mainline institutions give greater freedom to students, provided their actions do not violate civil law. The non-mainline institutions incorporate more stringent conduct codes regulating aspects of student life based on the beliefs of the religious tradition. This aspect alone is a key differentiating component to the culture of mainline and non-mainline campuses.

Experientialism is a type of religious expression based on the feeling that one has communed with God, received revelation, or had a powerful encounter that convinces a believer of her or his salvation. This type of expression is found most often on mainline campuses only when students voluntarily engage in activities that could create an environment where it is possible. Non-mainline campuses, through requiring participation in worship and other

activities, intentionally craft opportunities for students to engage in this type of religious experience and consider it an essential component of their education.

Particularism, the measure of the extent to which one believes that one's own faith offers the only hope for salvation, is minimally present on mainline campuses, whereas it is dominant on non-mainline campuses. According to the data, mainline colleges and universities are much more ecumenical, or concerned with promoting unity among groups. The non-mainline campuses are more intent on focusing their efforts at teaching the specific beliefs of their group. The non-mainline campuses exist essentially as chapels of the denomination, reflecting a type of partnership where the sponsoring tradition or denomination is the senior partner, at least influentially, if not also financially. Fundamentalism, which is a measure of religious belief based on whether one agrees with a certain set of principles or basic teachings, is also absent on the campuses of mainline colleges and universities compared to non-mainline institutions. While Presbyterians and Lutherans do hold certain fundamental teachings at the core of their doctrine, at a rate similar to that of non-mainline traditions, these mainline denominations practice a greater degree of ecumenism, as they engage in meaningful dialogue and participate with other religious traditions that do not share the same sets of beliefs. Open inquiry and other characteristics associated with the ideals of the secular academy are more likely to be found on the campuses of mainline institutions of higher education. Traditional "absolutes" of the church are more likely to be scrutinized and critically examined on mainline campuses than at non-mainline institutions. The characteristics of the state university, such as independence, impartiality, scholarship, and the commitment to transmit a body of knowledge (Jeffrey, 2006) are much more characteristic of mainline institutions than of non-mainline institutions.

When focusing exclusively on differences in the Academic Affairs divisions of mainline and non-mainline colleges and universities with regard to the religious and spiritual presence on these campuses, the percentage of mainline institutions requiring coursework in religion or religious studies is less than their non-mainline counterparts. Additionally, the type of coursework required is somewhat different. Both groups focus primarily on Biblical studies as the most popular required course for students, but for mainline colleges and universities, elective coursework ranks second as the type of coursework required most often.

This difference reflects an intentional effort on the part of mainline institutions of higher education to approach the study of religion as primarily an academic endeavor, providing the opportunity for students to learn about religious phenomena rather than establishing a more compulsory environment designed to cultivate or enhance faith as part of higher learning, as is found on the non-mainline campuses. Even as coursework is required on mainline campuses, a greater degree of flexibility is given to students to complete the necessary hours through personal choice offered by taking elective courses. Still, mainline colleges and universities are still requiring some degree of exposure to religion, even if it is not at the levels of what takes place at non-mainline institutions. The retention of required coursework in religion however, may be retained by mainline institutions in their academic program in deference to the larger denomination or as a vestige of the heritage of the institution, not necessarily as an essential part of the curriculum or the college experience today.

Mainline institutions do not extend the requirements for coursework into classes that would have as their primary focus instruction for students on how to live out the teachings of their particular denomination through the practical application of the tenets of their faith. This educational approach reflects a type of religious expression more consistent with ethicalism,

which is concerned about right conduct, or consequentialism, which focuses on outcomes related to decisions or actions. There appears to be a hesitation on the part of mainline institutions to offer instruction on how to live out the teachings of their particular faith because they could be perceived as indoctrinating students in matters related to religion and educating students. Such an approach would run counter to ideals of the academy, like free inquiry.

The number of hours required in religion or religious studies for students at mainline institutions is less than the number required for students at non-mainline institutions. Students at mainline institutions do have the opportunity to take other classes in religion or religious studies, if they so desire, through using additional elective hours that are part of their degree program. The tension between religion and education noted by Cobb (1987) is evident in mainline institutions however, given their reluctance to require coursework to the degree their non-mainline counterparts do in religion and religious studies. This reluctance is compounded by a lack of willingness to require studies in courses that would teach students how to be practitioners of their faith. The discrepancy does highlight a distinction noted in the literature review between the “church-related” and the “Christian” college (Hutcheson, 1998), where “church-related” is viewed more so as an organizational arrangement between differing entities and “Christian” is seen as an identifying marker for the ethos of an institution. Church-related can be perceived as institutional, whereas Christian can be interpreted as something that takes place on an individual level. Still, mainline institutions offer as many opportunities for students to participate in religious and spiritual activities, even in the academic curriculum, but students are not under compulsion to participate to the degree their classmates are in non-mainline institutions of higher learning. Indeed, mainline colleges and universities do not require that students who enroll at their schools have a religious faith. While mainline institutions of higher education are affiliated

in some way with a sponsoring religious tradition, they are accepting of all students regardless of whether the students identify with that particular tradition or any tradition at all. This approach is reflected in the academic requirements with regard to religion classes and coursework being focused on exposure and education instead of personal formation or even indoctrination.

The different relationships that exist between colleges and their parent denominations asserted by Cuninggim (1994) contribute to the differences found between mainline and non-mainline institutions of higher education with regard to the religious and spiritual activities found on campus. For Cuninggim, one entity will hold the dominant position in the relationship between church-related colleges and universities and the religious denominations that sponsor them. Among the mainline institutions, the data reveals that the colleges and universities are functioning as the senior partner in the relationship, asserting their influence to a greater degree than their non-mainline counterparts. As mainline institutions do offer some instruction in religion and religious studies, and provide students with the opportunity to participate in religious activities sponsored by the college or university or by outside campus ministries, they do not extend their role into merely serving as a chapel of the parent denomination, either through requiring students to participate in campus worship or even demanding adherence to a set of ethical norms that would be found consistent with the teachings of the parent denomination. However, it is just as significant to note that those who would critique the mainline colleges and universities for not adopting an approach to education similar to the *in loco parentis* model would be well served to acknowledge that mainline denominations themselves do not require as stringent an adherence or commitment from their congregations as non-mainline denominations do. As Roberts (1995) noted, groups that require little investment and little or no sacrifice are likely to elicit little commitment to the organization. Therefore,

what appears to be a declining commitment to matters of religion or religious faith on the part of the mainline colleges and universities, may, in fact, simply be a reflection of what is taking place in the local congregations of the mainline denominations. The attrition being experienced in the mainline church has been noted in this study and the declining financial contributions and support, as well as the decreasing numbers of students entering the church related colleges of the sponsoring traditions that are members of those denominations, only heightens the need to address the role and relationship of these churches to their institutions in the face of continued retrenchment. Does the mainline church need to continue to be in the higher education business or has its influence already waned to become nothing more than reflecting the historical ties of the past that gave these schools birth as many scholars suggest? In other words, many of these colleges and universities are the mirror image of their sponsoring denominations when it comes to their religious commitment and religious expression. The influence of the mainline church in the United States is in serious decline and the colleges and universities associated with these denominations are losing their prominence as church-related entities or are asserting their independence from their historical roots.

As mainline denominations continue to decline, losing membership each year, the colleges and universities sponsored by them will have the opportunity to become the senior partner in the relationship as a result of economics. As the sponsoring traditions provide less and less funding, the onus of raising revenue will fall on the schools, and many institutions will see this development as license to exert a greater influence on matters of curriculum and instruction, as well as institutional autonomy and independence. The increasing influence of the school within this relationship will allow leaders of the mainline educational institution to determine the degree to which they will identify with their religious heritage. This does not infer that mainline

colleges and universities will necessarily become more secular in nature, because these institutions run the very real risk of being viewed as having little or no difference from their public college and university counterparts, save the increased cost of attending a private, church-affiliated institution of higher learning. The religious affiliation is a critical point of distinction that provides differentiation from the state colleges and universities. But, the issue appears to be a question of how much religion is too much, as there are limits to the degree which mainline colleges and universities desire to incorporate matters of faith into the college experience as evidenced by the results of this study. Knowledge, as a form of religious expression, is the primary way mainline colleges and universities identify with religion on campus, even if it is not on the same scale that it is present on the non-mainline campuses in this study. Mainline colleges and universities appear reluctant to emphasize other types of religious expression to the degree non-mainline institutions do, such as ethicalism, consequentialism, devotionism, or orthodoxy.

Within the scope of the academic curriculum, mainline institutions, through the increased use of elective courses and the variety of opportunities to be involved in different types of activities on a voluntary basis, have created an environment that is more conducive to exploration of and inquiry about religious phenomena on the part of desiring students. This approach is different from non-mainline institutions that, through the use of more structured curriculum and activities, appear to be more concerned with developing a student that will be an engaged, devoted representative of the teachings, beliefs, and practices of the sponsoring denomination through a concerted educational process. Religion and religious life is left to the individual student in the mainline institution to a greater degree than it is in non-mainline settings. The “missionary generation” described by Riley (2005) does not appear to apply to

those who comprise the student bodies of mainline institutions, in large part because the mainline denominations are creating environments more similar to secular colleges and universities than are the environments found on the campuses of the self-avowed “Christian” colleges.

This observation becomes even more apparent when components related to Student Affairs are examined. While a knowledge component, as a form of religious expression, is present in the mainline Academic Affairs departments, other formation aspects, as they relate to religion in the Student Affairs department, are not very prominent. At mainline institutions of higher education, corporate worship is a completely voluntary experience offered for students who desire an opportunity to express their faith. At a large number of non-mainline institutions, corporate worship is compulsory. Coming together as a campus body is viewed as a significant part of the educational experience for students attending the college or university. This emphasis on corporate worship at non-mainline institutions reflects two additional types of religious expression known as communalism, involving the establishment of friendships and social interactions of those of the same denomination or faith tradition, and experientialism, based on a belief or feeling that one has communed with God, received revelation, or had some powerful experience that provides assurance of their own salvation. The relegation of corporate worship to the periphery of the mainline institution is one of the greatest distinguishing characteristics revealed in the study. The resulting consequences of viewing worship as solely a matter of individual choice and not giving some degree of priority to what is an essential part of Christian faith and experience have the potential to affect perceptions of the institutional climate on the part of students, faculty, administrators, as well as denominational leaders and financial supporters.

Indeed, at mainline colleges, students, under the impression they are attending a church-related college or university, may be disillusioned by the policies of the school as they relate to religious involvement. Tremendous liberty is given to students to determine for themselves whether they will participate in religious or spiritual offerings of the college or university outside of the required coursework that may be found in the academic curriculum. Students at mainline institutions are rarely under compulsion on the part of the institution to take part in religious events based on the results of this study. Students entering higher education from high school may be surprised to learn of the great latitude they are given as they transition into college, particularly a church-related college where one might think that there would be greater oversight on the part of the institution, especially as it related to religion, given the affiliation and identification of the college or university with the church. Denominational leaders may wonder what connection the college or university has to the sponsoring tradition, other than financial support. If there is little or no acknowledgment of religious faith having a bearing on the growth or learning of students, these leaders will be hard pressed to find tangible evidence of how their colleges and universities are representing the church, beyond the sponsorship of the institution by the denomination. Administrators have to determine the best course of action to remain viewed as an institution supporting the ideals of higher education, such as free inquiry and diversity, while satisfying constituencies that are concerned with the perceived lack of regard for religion on campus. The balance is difficult because there are real tensions between education and indoctrination, as well as the on-going need to secure precious funding for the institution, often from groups that identify the institution much more so with the sponsoring church, than with the college or university being a standalone entity that exists outside of a relationship with the denomination. Faculty members do face challenges of pursuing knowledge and learning and

possibly being at odds with the doctrine or beliefs of the denomination. What is the appropriate response when these values collide? All of these issues continue to remain a challenge to the mainline institution.

The data in this study reveal a position of ambivalence at mainline institutions. Academic instruction and the study of religion and religious phenomena are viewed as more acceptable than inculcating students in other religious practices, such as worship, prayer, devotionism, or personal adherence to matters of faith. Knowledge, as a form of religious expression, appears to be deemed appropriate for students in a mainline higher education setting. Other types of expression, however, such as communalism and experientialism, common on the non-mainline campuses, do not appear to have the same level of support. Religious expression associated with these types of acts are initiated solely at the level of an individual student and therefore can be viewed as perhaps desirable, but outside the scope of the institutional aims and goals, save the exception of providing an atmosphere where such desires are nurtured and encouraged should students desire to participate. Scholars, such as Edwards (2002), Hagestrom (2006), and Benne (2002), understand the danger in taking this approach, as a precious part of the heritage of these mainline institutions is subject to becoming lost as schools intentionally downplay their religious heritage and unique characteristics such as chapel attendance or theology classes, and as a result, the school becomes more secular.

There are other outcomes being experienced by the mainline institutions of higher education because of the approach to religion adopted by these schools. Mainline institutions are more diverse and more ecumenical than their non-mainline counterparts and this offers some possible advantages for the future of these colleges and universities. The potential student pool is greatly increased when students not affiliated with the sponsoring denomination will consider

enrolling. As mainline denominations continue to decline in membership and fail to raise sufficient numbers of children born into the tradition or do not attract new followers to meet institutional enrollment goals, it is necessary for the sake of institutional survival to look beyond the walls of the church for potential students. With the likelihood of students outside of a particular denomination having a religious orientation, student affairs personnel and other administrators have to carefully examine campus ministry in a much broader sense than just that of the sponsoring tradition. Mainline institutions display a less particularistic stance than non-mainline colleges and universities with regard to the religiously affiliated organizations and the denominationally affiliated campus ministries, allowing outside groups much greater access to the students on campus in an effort to meet the variety of religious and spiritual needs among the student body. This is reflective of the research of Cherry, DeBerg, and Porterfield (2001) that contends greater opportunities for students are available at mainline institutions in terms of organized religious groups. It also indicates an institutional bias toward the spiritual and religious well-being of the student instead of trying to place the teachings and doctrines of the denomination as holding prominence, echoing Trotter (1993) who lamented the shift of campus ministry from an extension of the work of the denomination on campus to a more therapeutic role where pastoral and spiritual care for the student became the primary concern. The research of Cherry, DeBerg, and Porterfield (2001) revealed that religious expression may be taking place through more individualized spirituality, with more students “seeking” and “choosing” among the various options available. Students are participating in Bible study and worship events in residence halls or personal prayer times and religion is respected as an important aspect of one’s personal life, indicating that religious presence is now more pluralistic and optional, but is no less vibrant and engaging for students.

Are mainline institutions becoming counterproductive in their efforts however, by encouraging what Boden (2002) characterized as spirituality; which has emerged as a corollary to less formalized religion, that is a spirituality which is ultimately individualistic and anti-institutional, potentially debilitating the community? While it is perhaps commendable that students may be engaging religious or spiritual matters in new and creative ways on mainline campuses, are these endeavors exclusively self-guided? And, does an institution that possesses an affiliation to a religious denomination have an obligation to provide instruction about religious and spiritual matters beyond simply providing the opportunity to engage these types of activities in a more orthodox fashion, particularly when researchers like Cherry, DeBerg, and Porterfield (2001), are indicating that students are exploring religious and spiritual dimensions of life on their own? There is certainly an inability to create galvanizing norms when the individual has final say in what constitutes orthodox belief. And, instead of neglecting the religious and spiritual aspects of human being, researchers like Cherry, DeBerg, and Porterfield suggested that through their involvement in spirituality, students may actually be looking for guidance in these areas. If so, mainline colleges and universities, in their unease about indoctrinating students may be missing an opportunity to provide guidance, which in essence, is fostering the learning process.

The absence of a corporate ethic in the mainline institutions, particularly given their religious affiliation is another distinguishing characteristic revealed in the study. Mainline institutions of higher education have adopted institutional codes of conduct reflective of the laws of the state much more so than of the teachings of the church. Emphasis on individual freedom and choice found in the curriculum are extended to personal conduct as it relates to the consumption and use of alcohol and tobacco, and engagement in sexual relations on part of

students. So long as the conduct of the student does not violate civil law, with just a few exceptions, mainline institutions of higher education tolerate such conduct, though many of the constituencies that represent these institutions may oppose such practices and consider them to be contrary to Christian teaching and belief. Clearly, at the mainline institution of higher education, knowledge and opportunity are valued as ideals for students to a greater degree than other values such as compulsion, adherence, coercion, and obligation. Or, to cast non-mainline institutions in a more favorable light, sacralizing forces that create norms and “symbolic boundaries” (Hunter, 1987) still exist on these campuses, while at mainline institutions such notions have been jettisoned and students are left to their own desires as it relates to ethics or morality, so long as their actions do not violate local or state law. As Riley (2005) noted, the retention and utilization of these symbolic boundaries, many of which are derived from the moral codes of 19th century Protestantism, is a line of demarcation between non-mainline and secular colleges. This study demonstrates that mainline colleges are also on the other side of the line from their non-mainline counterparts as it relates to these boundaries.

While traditions are characterized as mainline or non-mainline, there are differences among these groups within such a categorization. Across the denominational spectrum of those traditions that have institutions of higher education included in the population studied, the most liberal of the mainline denominations required the least adherence to religious matters. The United Methodist Church and The Presbyterian Church (USA) could be characterized as “middle of the road” among the denominations in the study. Southern Baptist institutions were the most tolerant, open, ecumenical, non-mainline grouping, though they tend to rate as more conservative than The United Methodist Church and Presbyterian Church (USA). Lutherans possess a strong belief in doctrine, as part of their past heritage and history, and it is reflected in the study, as they

resemble a non-mainline institution in the area of doctrine, much more than they do a mainline college or university. The United Church of Christ and The Episcopal Church give little emphasis to spiritual matters compared to the other denominations included in the population studied, while the Church of Christ and Independent Baptists had some of the greatest incorporation of religion on their campuses.

The amount and type of coursework required for students closely followed, in frequency and rigor, the spectrum of the “most liberal” to “most conservative” denominational affiliation in the population in this study. This tendency followed for the questions related to personal morality as well, with the exception of The United Methodist Church, which has a long held position against the production, consumption, or use of alcohol. As a result many of the UMC institutions have adopted this position of the church as the policy for their institution. This stance on the part of UMC institutions is more similar to the positions regarding alcohol possession and consumption on non-mainline institutions.

Marsden (1994) noted that historically, mainline church-related schools were tied to a perspective of what he calls the “Protestant establishment.” Students who attended mainline church-related schools were educated in values and beliefs reflective of the Christian church. Because these colleges were related to religious entities, the values espoused by the church on the college campus were not subject to inquiry, but instead were accepted as normative. This arrangement in practice resulted in the church-related colleges and universities serving as “chapels” of the parent denomination. The schools existed to inculcate the dominant values of the parent denomination in students through the curriculum and aspects of campus life. Clearly, however, there has been a shift away from this perspective in the mainline institutions adopting an approach to education that not only acknowledges, but celebrates their religious heritage and

affiliation. Non-mainline institutions have filled the void that was created by offering a higher education experience that from their vantage point is unapologetically Christian.

In the higher education landscape today, non-mainline colleges and universities have successfully moved matters of religious belief from the periphery to a central location in academic thought. At the same time, mainline institutions have made religion an exercise in voluntary association on part of students that do desire to explore religious phenomenon. There are places where mainline colleges and universities have acknowledged this shift has occurred over recent years have subsequently begun to reclaim their religious heritage and incorporate it into the life of the campus in a greater way than has taken place in the past couple of decades. Without longitudinal data over that time period, it is impossible to conclude whether this resurgence is part of a recent trend or is merely a case of a few isolated institutions turning to their sponsoring denominations to once again identify as a college or university of the church. The literature review indicates a general trend away from the church in recent years, so there may in fact be a recovery effort underway as it relates to the degree to which some mainline colleges desire to be affiliated with their denominational body. Whether such a move on part of the college toward identifying with the church, if it is taking place, is out of a genuine motivation to be a partner of the church, or has been hastened out of necessity because of dwindling financial support, as has been documented in cases such as King's College (Ringberg, 2006), or is a response to the proliferation of institutions affiliated with non-mainline denominations would have to be determined for each individual school in the population.

There is a degree to which the mainline colleges and universities have embraced what Kerr (1982) describes as the multiversity. There is clearly a desire for students to have exposure to religion, but only to a degree, and the limits of the exposure are clearly defined. The evidence

points to characteristics reflective of the multiversity, such as more free will for the individual, split and variable institutional personalities, where more dysfunction within and between segments exists because conflicts are not easily settled in terms of absolute principles. Litfin (2004) was more gracious in describing this phenomenon as the “umbrella” model of education, where providing a Christian canopy provides an overarching shelter under which a variety of voices can thrive as the institution pursues an ideal of higher education, genuine diversity.

The non-mainline colleges and universities differ considerably from their mainline counterparts in existing as what Kerr (1982) would call monistic institutions. The non-mainline institutions do reflect the characteristics of a unified community centered around some transcendent reference point that is allowed to determine all else and possess a single purpose, which enables them to define what is right and wrong. This also makes them more closed, with greater rigidity, shut off to the unorthodox person or idea. Litfin (2004) again was sympathetic, describing these settings as belonging to a systemic model, where the goal is to engage any and all ideas from every perspective, but doing so from a particular intellectual location. In the case of non-mainline religious institutions, this location would be the teachings, beliefs, and doctrines of the sponsoring religious tradition that are accepted as normative and rarely, if ever, subject to inquiry or scrutiny.

As noted earlier, the preponderance of the evidence indicates considerable differences between mainline and non-mainline institutions of higher education with regard to the religious and spiritual influence on their campuses and within both Academic Affairs and Student Affairs divisions of the colleges and universities in the population studied. The differences in the colleges and universities of the various denominations grouped under the larger categories of mainline and non-mainline are fewer and more subtle. Consistent patterns in the results of the

evidentiary questions reflect the differences of the broader categorization of mainline and non-mainline institutions, while also demonstrating variance within these groups. Rarely are there occasions where there are differences within the two groups and where this does happen there is often a factor significant to a particular tradition that can be attributed to the anomalous finding, such as Lutherans ranking very high on matters of doctrine, which is an essential part of their tradition, or United Methodists scoring relatively higher on restrictions related to the possession and consumption of alcohol. While individual spirituality and religiosity may be increasing, even among students on mainline campuses, institutional practices and policies on mainline campuses, beyond some continuing emphasis on knowledge in the academic curriculum, do not reflect a concerted effort to instill or reflect a rising interest in religious matters. Only students that voluntarily associate with campus sponsored religious activities and events and other organizations that offer ministry opportunities will have intentional faith development opportunities during their collegiate experience at a mainline church affiliated institution of higher education. Even then, the learning and growth that students may obtain in the religious and spiritual development stands to be grounded in a rugged individualism that may not reflect the teachings and beliefs of the religious denominations that sponsor the college or university these students attend, particularly when the mainline colleges and universities do not view teaching the tenets of the sponsoring tradition as part of their educational responsibility to students.

Recommendations for Action

This study reveals that mainline colleges and universities are in a precarious situation. While there are clear examples of knowledge, as a type of religious expression, evident in the academic curriculum, no other modes of religiosity, such as ethicalism or consequentialism, are

present on the mainline campuses to the degree that they are on non-mainline campuses. The results are somewhat surprising given the study population is drawn from an area of the country with the greatest religious participation. Some scholars assert that mainline colleges and universities are essentially no different than public state universities, except for their size and total cost. While such a position is perhaps unwarranted, given evidence of religious influence on campus in formalized, institutional policies, though not to the degree it is present on non-mainline campuses, at least functionally, mainline institutions do risk being absorbed into the ranks of secular private colleges.

Administrators, denominational leaders, academic affairs personnel, student affairs personnel, alumni, and other institutionally vested constituencies would be well served to explore ways to increase the presence of communalism intentionally related to the sponsoring religious tradition of the college or university in an effort to differentiate the mainline church related campus from public state universities or private secular colleges. It is clear there is a general unease on the part of mainline institutions in considering adoption of the practices of non-mainline institutions, because they might be characterized by leaders of mainline colleges and universities as practicing indoctrination and particularism rather than free inquiry and education associated with higher learning. However, there are practices related to the Christian faith, such as hospitality, where institutions intentionally seek to create places of welcome for those who are not part of the sponsoring religious tradition of the school, while teaching them about what it means to be associated with their particular group. Such an approach has the potential to effectively connect the religious dimensions of the institution with the ideals of the academy. Schools that seek to practice hospitality would foster an environment that acknowledges and welcomes difference, while ensuring that those who are “strangers” to the particular culture of a

school are given instruction as to the history, heritage, beliefs, and practices of those that affiliate with that denomination. Hospitality, then, also serves an educative function.

Leaders of mainline colleges and universities should consider embracing their denominational affiliations and use this aspect of their identity in a way to bolster the degree of religious and spiritual activity that can be found on campuses. Drawing on the religious history and heritage of these institutions would move religion from the periphery to a more centrally located place on campus without compromising academics as scholars such as Leuze (1999) has contended. In fact, Leuze insisted this shift must happen if academic thought and religious belief are to be treated fairly on the mainline campus. Currently, academic thought and religious belief are compartmentalized in the existing educational approach on mainline campuses, as there is little or no institutional emphasis on matters of faith in the academic curriculum and voluntary association is the only way students engage conversations around such issues, even though they attend a church-related institution. The larger cultural environment is conducive for such development with research indicating a renewed interest in religious issues, particularly in a post-9/11 world, increasing diversity creating interactions of people with different faith traditions, and religious ideologies providing the basis for political beliefs, as well as social actions. To relegate religious phenomena to the periphery or to discount its influence in society is to operate from a position that matters of faith are private, personal decisions. Recent events of the last decade indicate that religious beliefs and practices are not solely private, personal decisions, but rather have far reaching effects and ramifications for believer and non-believer alike. The mainline colleges and universities have an opportunity to create public conversations about civic life and religious expression. The academic and social approach to learning found on mainline campuses is potentially quite favorable for renewed interest and dialogue about religion

in America and around the world. Such an endeavor would seem to be received well by many affiliated with these institutions, fitting with a liberal arts approach to educating the whole person.

Perhaps the time is appropriate for mainline institutions of higher education to consider reimagining their brand of study. There is an inherent openness to learning on mainline campuses that is more conducive to inquiry, even about the most deeply held beliefs. With scholars such as Cherry, DeBerg, and Porterfield (2001) contending that students are expressing a desire for spirituality, might there be a way for mainline colleges and universities to project themselves to the larger society as the place persons can bring their questions and enter them into the conversation for serious consideration without having to feel as if their concerns will be dismissed or that simplism or reductionism will be offered as a misguided solution that only creates a sense of alienation and isolation. Learning is about discovery and it takes place in the context of conversation and lived experience. The more permissive environments of mainline higher education are ripe for attracting capable students who desire to affect the society a large and use their creative and intellectual abilities to attack the problems that plague our world today. There is an opportunity for mainline institutions of higher education to clearly state that as an expression of faith, these colleges and universities desire to employ the abilities such as reason and creativity to imaginatively address the cultural ills of our time for the betterment of all people. To claim such a pedagogical approach from a particular location is not an affront to the ideals of higher education, it is however, a source of motivation for applying knowledge and wisdom in service to the world and humankind.

Requiring coursework in religion is an accepted practice on many mainline college and university campuses. Perhaps incorporating a course in the history of the sponsoring tradition of

the school would be a means to highlight the contribution of a particular denomination to the country, or even the world, while exploring its continued influence in society today.

Incorporating such a course into the curriculum is a tangible way to practice hospitality, where “native” students learn about aspects of their tradition, even as “hosts”, and students who come to the institution from another tradition or no faith affiliation, are able to learn about the heritage of the school that they attend in a non-threatening way that respects their own religious orientation.

Even though mainline denominations face declining revenues, shrinking membership rolls, and other challenges that threaten the viability of many congregations across the country, a renewed effort to invest in campus ministries at a rate greater than is currently evident is crucial. The shift of dollars from campus ministries and staff to scholarships and other forms of aid for students (Trotter, 1993) has weakened the presence of ministers and other denominationally affiliated representatives on the campuses of mainline institutions of higher education. While all of the mainline colleges in the population have chaplains, their resources are extremely limited and their role is chaplaincy, responding to the pastoral and spiritual needs of the students, faculty, administrators and other campus personnel, rather than having the role or authority more typically associated with a minister or pastor. The chaplain is an additional resource within the student affairs division, rather than the theologian in residence. Campus ministers must be given a greater place of prominence and need additional resources to work among the students on campus on behalf of the denomination or there is a tremendous risk that there will be no students from the sponsoring religious tradition of the campus to minister to in the future. Such an investment would strengthen the organizational dimension of religious expression that is sorely needed in light of the current climate faced by mainline denominations that are quickly

crumbling. The competition for precious resources will only continue to intensify and visionary leaders, seeking to be a voice for the voiceless, will have to demonstrate courageous leadership in order to properly fund a vital area of ministry that will go neglected amid continued calls for funding pensions and health insurance benefits, salaries, other denominational boards and agencies, and other extension ministries, such as hospitals, nursing homes, and homes for neglected and abandoned children.

A possible way to give greater prominence to the chaplains to allow for heightened leadership among the campus would be dual appointments that would give quarter-time or half-time teaching appointments within the religion department. With students taking classes with the chaplain, this provides a degree of academic legitimacy that students may not give to a chaplain that is viewed as primarily a therapeutic part of the student affairs staff. There is a general reluctance to seek out counseling or guidance, which in all likelihood, results in the underutilization of the chaplains on college campuses. By giving teaching responsibilities to chaplains, more students will have interaction and conversation with this person, giving a greater sense of legitimacy and connection, as well as the opportunity to be the “theologian in residence” through the creation of relationships with the students, other faculty members, administrators and staff.

The fork in the road confronting mainline institutions of higher education requires answers to many questions by those entrusted with providing leadership to these colleges and universities. One set of issues for consideration is a fundamental matter that must be addressed in the years to come: Is a role of the mainline college to educate students in religious practices as part of their educational experience? Or, are mainline institutions to only provide opportunity for religious expression for students who desire to practice their faith while offering instruction in

religion that is no different from coursework in subjects such as biology, mathematics, or literature?

To state this in another way, are there matters of orthodoxy and ethicalism, derived from the teachings and beliefs of the mainline church, that are appropriate for galvanizing a campus community beyond the laws of the state, which represent socially accepted norms in their own right? Or, are the laws of the state and the teachings of the church one in the same and acceptable for campus life and conduct? How these set of questions are addressed will have a great bearing on the future of mainline Protestant church-related higher education.

Non-mainline institutions of higher education exhibit a great sense of clarity about their overall mission and purpose. Students that attend these schools are immersed in an environment that is intentionally designed to highlight the need and importance of religious faith and practice in the lives of all people. Through a highly structured process students are educated in both academic settings and campus experiences, such as worship, service learning, or communal living. The non-mainline institutions seek a far greater reach into the personal lives of students in the name of ensuring students will not fall prey to temptations that may truly be harmful to their overall well-being. A key difference, however, is that students, faculty, and administrators at these institutions understand that their adherence to these guidelines and abstention from certain practices is borne out of a particular worldview. From this vantage point, how do those who lead non-mainline institutions of higher learning deal with difference when engaging those who are not part of the community or who have a set of values and beliefs that are, in some ways, not reflective of the campus norms? Are the lines that have been drawn rigid, or is there flexibility? What are non-negotiable and what are those matters where liberty may be found? Obviously, those lines will be different at individual institutions, but how those questions are

addressed will have a great bearing on the future of non-mainline Protestant church-related higher education.

Recommendations for Further Study

This study needs to be replicated in the future to ascertain whether there have been shifts in the official institutional policies and positions among mainline and non-mainline institutions of higher education as they relate to the religious and spiritual presence and activities on campus. Some adjustments to the methodology might be necessary for a variety of factors, such as school size or the desired time period for study.

The opportunity is also present for a researcher to use the same methods and replicate the study from a historical perspective to determine the official positions of any single institution or all of the institutions in the population at any given time period, provided the official publications can be acquired and analysis of those documents can yield the same data used in the evidentiary questions of this study. Such studies can provide greater insight into the current picture. Some adjustments to the methodology might be necessary for a variety of factors, such as school size or the desired time period for study.

While this study focused on the official institutional positions of both the mainline and non-mainline institutions in the population, collecting data on actual student experiences, in either a quantitative or qualitative fashion, would allow for insight into the actual practices found on campus versus the officially stated policies and positions explored in this study. Potential discrepancies found may yield greater insight as to what really takes place on both mainline and non-mainline campuses. To explore this further, it would be beneficial to select one institution and identify a group of students to either interview or survey to gain a sense of their understandings of the religiosity of their institution and how the environment that is created

affects the culture of the campus. This methodological approach could be done for either a mainline or non-mainline institution.

Another possibility would call for the researcher to select multiple institutions either across denominational lines. This format would allow the researcher to compare findings between groups institutions from different denominations are chosen, or it would reveal tendencies and characteristics at a greater depth about a particular tradition if several colleges and universities affiliated with the same religious tradition are selected. Conducting a study of this nature would also allow the research to explore possible typologies that may exist among the mainline and non-mainline institutions. The evidence in this study suggests that perhaps there are traits that can be identified as being associated with particular traditions. Developing those themes into categories would perhaps be beneficial in understanding the phenomenon of religious higher education.

Another possibility would call for the researcher to select several institutions from within a specific denomination. This format would reveal tendencies and characteristics at a greater depth about a particular tradition. Conducting a study of this nature would also allow the research to explore possible typologies that may exist among the mainline and non-mainline institutions. The evidence in this study suggests that perhaps there are traits that can be identified as being associated with particular traditions. Developing those themes into categories would perhaps be beneficial in understanding the phenomenon of religious higher education.

The evidentiary questions regarding institutions granting academic credit and even requiring student participation in contextual education or student learning programs did not yield results indicating a difference between mainline and non-mainline colleges and universities based on the percentages of schools that offer or require these programs for their students. With

the recent development of student learning and contextual education programs, as well as their increasing popularity on campus as a way to teach and instill values, further study is necessary to determine whether such offerings arise as an expression of an extension of religious faith or if these experiences are more secular or humanistic in nature, as part of a “civic” faith, and are in the curriculum as a substitute to studying religion. Are there perhaps competing motivations between mainline and non-mainline denominations with regard to the contextual education or service learning components of the curriculum? Quite possibly, mainline institutions could be offering these courses in an effort to encourage volunteerism and civic engagement to increase awareness of socioeconomic issues that continually confront society, not seeing participation in such a program as having anything to do with a person’s religious faith or as promoting the religious teachings of the sponsoring denomination associated with the school. Perhaps non-mainline colleges and universities are including these opportunities in the curriculum as an extension of a person’s beliefs, as students are asked to practice ideas they are challenged to adhere to in their lives. There may be complimentary or competing motivations in the mainline and non-mainline colleges and universities in offering contextual education or service learning programs not borne out by the statistical data generated in this study that would necessitate further inquiry into these programs and experiences as they grow in popularity on college campuses. Such an inquiry would best be completed by quantitative research, interviewing those in Academic Affairs and potentially Student Affairs, to gain a sense of the rationale behind these courses being taught on campus. Broader themes should emerge that would reveal whether the motivations at mainline and non-mainline institutions are different as it relates to requiring their students to participate in some type of service learning program while enrolled in a degree program at their school.

This study should be replicated and expanded to cover the entire US population of mainline and non-mainline colleges and universities to test the assumption that the southeastern US has a higher degree of religiosity than other parts. Other geographic areas could also be studied, such as the southwestern US, the northeastern US, or some other region to see if there are differences among the mainline and non-mainline schools in the region explored or between regions of the country. The potential also exists for this study to take place in other countries or in a comparative form between countries.

There is opportunity for exploring these same questions with other groups, such as African American church related colleges and universities, and institutions that are exclusively all-female, as two examples. While data reveals a higher degree of religiosity among African Americans and females, would isolating these groups for comparison between mainline and non-mainline denominations that are racially or ethnically based or are exclusively female, result in similar findings from an inquiry of this nature into the religious and spiritual activities on these campuses?

Additionally, the study should be extended to explore religious traditions beyond Protestant Christianity, such as Roman Catholicism or Judaism. These studies would allow for comparison across both denominational and faith traditions, while also providing a picture of the environments on the campuses of institutions sponsored by these religious groups.

While tangentially related to this study, the question of leadership within institutions of higher education is of significance for mainline and non-mainline colleges and universities. Another area that needs to be explored relates to denominational affiliation of executive officers, such as college and universities presidents, trustees, and other administrators to see how closely identified these persons are to the sponsoring traditions of the institutions they are entrusted to

lead. This could take place in a historical sense, looking back over a period of time to the present day, or it could also take on a comparative form, exploring the question between different denominational traditions.

With one of the more significant findings related to the presence of student conduct codes on non-mainline campuses, the opportunity is present to explore whether there may be some correlation to the “helicopter parent” phenomenon being witnessed in higher education today and the religious “home school” movement. While developing a methodology would be essential to explore this question, there does appear to be a relationship – at the very least – that is borne out of a concern to “shelter” students from perceived ills of the larger society by parents educating them at home and then for the parents to continue to be as present and as involved as they possibly can when they have to yield to institutions of higher learning. Are these motivations influenced in some ways by religious thought?

A Final Word

Mainline and non-mainline institutions of higher education do have substantial differences in how they each go about the work of educating students while relating to their denominational constituencies. The emphases are easily contrasted when the data is analyzed. Mainline institutions live in a tension of supporting the ideals of the academy, such as free inquiry, while wanting also to at least, expose students to religion and its effects on everyday life, even if there is a hesitation to focus on developing the personal faith of their students. Mainline institutions provide opportunities for students who would desire to practice their own religious beliefs, but these schools do not make the growth in personal faith a primary goal.

Non-mainline institutions, while offering academic instruction, are never far from connecting the lessons taught and learned in the classroom with their application in the lives of

students, particularly as it relates to their faith development. This extends most noticeably into more stringent regulations for student conduct, especially as it relates to behaviors that may be viewed as detrimental to one's faith or well-being. Non-mainline students are educated as whole persons that are connected to welcome those that may identify in other ways that are different from the sponsoring tradition of the institution.

The key differences found in this study are as follows:

1. Mainline institutions focus primarily on knowledge as a means of religious expression;
2. Mainline and non-mainline institutions differ on their relationships to other denominations, with mainline institutions exhibiting traits of ecumenism, much more often than non-mainline institutions; and
3. Non-mainline students have expectations regarding proper conduct more clearly defined by the institution with consequences outlined for students that do not adhere to the rules set for the campus.

Religious institutions of higher education will continue to have an impact on our society. How these entities relate to their various constituencies will affect this impact considerably. Influence and notoriety, as well as legitimacy and prestige, are also at stake as leaders in mainline and non-mainline institutions try to determine the degree of engagement their institutions will have with the larger society and their sponsoring constituencies. The inherent tension will not subside, but instead must be clearly identified and articulated to the various audiences that administrators and other leaders speak to on occasion. Mainline and non-mainline institutions are going about their mission in somewhat different ways, as the data shows, and

these nuances are significant for those entrusted with guiding these colleges and universities and shaping the lives of the students that will study on their campuses.

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APPENDICES

Appendix A

Mainline Institutions in the Population

The United Methodist Church

Birmingham-Southern College, Birmingham, AL
Brevard College, Brevard, NC
Centenary College of Louisiana, Shreveport, LA
Emory & Henry College, Emory, VA
Ferrum College, Ferrum, VA
Florida Southern College, Lakeland, FL
Greensboro College, Greensboro, NC
High Point University, High Point, NC
Huntingdon College, Montgomery, AL
Kentucky Wesleyan College, Owensboro, KY
LaGrange College, LaGrange, GA
Lambuth University, Jackson, TN
Lindsey Wilson College, Columbia, KY
Martin Methodist College, Pulaski, TN
McMurry University, Abilene, TX
Methodist University, Fayetteville, NC
Millsaps College, Jackson, MS
North Carolina Wesleyan College, Rocky Mount, NC
Pfeiffer University, Misenheimer, NC
Randolph College, Lynchburg, VA
Randolph-Macon College, Ashland, VA
Reinhardt College, Waleska, GA
Shenandoah University, Winchester, VA
Southwestern University, Georgetown, TX
Tennessee Wesleyan College, Athens, TN
Texas Wesleyan University, Fort Worth, TX
Union College, Barbourville, KY
Virginia Wesleyan College, Norfolk, VA
Wofford College, Spartanburg, SC

The Presbyterian Church – PCUSA

Belhaven College, Jackson MS
Centre College, Danville, KY
Davidson College, Davidson, NC
Eckerd College, St. Petersburg, FL
King College, Bristol, TN
Lees-McRae College, Banner Elk, NC
Maryville College, Maryville, TN
Pikeville College, Pikeville, KY
Presbyterian College, Clinton, SC

Queens University of Charlotte, Charlotte, NC
Rhodes College, Memphis, TN
St. Andrews Presbyterian College, Laurinburg, NC
Schriener University, Kerrville, TX
Tusculum College, Greenville, TN
Warren Wilson College, Swannanoa, NC

The Evangelical Lutheran Church in America

Lenoir-Rhyne College, Hickory, NC
Newberry College, Newberry, SC
Roanoke College, Salem, VA
Texas Lutheran University, Seguin, TX

The Episcopal Church

St. Augustine's College, Raleigh, NC
The University of the South, Sewanee, TN

The United Church of Christ

Piedmont College, Demorest, GA
Catawba College, Salisbury, NC
Drury University, Springfield, MO
Elon University, Elon, NC

Disciples of Christ

Barton College, Wilson, NC
Lynchburg College, Lynchburg, VA
Transylvania University, Lexington, KY

Appendix B

Non-Mainline Institutions in the Population

Southern Baptist Convention

University of Mobile, Mobile, AL
Samford University, Birmingham, AL
The Baptist College of Florida, Graceville, FL
Brewton-Parker College, Mount Vernon, GA
Shorter College, Rome, GA
Truett-McConnell College, Cleveland, GA
Louisiana College, Pineville, LA
Blue Mountain College, Blue Mountain, MS
Campbellsville University, Campbellsville, KY
Mid-Continent University, Mayfield, KY
University of the Cumberlands, Williamsburg, KY
Mississippi College, Clinton, MS
William Carey University, Hattiesburg, MS
Campbell University, Buies Creek, NC
Chowan University, Murfreesboro, NC
Gardner-Webb University, Boiling Spring, NC
Mars Hill College, Mars Hill, NC
Anderson University, Anderson, SC
Charleston Southern University, Charleston, SC
North Greenville University, Tigerville, SC
Belmont University, Nashville, TN
Carson-Newman College, Jefferson City, TN
Union University, Jackson, TN
Dallas Baptist University, Dallas, TX
East Texas Baptist University, Marshall, TX
Hardin-Simmons University, Abilene, TX
Houston Baptist University, Houston, TX
Howard Payne University, Brownwood, TX
University of Mary Hardin-Baylor, Belton, TX
Wayland Baptist University, Plainview, TX
Bluefield College, Bluefield, VA
Virginia Intermont College, Bristol, VA

Independent Baptist

Tennessee Temple University, Chattanooga, TN
Clearwater Christian College, Clearwater, FL
Pensacola Christian College, Pensacola, FL
Palm Beach Atlantic University, West Palm Beach, FL

Assemblies of God

Southeastern University, Lakeland, FL

Southwestern Assemblies of God University, Waxahachie, TX

Church of Christ

Atlanta Christian College, East Point, GA
Abeline Christian University, Abeline, TX
Faulkner University, Montgomery, AL
Florida College, Temple Terrace, FL
Freed-Hardeman University, Henderson, TN
Lipscomb University, Nashville, TN
Lubbock Christian University, Lubbock, TX
Milligan College, Milligan, TN

Church of the Nazarene

Trevecca Nazarene University, Nashville, TN

Seventh-Day Adventist

Southern Adventist University, Collegedale, TN

Presbyterian Church in America

Covenant College, Lookout Mountain, GA

Evangelical Presbyterian Church

Montreat College, Montreat, NC

Pentecostal Holiness

Emmanuel College, Franklin Springs, GA

Church of God

Lee University, Cleveland, TN
Warner University, Lake Wales, FL

Appendix C

Evidentiary Question Responses from Mainline Institutions in the Population

The United Methodist Church

Birmingham-Southern College

Academic Affairs Questions

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Brevard College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes

- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Centenary College of Louisiana

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Emory & Henry College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 131, 132, or 200. Introduction to Old Testament, Introduction to New Testament or Religious Individuals Who Changed History
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Ferrum College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 111 – Literature of the Bible, 112 – Intro to Old Testament, 113 – Intro to New Testament and any REL elective
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) No
- Q6) Yes
- Q7) None

Florida Southern College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 205 / 206 - Intro to Old Testament and Intro to New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Greensboro College

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) REL 1110 – Introduction to the Old Testament, REL 1120 – Introduction to the New Testament, and REL elective
- Q4) 8
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and tobacco prohibited

High Point University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes

- Q3) No (though academic credit is granted for attending as an elective course)
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Huntingdon College

Academic Affairs Responses

- Q1) Yes
- Q2) Yes
- Q3) REL 101, Survey of Hebrew Scriptures; REL 102, Survey of the New Testament, and 6 additional hours of REL selected by student
- Q4) 12 hours required
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Responses

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes (FCA)
- Q6) Yes
- Q7) Alcohol prohibited

Kentucky Wesleyan College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

LaGrange College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RLG 1101 – Introduction to Christianity, 1102 – Jewish Origins in Context (Hebrew Bible), 1103 – New Testament Writings in Context, 1104 – Dialogue with World Faith Traditions, or 1105 – Christian Ethics and Contemporary Social Issues
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Lambuth University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL electives (2)
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) No

Student Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and tobacco prohibited

Lindsey Wilson College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RELI 1003 – Christian Beliefs, RELI 1013 – Old Testament, RELI 1023 – New Testament
OR RELI 1203 – World Religions
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Martin Methodist College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Old Testament 101 OR Old Testament 102
- Q4) 3
- Q5) No
- Q6) No
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and tobacco prohibited

Methodist University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL electives
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Millsaps College

Academic Affairs Questions

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

North Carolina Wesleyan College

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Introduction to Religion or REL 115 – Religions of the World
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Pfeiffer University

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Randolph College

Academic Affairs:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Randolph-Macon College

Academic Affairs:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No

- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) None

Reinhardt College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Intro to Old Testament or REL 102 – Intro to New Testament
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions;

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and extramarital sexual relations prohibited

Shenandoah University

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) Yes
- Q7) None

Tennessee Wesleyan College

Academic Affairs Questions;

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Texas Wesleyan University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 1311 – Old Testament, REL 1312 – New Testament, REL 1313 – Ethics OR REL 1321 – World Religions
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) Yes
- Q7) None

Union College

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) HUMN 112 – Religion and Empire
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol prohibited

Virginia Wesleyan College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) Yes
- Q7) None

Wofford College

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

27 institutions

Presbyterian Church – PCUSA

Belhaven College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 220 – Old Testament, BIB 221 – New Testament
- Q4) 6
- Q5) Yes

- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes

- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Centre College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 110 – Old Testament or REL 120 – New Testament
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Davidson College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes

- Q5) Yes
- Q6) Yes
- Q7) None

Eckerd College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Tobacco prohibited

King College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes

- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Lees-McRae College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) None

Maryville College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 130 – Intro to the Old Testament, REL 140 – Intro to the New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes

- Q5) Yes
- Q6) Yes
- Q7) None

Pikeville College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 213 – Old Testament or REL 214 – New Testament and one REL elective
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and tobacco prohibited

Presbyterian College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Old Testament and REL 110 – New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes

- Q5) Yes
- Q6) Yes
- Q7) None

Queens University of Charlotte

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Rhodes College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL electives
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) Yes

- Q5) Yes
- Q6) Yes
- Q7) None

Schreiner University

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

St. Andrews Presbyterian College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) No
- Q7) None

Tusculum College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CMNS 330 – Hebrew and Christian Traditions
- Q4) 4
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Warren Wilson College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) Yes
- Q7) None

15 institutions

Evangelical Lutheran Church in America

Lenoir-Rhyne College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 100 – The Christian Faith
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Newberry College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 111 – Hebrew Scripture and REL 112 – Intro to New Testament, and 1 course in Reformation History OR REL 110 – The Biblical Heritage and 1 course in Reformation History
- Q4) 9 (6)
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes

- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Roanoke College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Texas Lutheran University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) 2 elective courses from Theology
- Q4) 6
- Q5) Yes

- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes

- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

4 institutions

The Episcopal Church

St. Augustine's College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) None

The University of the South

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

2 institutions

The United Church of Christ

Piedmont College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and tobacco prohibited

Catawba College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No

- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Elon University

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

3 institutions

Disciples of Christ

Barton College

Academic Affairs Questions:

- Q1) Yes

- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

Lynchburg College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective (either Old Testament, New Testament, Eastern Religions or Western Religions)
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes

- Q6) Yes
- Q7) None

Transylvania University

Academic Affairs Questions:

- Q1) Yes

- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) None

3 institutions

54 institutions total

Appendix D

Evidentiary Question Responses from Non-mainline Institutions in the Population

Baptist

University of Mobile

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CST 310 – Christian Worldview, and one of the following CST 321 – Mission and Message of Jesus OR CST 331 – Christian Theology
- Q4) 6
- Q5) Yes

- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, Smoking and Extramarital sexual relations prohibited

Samford University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) UCBP 101 – Biblical Perspectives
- Q4) 4
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

The Baptist College of Florida

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BF 101 – Old Testament Survey I, BF 102 – Old Testament Survey II, BF 103 – New Testament Survey, PHI 101 – Christian Worldview, SF 101 – Fundamentals of Spiritual Formation, EV 201 – Personal Evangelism, LA 103 – Southern Baptist Life and Work
- Q4) 18
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, Smoking and Extramarital sexual relations prohibited

Brewton-Parker College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CH 101 – Old Testament OR CH 102 – New Testament
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and tobacco prohibited

Shorter College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 1510 – Canon, REL 1520 – Church OR REL 1530 – Creed
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

Truett-McConnell College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CS 101 – Bible Survey and CS 201 – Bible Interpretation
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Louisiana College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RL 101 – Old Testament and RL 102 – New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and extramarital sexual relations prohibited

Blue Mountain College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RL 100 / 101 Introduction to Old Testament or RL 200 / 201 Introduction to New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) No
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

Campbellsville University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL elective
- Q4) 3
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol prohibited

Georgetown College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 231 – New Testament Gospels and REL elective
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and tobacco prohibited

Mid-Continent University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 1113 – Introduction to the Bible, CLD 1013 – Christian Worldview, BIB 3223 – Life of Christ
- Q4) 9
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, Tobacco and Extramarital sexual relations are prohibited

University of the Cumberlands

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RELG 135 – Old Testament OR RELG 136 – New Testament and REL elective
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

Mississippi College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 110 - Old Testament, BIB 120 – New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) No

Student Affairs Questions:

- Q1) No (Baptist Student Union director is at the school)
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and extramarital sexual relations are prohibited

William Carey University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Intro to Old Testament, REL 102 – Intro to New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Campbell University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RELG 125 – Introduction to Christianity and RELG elective
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

Chowan University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Understanding the Bible
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol prohibited

Gardner-Webb University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RELI 101 – Old Testament, RELI 102 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Mars Hill College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) N/A
- Q4) N/A
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions;

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

Anderson University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 105 – Intro to Bible, REL 305 – Teachings of Jesus
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Charleston Southern University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 111 – Old Testament or REL 112 – New Testament
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations are prohibited

North Greenville University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CH 1310 or 1320 (Introduction to Old Testament or Introduction to New Testament) and CH 2335 World Religions
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Belmont University

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) REL electives (2)
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and extramarital sexual relations prohibited

Carson-Newman College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 101 – Intro to Old Testament, REL 102 – Intro to New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and Extramarital sexual relations prohibited

Union University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CHR 111 – Old Testament and CHR 112 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Dallas Baptist University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 1301 – Old Testament, REL 1302 – New Testament and 2 electives
- Q4) 12
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

East Texas Baptist University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 1320 – Old Testament and REL 1330 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Hardin-Simmons University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIBL 1301 – Old Testament, BIBL 1302 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and tobacco prohibited

Houston Baptist University

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) CHRI 1313, Old Testament, CHRI 1323 New Testament, 3 additional elective hours
- Q4) 9
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Howard Payne University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 1303 – Old Testament and BIB 1304 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

University of Mary Hardin-Baylor

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CSBS 1311 – Old Testament and CSBS 1312 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and extramarital sexual relations prohibited

Wayland Baptist University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) RLGN 1301 – Old Testament and RLGN 1302 – New Testament
- Q4) 6
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and extramarital sexual relations prohibited

Bluefield College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) CST 1113 – Old Testament OR CST 1123 – New Testament
- Q4) 3
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol and tobacco prohibited

Virginia Intermont College

Academic Affairs Questions:

- Q1) Yes
- Q2) No
- Q3) No
- Q4) No
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol prohibited

33 institutions

Independent Baptist

Tennessee Temple University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIBL 1113 – Old Testament, BIBL 1413 – New Testament, BIBL 2713 – Biblical Study Methods, PHIL 2013 – Worldview of the Bible, THEO 3113 – Doctrine I, THEO 3123 – Doctrine II, CHMN 1011 – Christian Life and Evangelism I, CHMN – Christian Life and Evangelism II

- Q4) 18
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco and extramarital sexual relations prohibited

Clearwater Christian College

Academic Affairs;

- Q1) Yes
- Q2) Yes
- Q3) BIB 101 – Old Testament Survey, BIB 103 – New Testament Survey, BIB 206 – Modern Religious Issues, BIB 411 – Biblical Doctrines I, BIB 412 – Biblical Doctrines II, 2 electives from Biblical Studies
- Q4) 20
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Pensacola Christian College

Academic Affairs Questions

- Q1) Yes
- Q2) Yes

Q3) BI 101, New Testament Survey, BI 102 New Testament Survey, BI 201 Old Testament Survey, BI 202 Old Testament Survey, 8 hours additional electives in Bible or Bible Background

Q4) 16

Q5) Yes

Q6) No

Q7) No

Student Affairs Questions

Q1) Yes

Q2) Yes

Q3) Yes

Q4) Yes

Q5) No

Q6) No

Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Palm Beach Atlantic University

Academic Affairs Questions:

Q1) Yes

Q2) Yes

Q3) BIB 1003 – Bible, BIB 4153 – Christian Values and Biblical Faith

Q4) 6

Q5) Yes

Q6) Yes

Q7) Yes

Student Affairs Questions:

Q1) Yes

Q2) Yes

Q3) Yes

Q4) Yes

Q5) Yes

Q6) No

Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

4 institutions

Assemblies of God

Southeastern University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) THEO 1503 – Christ, Culture and The University, THEO 1313 – Introduction to Theology, BIBL 1703 – Introduction to the Bible, BIBL 2213 – The Life of Christ, THEO 3143 – Faith Integration, and 1 elective from either THEO 3733 – World Religions, THEO 2003 – Ethics, or PHIL 3233 Introduction to Philosophy
- Q4) 18
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Southwestern Assemblies of God University

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) BIB 2123 The Mission of the Church, BIB 2213 Bible Study, CMN 2213 Foundations of Church Ministries, REL 1113 New Testament Literature, REL 1163 Old Testament Literature, REL 2113 Authentic Christianity, THE 2113 Introduction to Theology and Apologetics, THE 2333 Pentecostal Doctrine and History
- Q4) 24
- Q5) Yes
- Q6) No
- Q7) Yes

Student Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

2 institutions

Church of Christ

Atlanta Christian College

- Q1) Yes
- Q2) Yes
- Q3) BBS 101 – Biblical Survey, BBS 201 – Interpretation of the Bible, THE 301 – Biblical Theology, Old Testament elective, New Testament elective
- Q4) 15
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Abeline Christian University

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) BIBL 101 – Life and Teachings of Jesus, BIBL 102 – Acts – Revelation, BIBL 211 – Old Testament, BIBL 212 – Christianity and Culture, and one elective
- Q4) 15
- Q5) Yes

- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Faulkner University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BI 1211 – Life of Christ, BI 1214 – Acts, BI 2202 – Pentateuch, BI 4311 – Christian Heritage, 2 electives
- Q4) 13
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Florida College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL 1210 – History and Geography of the Old Testament, REL 1240 – History and Geography of the New Testament, REL 2257 – I Corinthians, REL 2264 – Ephesians and Colossians, REL 2782 – Christian Thought
- Q4) 15

- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Freed-Hardeman University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIBL electives
- Q4) 8
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Kentucky Christian University

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) BOT 101 – Old Testament Survey; BNT 140 – Book of Acts; BTH 106 – Christian Heritage; BTH 410 – Christ and Culture; BTH 320 – Ethics; BTH 202 – Spiritual Formation; BNT – Gospel Elective; BTH – Theology Elective; BOT – Old Testament Elective; B__ - Bible Elective

Q4) 30

Q5) Yes

Q6) No

Q7) No

Student Affairs Questions

Q1) Yes

Q2) Yes

Q3) Yes

Q4) Yes

Q5) No

Q6) No

Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Lipscomb University

Academic Affairs Questions

Q1) Yes

Q2) Yes

Q3) Bible 1072 – The Story of Jesus, Bible 1082 – The Story of the Church, Bible 1092 – The Story of Israel, 5 other Bible electives

Q4) 24

Q5) Yes

Q6) No

Q7) No

Student Affairs Questions:

Q1) Yes

Q2) Yes

Q3) Yes

Q4) Yes

Q5) No

Q6) No

Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Lubbock Christian University

Academic Affairs Questions;

Q1) Yes

Q2) Yes

Q3) BIB 1310 – Religion, Life, and the Bible, BIB 1320 – Jesus and the Gospels, BIB 3300 – Romans, and BIB 3310 – Ethical Christian Living

Q4) 12

- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Milligan College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIBL 123 – Old Testament, BIBL 124 – New Testament, BIBL 471 – Christ and Culture
- Q4) 9
- Q5) No (only ministerial preparation degree)
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) No
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

9 institutions

Seventh-Day Adventist

Southern Adventist University

Academic Affairs:

- Q1) Yes
- Q2) Yes

- Q3) Electives from RELB (Bible) and RELT (Theology)
- Q4) 12
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Southwestern Adventist University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) REL electives
- Q4) 12
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

2 institutions

Presbyterian Church in America

Covenant College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 111 – Old Testament, BIB 142 – New Testament, BIB 277 – Doctrine I, BIB 278 – Doctrine II
- Q4) 12
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

1 institution

Evangelical Presbyterian Church

Montreat College

Academic Affairs Questions

- Q1) Yes
- Q2) Yes
- Q3) BB 101 Bible, BB 102 Bible, IS 102 Foundations of Faith and Learning; IS 461 Philosophy of Faith and Learning
- Q4) 10
- Q5) Yes
- Q6) No
- Q7) No

Student Affairs Questions

- Q1) Yes
- Q2) Yes

- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) No
- Q7) Tobacco and extramarital sexual relations prohibited

1 institution

Pentecostal Holiness

Emmanuel College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BI 111 – Biblical Literature and History, BI 112 – Reading and Interpreting Scripture, BI 300 – The Gospel of John, TH 237 – Christian Ethics
- Q4) 12
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

1 institution

Church of God

Lee University

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BIB 110 – New Testament, BIB 111 – Old Testament, THEO 230 – Intro to Theology, THEO 231 – Intro to Ethics, RELG 200 – Foundations for Benevolence
REL elective

- Q4) 16
- Q5) Yes
- Q6) Yes
- Q7) Yes

Student Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

Warner University

Academic Affairs:

- Q1) Yes
- Q2) Yes
- Q3) BST 1010 – The Life of Christ and BST 2010 Old Testament or BST 2020 New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) No
- Q6) No
- Q7) Alcohol, tobacco, and extramarital sexual relations prohibited

2 institutions

Reformed Presbyterian Church

Erskine College

Academic Affairs Questions:

- Q1) Yes
- Q2) Yes
- Q3) BR 125 – Old Testament; BR 126 – New Testament
- Q4) 6
- Q5) Yes
- Q6) Yes
- Q7) No

Student Affairs:

- Q1) Yes
- Q2) Yes
- Q3) Yes
- Q4) Yes
- Q5) Yes
- Q6) Yes
- Q7) Alcohol and tobacco prohibited

1 institution

56 institutions total

Appendix E

List of Required Religion Courses

Mainline Institutions

Introduction to Old Testament
Introduction to New Testament
Religious Individuals Who Changed History
Literature of the Bible
Introduction to Christianity
World Religions
Christian Ethics
Christian Beliefs
Introduction to Religion
Religion and Empire
Hebrew and Christian Traditions
The Christian Faith
Reformation History
Religion Electives

Non-mainline Institutions

Introduction to Old Testament
Introduction to New Testament
Biblical Perspectives
Bible Survey
Bible Interpretation
New Testament Gospels
Biblical Study Methods
Worldview of Bible
Biblical Doctrines
Christian Values and the Bible
Bible Study
New Testament Literature
Old Testament Literature
Acts – Revelation
Acts
Pentatuch
History and Geography of the Old Testament
History and Geography of the New Testament
I Corinthians
Ephesians and Colossians
Romans
John
Christian Worldview

Mission and Message of Jesus
Introduction to the Bible
Life of Christ
Introduction to Christianity
Understanding the Bible
Teachings of Jesus
Christ, Culture and the University
The Life of Christ
Mission of Christ
Authentic Christianity
Christianity and Culture
Christian Heritage
Christian Thought
Story of Jesus
Story of Church
Story of Israel
Mission of the Church
Religious Life and the Bible
Jesus and the Gospels
Christian Ethics
Foundations for Benevolence
Foundations of Spiritual Formation
Foundations of Church Ministries
Personal Evangelism
Southern Baptist Life and Work
Canon
Church
Creed
World Religions
Doctrine
Christian Life and Evangelism
Modern Religious Issues
Introduction to Theology
Faith Integration
Pentecostal Doctrine
Ethical Christian Living
Foundations for Faith and Learning
Electives