Spiritual development: a descriptive study of college freshmen at a selected institution of the Christian College Coalition

Alan Stevens Cureton
Iowa State University

Follow this and additional works at: https://lib.dr.iastate.edu/rtd

Part of the Higher Education and Teaching Commons, Other Education Commons, and the Religion Commons

Recommended Citation
https://lib.dr.iastate.edu/rtd/8924

This Dissertation is brought to you for free and open access by the Iowa State University Capstones, Theses and Dissertations at Iowa State University Digital Repository. It has been accepted for inclusion in Retrospective Theses and Dissertations by an authorized administrator of Iowa State University Digital Repository. For more information, please contact digirep@iastate.edu.
INFORMATION TO USERS

The most advanced technology has been used to photograph and reproduce this manuscript from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book. These are also available as one exposure on a standard 35mm slide or as a 17" x 23" black and white photographic print for an additional charge.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

UMI
University Microfilms International
A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
313/761-4700 800/521-0600
Spiritual development: A descriptive study of college freshmen at a selected institution of the Christian College Coalition

Cureton, Alan Stevens, Ph.D.

Iowa State University, 1989
Spiritual development: A descriptive study of college freshmen at a selected institution of the Christian College Coalition

by

Alan Stevens Cureton

A Dissertation Submitted to the Graduate Faculty in Partial Fulfillment of the Requirements for the Degree of DOCTOR OF PHILOSOPHY

Department: Professional Studies in Education
Major: Education (Historical, Philosophical and Comparative Studies in Education and Higher Education)

Approved:

Signature was redacted for privacy.

In Charge of Major Work

Signature was redacted for privacy.

For the Major Department

Signature was redacted for privacy.

For the Graduate College

Iowa State University
Ames, Iowa
1989
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEDICATION</td>
<td>v</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Background for Study</td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>4</td>
</tr>
<tr>
<td>Statement of Purpose</td>
<td>5</td>
</tr>
<tr>
<td>Significance of the Study</td>
<td>7</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>7</td>
</tr>
<tr>
<td>Variables</td>
<td>8</td>
</tr>
<tr>
<td>Research Questions</td>
<td>8</td>
</tr>
<tr>
<td>Statement of Assumptions</td>
<td>9</td>
</tr>
<tr>
<td>Limitations</td>
<td>10</td>
</tr>
<tr>
<td>REVIEW OF LITERATURE</td>
<td>11</td>
</tr>
<tr>
<td>Introduction</td>
<td>11</td>
</tr>
<tr>
<td>Background of the Problem</td>
<td>11</td>
</tr>
<tr>
<td>Historical Development of Christian College Higher Education</td>
<td>13</td>
</tr>
<tr>
<td>The Resurgence of Christian Higher Education</td>
<td>17</td>
</tr>
<tr>
<td>Christian College Coalition</td>
<td>20</td>
</tr>
<tr>
<td>Selected Research on Christian Colleges</td>
<td>24</td>
</tr>
<tr>
<td>Fowler's Theory of Faith Development</td>
<td>24</td>
</tr>
<tr>
<td>Creation of theory</td>
<td>24</td>
</tr>
<tr>
<td>Description of Fowler's theory</td>
<td>25</td>
</tr>
<tr>
<td>Stages of faith</td>
<td>28</td>
</tr>
<tr>
<td>What is in a faith stage</td>
<td>31</td>
</tr>
<tr>
<td>A description of the seven variables</td>
<td>32</td>
</tr>
</tbody>
</table>
This dissertation is dedicated to the immediate members of my family, each having an important and sustaining part in the overall effort.

To Gayle, whose love, support, encouragement, and understanding permitted me to pursue this dream and goal. It is because of her that this project became a reality and it is because of her that I was able to finish. My love for you is deep and strong.

To Luke, Rachel, and Michael, each of whom are too small to understand the importance of this work but, yet, shared in the experience and were willing to sacrifice some of their time with me so that I might be able to complete my degree.

To Harry and Shirley, whose confidence and support for me never wavered and whose love has guided my values and beliefs each day of my life.

To Jim and Lois, whose emotional support to Gayle provided the foundation she needed to support the children and I throughout my graduate studies.

I love you all.
INTRODUCTION

Background for Study

Historically, the movement of American higher education began as an extension of diverse Christian denominations. "Almost without exception, to be a college in America before the Civil War was to be a Christian college" (Carpenter & Shipps, 1987, p. 77). "American higher education was the child of religion, and the history both of the church denominations and the westward expansion can be traced through the history of America's colleges and universities" (Holmes, 1975, p. 9).

Along with the geographical development of America as a nation in the antebellum period, higher education grew in importance, stature, and accessibility. The Jacksonian period in the early-to-mid 1800s challenged the "elitist" accessibility to higher education by challenging the status quo and encouraging middle class students to attend colleges and/or universities (Rudolph, 1962). Institutions of higher education experienced changes and adjustments as the expansion of America and higher education influenced society. Carpenter and Shipps (1987) suggest, that as the United States expanded, Christian colleges were an important element, if not the strongest element, of American higher education.

Denominations intentionally started colleges for the purpose of educating young people from their churches. The college was seen as a vehicle to teach church doctrine and maintain a denomination's character while educating the church's youth in the disciplines within the liberal arts.
The goal of most Christian colleges during the pre-Civil War years was to produce men and women of Godly nature. Generally, the curricular and co-curricular activities were designed to educate students both intellectually and spiritually (Ringenberg, 1987). Reflective of this educational philosophy many faculty members of antebellum Christian colleges were ordained ministers, seeking to expand the Kingdom of God through the education of young people.

Shortly before and directly after the Civil War America began to experience two significant influences in society; industrialization and immigration (Kett, 1977). The influence of industrialization sparked a significant need to provide for more education to the country's youth. Simultaneously, immigrants were coming to America in large numbers in hopes of securing a better life. Education was seen by the immigrants as a vehicle to better jobs and economic status (Kett, 1977). Because of these, and several other influences, American higher education began to acknowledge the emerging realm of pluralism within educational circles (Noll, 1987). Brubacher and Rudy (1976) identify the development of the American state university during the advent of pluralism in education as a significant event. Under the guidelines and conditions established in the Morrill Act of 1862, state legislatures created and designed state universities to meet the growing technology needs of a changing society (Brubacher and Rudy, 1976). To respond to a changing society many Christian colleges lessened their ties to the church, or denomination, in order to address new and perceived educational needs (Noll, 1987).
As the pluralistic nature of education evolved in the late 1800s some Christian colleges remained rooted in their historic, educational mission. Their mission was to produce well-rounded, balanced, and holistic students whose education was based on certain denominational doctrine and theology (Ringenberg, 1987). An example of this commitment to remain consistent with their historical mission was Ripon College which stated in its 1864 catalogue, "Instruction will be conducted on Christian principles, and it will be the aim of the instructors to pervade it with a strong and healthful moral and religious influence." As the field of American higher education evolved in the late 1800s and early 1900s many antebellum Christian colleges were influenced to adjust and/or adapt their institutional mission and purpose. Noll (1987) writes that during this time in American higher education the struggle for Christian colleges was on deciding if Christian traditionalism was best for the institution or should the college participate in the emerging academic revolution. However, some Christian colleges held firmly to their denominational stance including Taylor of Indiana and Geneva of Pennsylvania and others. These two Christian colleges held to their traditional position after the Civil War in spite of the cultural evolution (Carpenter & Shipps, 1987).

Marsden (1983) believes that the collapse of the American evangelical academy was almost overnight. He writes that Christian colleges left their philosophical positions of realistic and absolutist assumptions about learning to adopt the idealistic, developmental, and historicist views. The educational values and curriculum reflective of the Christian
college for more than two hundred years "vanished almost without a trace" (Noll, 1987, p. 101).

Yet, during this time period of educational change and philosophical adjustment some antebellum Christian colleges kept their educational mission and objectives, as did Taylor, Wheaton, Sterling, and Geneva Colleges. Their commitment was to an educational philosophy reflective of their doctrinal and/or theological stance. To these institutions the Christian faith was an important and critical element in the educational process. Many of these institutions remain in existence in 1988 and strive to personify the same values and beliefs held over the last two to three hundred years in Christian higher education. According to Wolterstorff (1984) these Christian colleges understand their mission to be distinctively different from other institutions by seeking to combine faith and culture into one. These Christian colleges propose to produce a student that is different in moral and spiritual character than the graduate of a public institution.

Statement of the Problem

Although evangelical Christian colleges believe their graduates are different because of the integration of the Christian faith with academic disciplines, little research has been conducted on whether or not Christian college graduates are at a different level of spiritual development than graduates from public universities. Studies in the area of spiritual or faith development within a Christian college context or a public university setting are extremely limited.
One of the important issues in Christian colleges is to determine if Christian colleges generate a higher level of spiritual development in their graduates than graduates of other institutions. Another important issue is to determine if there is a correlation between a student's spiritual development and the curricular and co-curricular programs of a college.

The problem in determining any differential among college students in the area of spiritual development is the lack of a quantitative instrument capable of assessing levels of spiritual growth. Religious educators have begun to use the qualitative research approach developed by James Fowler to assess levels of faith development within people (Fowler, 1981). However, no one has developed a quantitative instrument that is valid and reliable in assessing levels of spiritual growth in people, especially college students.

Statement of Purpose

The major purpose of this study will be to survey the incoming students at a midwestern Christian college to determine their level of spiritual development prior to the start of their collegiate education. The data from this group of students will help establish a database which will address the Christian college's claim that their graduates will be at higher levels of spiritual development than graduates from non-Christian institutions.

The second purpose of this study is the creation, development and testing of a quantitative survey instrument that measures faith
development in college students. Previous faith development research has not used a quantitative approach; only qualitative. Faith development research has emerged in recent years, mainly among religious educators, after Fowler published his theory in 1977. Fowler concludes from his research that people progress through stages of faith similar to stages of intellectual and psychosocial development. Fowler's six hierarchical stages range from Stage One early childhood (dependency) to Stage Six universalizing faith. Each stage indicates a process of growth dependent on relationships and cognitive development. A review of Fowler's theory on faith development and each of the six stages is presented in Chapter Two.

Even though Fowler states that his theory is inclusive in its orientation and that it allows for people to grow in faith development in nonreligious situations, the theory is based on the spiritual traditions, beliefs, and experiences of people. Fowler employs the interview method to gather all his research data. Each participant is asked the same questions by trained interviewers; however, they are given the freedom to add subquestions to develop responses given by the respondent. The interview is recorded and transcribed and then examined by content analysis procedures.

Historically, faith development research has been done using Fowler's interview format and content analysis. A quantitative instrument of any significance has not been developed that seeks to assess levels of faith development in religious denominations. Thus, this investigator has initiated this research project to create and test a quantitative
instrument which will assess levels of faith development within college students.

Significance of the Study

The mission and purpose of Christian colleges has been to produce individuals that are morally and spiritually strong. The Guide to Christian Colleges (1984) claims that graduates of particular Christian colleges will be different than graduates of a public university. This study will seek to assess the level of spiritual development, based on Fowler's theory, of incoming freshmen students in a midwestern Christian college.

Another important component of the study is the creation, development, and refinement of a quantitative research instrument that assesses levels of spiritual development in college students. Much of the previous research performed in faith development has utilized Fowler's qualitative approach; the interview format. This study seeks to create a research instrument which will quantify the approach and compliment the qualitative method used by Fowler.

Definition of Terms

The definition of terms used for the purpose of this study are as follows:

Christian college = "it is an arm of the body of Christ in the world. It is of and by and for the Church. It exists to equip members of the people of God for their life as members of that people -- a people which exists not for its own sake but for the sake of humanity and thereby to the glory of God" (Wolterstorff, 1984, p. 45);
Major comprehensive university = the four major functions of a university are: teaching; research; service to society; and, to function as an ideal democratic community. "Universities are among the most complex structures in modern society, in part because of their conflicting missions" (Mayhew, 1973, p. 211).

Faith Development = "faith has to do with the making, maintenance, and transformation of human meaning. It is a mode of knowing and being. In faith, we shape our lives in relation to . . . comprehensive convictions or assumptions about reality" (Fowler, 1980, p. 41);

Spiritual Development = is a process of growing in faith and knowledge concerning one's relationship to God. It is a process that not only requires faith and knowledge, but also discipline, grace, obedience, study/meditation, and service (Sittser, 1985).

Variables

The independent variables identified in this study are the sex of the student, the age of the student, the economic status of the student's family, the denominational affiliation of the student, and the geographical region identified by the student as to where he/she lived a major part of his/her life.

The dependent variable has been identified as the faith development level of each student.

Research Questions

This study sought to answer the following research questions:

1) What is the spiritual development level of students at a Christian college before the start of their first collegiate year?
2) Is Fowler's theory of faith development applicable in measuring levels of spiritual development in college freshmen?

3) Is the level of spiritual development of women different than men?

4) Does affiliation with a denomination demonstrate a greater level of spiritual development?

5) Does a student's urban or rural background have an effect on his/her level of spiritual development?

6) Does a student's ethnicity have an effect on his/her level of spiritual development?

7) Can spiritual development be measured by quantitative methods that can assess levels of spiritual growth/maturity?

8) Can a research instrument be developed that is capable of distinguishing among the levels of spiritual development of college students?

Statement of Assumptions

The first assumption is that the hierarchical stages of spiritual development identified by Fowler can be assessed by using a quantitative research instrument.

The second assumption is that faith development and spiritual development are similar in overall development.
Limitations

One of the major purposes of this study is to create and develop a research instrument that will measure stages of faith development. The population selected to test this instrument will be the fall semester 1988 class of entering students at a small midwestern college. Due to the small size of the entering class the ability to make generalizations to a larger population will be limited in scope.

Secondly, the use of only one institution will limit the ability to generalize to other institutions.

Another limitation of the study is the lack of opportunity on the part of the investigator to ask and seek in-depth personal information from the participants. The quantitative approach used in this study limits the opportunity of the respondent to explain his or her reasons for selecting a specific response.
REVIEW OF LITERATURE

Introduction

This chapter will examine the historical development of American higher education from 1636 to today and the impact of religion upon it. Historical analysis on the Christian college movement along with the development of American higher education provided the basis for this review of literature. The investigator sought to trace the evolution of Christian colleges from the beginning of American higher education to the late 1900s. Sources on the historical development and evolution of Christian colleges were read along with the general history of American higher education.

The second major aspect of this chapter will identify and describe Fowler's theory of faith development (1981) and other research pertaining to faith development in adolescence or young adulthood. Research and writings on Fowler's theory provided the investigator with an understanding of the theorist's view and perspective on a person's faith journey.

Background of the Problem

An article by Loyal Rue appeared in the February 27, 1985 issue of the Chronicle of Higher Education titled, "Our Most Outrageous Blind Spot: The Academy's Study of Religion" (Rue, 1985). Rue's thesis centered on the perspective that the (American) academic community has consistently ignored the study of religion in higher education. Collins, Hurst, and Jacobsen (1987) supported Rue's position by stating that a similar blind spot exists on the college campus; the area of spiritual
development in the life of a college student. Collins et al. (1987) believe that the spiritual development within a college student's life must be addressed as intentionally as the cognitive, social, and emotional dimensions. Their intention, as stated in their argument, was to address spirituality, a person's personal relationship with God, rather than religion which is an institutional mechanism.

Echoes of concern have surfaced in higher education about the spiritual development of college students from arenas different from student development. Derek Bok (1982), president of Harvard University, says in *Beyond the Ivory Tower* that:

> In sum, by the mid-twentieth century, little remained of the earlier efforts of colleges and universities (in moral education). Catalogues continued to speak of moral development as a prominent aim of the institution, but there was scant evidence of any serious effort to pursue this objective. In the selection of faculty, the traditional emphasis on character had given way almost completely to the demands for scholarly excellence and academic freedom. Lectures on moral issues had likewise disappeared without any visible replacement, a casualty of the search for value-free learning and the reluctance to engage in any form of teaching that would be criticized as doctrinaire (p. 121).

James Billington (1984), director of the Woodrow Wilson International Center for Scholars, states that:

> To a very large extent, American universities have fallen down on the job of transmitting values to students. Other institutions are also falling short, but the universities' failure is especially serious because historically they have had the task of imparting the essentials of the Western tradition to the leaders of tomorrow (p. 27).
One sub-group of American colleges state that their mission and purpose as a group of institutions is to address and develop the spiritual nature of each student's life (Christian College Coalition, 1984). The Christian College Coalition is an organization comprised of 76 institutions from varying denominations and geographical locations. The enrollment at the 76 institutions is over 80,000 students (Christian College Coalition, 1984). As an organization they claim that a major objective is to produce a distinctively Christian world-view in their students and communities (Carpenter & Shipps, 1987). In addressing this element Carpenter and Shipps (1987) write:

This stands out in contrast to trends elsewhere, as a variety of critics have accused contemporary higher education of failing at the most critical of its cultural tasks, the transmission of a coherent set of values (p. xii).

However, even though this group of Christian liberal arts colleges claim to produce students with strong spiritual commitments and convictions, no studies have been found corroborating or disclaiming this statement.

Historical Development of Christian College Higher Education

"Almost without exception, to be a college in America before the Civil War was to be a Christian college" (Carpenter & Shipps, 1987, p. 77). "American higher education was the child of religion, and the history both of the church denominations and the westward expansion can be traced through the history of America's colleges and universities" (Holmes, 1975, p. 9). Historically, the movement of American higher
education began as an extension of various Christian denominations. Colonists came to America in the 1600s and 1700s for various reasons, the strongest being religious freedom.

Slowly, the need arose within the various denominations to educate and train youth on the U.S. continent under specific doctrine and theology for a career as a clergyman as well as to preserve traditions esteemed important by each denomination. English Americans, Puritans, and Reformers were determined that their children would preserve certain aspects of the Old World civilization which their fathers and mothers held important. "In achieving this aim of the transmission and preservation of intellectual culture, higher education was the most valuable tool that lay at hand" (Brubacher & Rudy, 1976, p. 5).

As America continued to expand westward and adjust its economy from an agricultural base to an industrial base in the mid-to-late 1800s, in changes also occurred in American higher education. One major development in higher education was the passage of the Morrill Act in 1862 by the U.S. Congress (Brubacher & Rudy, 1976). The Morrill Act of 1862 led to the creation and development of land-grant universities. Land grant universities deviated from the standard liberal arts curriculum by offering courses in agriculture and the mechanical arts. Kett (1977) believes this new approach to education was the result of economic change due to the need for more technological education by and for industrial workers. Brubacher and Rudy (1976) write that another influence was the support and excitement by some American college presidents for the German philosophy of higher education. This particular educational
philosophy encourages and emphasizes research.

American higher education was experiencing not only growth in the technical and industrial aspects of the culture, but also an increase in the number of students attending college from 1870 to 1930 (Noll, 1987). The production of Ph.D.s steadily increased from 1870 to 1930. Student enrollment increased 2900% between 1870 and 1930 (Noll, 1987).

Change not only occurred in numbers and curriculum emphasis, but in the nature of intellectual life (Ringenberg, 1984). George Marsden (1983) identified this intellectual change in his essay on the collapse of American evangelical academia. Mark Noll (1987) identifies this change as immediate:

Almost overnight, it seemed, realistic, static, and absolutist assumptions about learning gave way to the idealist, developmental, and historicist. Young scholars like Charles Eliot, president of Harvard, or Andrew Dickinson White of Cornell began to restructure the American university, they found various forms of philosophical idealism a useful ally in breaking the hold of other instructional forms. Second, when these new administrators sought highly qualified faculty, they instinctively looked to those who had done graduate study in Germany where prodigies of research and the assumption of idealism went hand in hand (pp. 99-100).

New forms of thinking were advocated by Darwin in biology, Spencer in sociology, and Dewey in education. These individuals were among the most accomplished intellects of that period. They, and many other scholars like them, ushered in a new era in the educational arena of the U.S.

This change or re-direction in American higher education affected the small Christian college. Adjustments were made in the curricula
of many colleges and universities by adding physical and social science courses and limiting classes representative of the classic curriculum. Noll (1987) believes the implications of this intellectual transformation for the Christian colleges were immense. "After more than two hundred years of continuous existence this (classic) curriculum and its attendant values vanished almost without a trace" (Noll, 1987, p. 100).

Colleges and universities all over the country responded to these changes in the late 1800s and early 1900s. Some adjusted the curriculum to offer courses in science and technology. Other institutions, in an effort to survive and remain open, altered their affiliations with the church by lessening standards and expectations of student and faculty. Ties to the church by the various Christian colleges became distant and, in some cases, nonexistent.

As changes in society continued to occur and evolve in the early to mid 1900s colleges and universities were faced with the responsibility of addressing those changes by adopting curriculum or services. A significant influence on colleges and universities in the early 1900s happened because of the Great Depression in the early 1930s. Colleges and universities struggled financially during the 1930s and up to the conclusion of World War II.

After the return of American soldiers from the battlefields of World War II, higher education in the U.S. experienced a tremendous growth in the number of students attending higher education. The G.I. Bill of 1944 provided opportunities and financial assistance to veterans of World War II. The purpose of the bill was to help any veteran attend
a college or university of his or her choice (Brubacher & Rudy, 1976). These veterans were older than the traditional students, the majority of them married during some point of their college career, and were at a higher level of social maturity than the traditional student. Higher education responded through Federal aid to this growing population of students. This period of time saw a more mature student, serious in his or her studies and more questioning about the spiritual issues historically found in higher education, particularly in the private institutions. Campus rules were transformed, away from the concept of in loco parentis (Martin, 1982). American colleges and universities continued to adjust to the changing direction of American society, away from the historical and original missions and goals.

In the late 1950s and the 1960s, the launching of Sputnik, the fear of Russian superiority, the civil rights movement, and the Viet Nam conflict affected the direction and purposes of American colleges and universities (Brubacher and Rudy, 1976; Martin, 1982; Ringenberg, 1984). As society responded to changes during a period of secularization, so did American colleges and universities (Ringenberg, 1984). Ecumenical thrusts were encouraged instead of attracting or promoting one particular view or doctrine. Religious programs, varying in nature and content, began to appear at universities (Ringenberg, 1984).

The Resurgence of Christian Higher Education

The process of secularization, according to Ringenberg (1984), took its toll on Christian liberal arts colleges. Church-related colleges
had to decide to accept or resist the secular influences. Ringenberg (1984) writes:

Since so many colleges chose to accept these influences (secularization), the Christian college line-up of today is considerably different from that of 1920. The modern Christian colleges include those affiliated with the smaller evangelical denominations, a number of independent evangelical colleges, most Southern Baptist and Lutheran institutions, some Presbyterian colleges, and a few colleges affiliated with major denominations and traditions. There are perhaps 200 such continuing Christian liberal arts colleges (p. 189).

Warren Bryan Martin (1982) believes that the adjustment or change in church-related colleges was reflective of the general change in society. This change describes the general pluralistic nature which had slowly became a predominant force in American society. The concept of social pluralism, which is dependent on the presence of diversity in America, slowly became the civil religion of the U.S. Martin Marty (1977) comments on the rational and slow emergence of this change:

Most pluralisms have been based on the idea that there should be a host culture (Judeo-Christian tradition) and then there can be guest cultures. First, there is an official, legal establishment and then dissenters are allowed to exist in the society on some terms or other. Assent is present so that there can be nonconformity. The U.S....learned its new plot very slowly. It took a couple of centuries before a true legal basis was provided, and down even into the middle of the twentieth century, it was still hard for privileged religious groups to learn that in mores and ethos they had to yield privilege and share equal space and time with groups they had once considered to be marginal (p. 139).

Pluralism became an end in itself (Martin, 1982).
After the beginning of the twentieth century to the start of the Depression in the United States, "the scales tipped from the advantage of the Judeo-Christian tradition, with a growing tolerance of others, to a preference for humanism and secularism" (Martin, 1982, p. 34). Noncommitment and inoffensiveness were attributes valued in the arena of higher education. Separation of church and state among public institutions became a topic of interest to many educators, leading to a variety of positions and, sometimes, emotion. The idea that a college or university could promote one truth became heresy (Martin, 1982). Many Christian colleges struggled during this time period with their institutional identity and heritage. Some Christian colleges remained steadfast in their educational mission and theological stance (Ringenberg, 1987).

Since the conclusion of World War II in 1945, evangelical Christian colleges have surged as a group into a more visible profile (Askew, 1987). Many Christian colleges were founded during this time period. Some were: Cedarville (OH) in 1953; Covenant (TN) in 1955; Grand Canyon (AZ) in 1949; Eastern (PA) in 1952; Judson (IL) in 1963; Evangel (MO) in 1955; and Oral Roberts (OK) in 1965 (Ringenberg, 1984). However, no denomination was as active in creating new colleges since 1900 as the Nazarene Church. In the 1960s this denomination founded Mt. Vernon (OH) and Mid-America (KS) in addition to the other six institutions it started after 1900.
Christian College Coalition

The growth of Christian liberal arts colleges in the 1950s and in the number of students attending these colleges in the later 1970s and early 1980s shows a growing representation of evangelical Protestantism in America (Askew, 1987). Reisman (1981) sees the increasing number of students attending these institutions as an indication that Christian colleges occupy an important place in American education. In 1976 a group of these Christian colleges, committed to their Christian distinctives, formed an organization now known as the Christian College Coalition. This group of institutions identifies itself as fully accredited liberal arts colleges firmly committed to Christ in purpose, operation, and academic excellence (Dellenback, 1982). A major tenet of their consortium is that every institution be committed to a total integration of faith, learning, and living in the overall educational process.

Even though every member of the Christian College Coalition agrees to the central theme of Christ-centered education, each institution is unique and different. Askew (1987) states that each college has its own "special interplay" of interests, goals, ideals, and clientele. Size, location, curricular emphasis, and campus rules were some of the areas of distinction present among the institutions.

The evangelical colleges in the 1950s and 1960s seemed to change their focus from the historical "defender of the faith" to a "seeker of the truth," thereby separating themselves from fundamentalist institutions. Patillo and MacKenzie (1966) suggest that evangelical colleges should position themselves away from the fundamentalist institutions
due to their distinctively different curriculum objectives. Fundamentalist colleges were viewed as more defensive, sectarian, and reductionistic in their educational mission (Patillo & MacKenzie, 1966).

Coalition colleges believe their educational thrust and commitment will produce a different and more morally astute student. Holmes (1975) points out that a Christian college is distinctive. Public education and many private institutions are thoroughly secular. Holmes (1975) writes:

Why a Christian college? Its distinctive should be an education that cultivates the creative and active integration of faith and learning, of faith and culture. The Christian college will not settle for militant polemic against secular learning and science and culture, as if there were a great gulf fixed between the secular and the sacred. All truth is God's truth, no matter where it is found (pp. 6-7).

Coalition colleges seek to be distinctive, in their educational thrust, in the hiring of faculty and administrators and in the teaching of students. Their goal is to produce students who are altruistic in their attitude and actions and comprehensive in their understanding of a diverse world (Holmes, 1975). Ringenberg (1984) writes in his concluding chapter, "in the primary task of the (Christian) college, namely truth seeking and understanding, the secular institutions fail to match the Christian colleges and the latter should kindly but clearly remind the former of their deficiencies" (Ringenberg, 1984, p. 216).
Selected Research on Christian Colleges

No studies were found concerning spiritual development among Christian college students in comparison to students from secular institutions. Related studies in the area of moral development were found, Rudd (1980) and Shaver (1987), utilizing Kohlberg's theory of moral development. Shaver's (1987) study comparing the moral development growth of students from a Christian college to students from a Bible college was the closest applicable research to this study.

Shaver's (1987) research indicates that students attending a Bible college were:

"significantly different in their development of moral reasoning at the time of entry to college and after being enrolled for four years. These results emphasize the importance of studying the types of students attracted to different institutions and the impact that different types of colleges have on their students" (p. 217).

His research shows that the liberal arts students followed the sequential stage development of moral development. However, Bible college students did not.

The Bible college students showed preference for Stage Four of Kohlberg's moral development theory, Law and Order Reasoning, throughout their college career. The liberal arts students were able to make the transition from Stage Four, Law and Order Reasoning, to Stage Five, Social Contract Reasoning. Bible college students indicated very little preference for Stage Five, Social Contract Reasoning, during their collegiate years. Very few Bible college students were found in stages one
(punishment and obedience), two (industrial relativist), or three (interpersonal concordance).

At the end of four years the Bible college students were significantly higher in their moral development, Stage Six (Universal-Ethical-Principle Reasoning), than the Christian liberal arts students. Even though sequential stage development was followed by the liberal arts students, the Bible college students bypassed Social Contract Reasoning and entered directly to Universal-Ethical-Principle Reasoning.

Rudd's (1980) master's thesis examined the moral development levels of students from a Christian college and a public university. Rudd (1980) indicates in his research that junior students attending a Christian liberal arts college scored significantly higher on moral judgement than junior students from a public university. Rudd writes that scores at the Christian college tended to be stages 4 and 5, while students from a public university scored at stages 3 and 4. More importantly, the highest frequency for scores of the students from the Christian college were at stage 5 and for the public university at stage 3. His stated conclusion is that "a relationship may exist between moral development and educational environment" (Rudd, 1980, p. 27). In his chapter on recommendations Rudd (1980) writes that longitudinal studies would be appropriate to test his results in a private, Christian college setting(s).
Fowler's Theory of Faith Development

Creation of theory

In recent years a new developmental theory has emerged identifying various stages of faith development an individual may experience in his or her lifetime. Fowler is presently an associate professor of theology and human development in the School of Theology at Emory University. O'Donahoe (1980) distinguishes Fowler's theory as a relatively new phenomenon in the field of religious education. Even though the theory was first published in 1976, its impact in the fields of religious education, practical theology, and moral development is considerable. Dykstra and Parks (1986) state,

Fowler's faith development theory has become one of the most widely known and influential theories of human development having to do with faith and religious life. Its influence has been particularly strong among those who are responsible for thinking through and carrying out the ministries of education and care in the religious communities (Dykstra & Parks, 1986, p. 1).

During the last decade numerous studies have been conducted seeking to validate or discredit Fowler's theory (Furushima, 1985; Dykstra & Parks, 1986; Parks, 1982; Chamberlain, 1979; Ford-Grabowsky, 1987). The general thrust of the research has been in the realm of religious education.

Fowler (1981) noted during his work at a place called the Interpreter's House that people seem to progress through various stages of development in their faith as they increase in years. He spent time
listening to the life stories of over three hundred people. He noticed two key themes: first, the strong influence of early childhood on the formation of one's life; and, second, the close relationship between one's faith and one's identity (Dykstra & Parks, 1986). Upon his return to Harvard he writes that he collaborated in great depth with Lawrence Kohlberg and other experts/researchers in the area of cognitive-structural theories (Fowler, 1976). This series of relationships, coupled with the influences of Piaget and Erikson's theories of development and H. Richard Niebuhr's views on faith, helped Fowler develop and form his own cognitive-structural theory of faith development (Fowler, 1976; Dykstra, 1986).

**Description of Fowler's theory**

The first step in describing Fowler's theory on faith development is to define what Fowler means by faith or how he understands the meaning or concept of faith.

Faith has to do with the making, maintenance, and transformation of human meaning. It is a mode of knowing and being. In faith, we shape our lives in relation to more or less comprehensive convictions or assumptions about reality. Faith composes a felt sense of the world as having character, pattern and unity. In the midst of the many powers and demands pressing upon us, enlarging and diminishing us, it orients us towards centers of power and value which promise to sustain our lives, and to guarantee "more being" (Fowler, 1980, p. 53).

Fowler believes and perceives faith to be a human universal (Fowler, 1986). Faith is expressed generally through rituals, symbols, and beliefs of particular religious traditions (Fowler, 1986). However, Fowler does
not believe that faith is always religiously oriented. Faith, according to Fowler, can be associated with a cause or movement or ideal. He treats faith as a generic human phenomenon, a way of experiencing life, Christian or not (Fowler, 1986).

Two basic tenets of Fowler's theory are: faith as relational; and, faith as knowing. Faith as relational tenet has as its basic element the belief that faith begins in relationship (Fowler, 1981; Fowler, 1986). Fowler states that faith first begins at birth. The baby has trust in and loyalty to the parent. The physical bonding produces an attachment by the baby to the parent. Fowler identifies Erikson's observations that a child's first important task is to establish trust with the person of primary care (Fowler, 1986). He notes that even in this most basic of all human needs a relationship of faith is formed.

Fowler develops his argument by describing faith as a triad or triangle. In a community of people Fowler perceives each person to have a shared commitment and trust to an ideal, cause, or a set of values. He uses several examples to describe the relationships each number of the group has to each other because of the item that forces or manipulates their togetherness as a group. An example of this concept would be the faculty of a large university. They do not all know each other, Fowler presumes, yet the members of the faculty share a loyalty to and trust in the central values of the institution (Fowler, 1986).

The second basic tenet is faith as knowing. Faith arises as a way of seeing and knowing. Faith becomes a combination of cognitive and affective associations (Fowler, 1986). Being influenced by Piaget, Dewey,
Kohlberg and other associates, Fowler describes knowing as a way or process of acting upon and composing of the known (Fowler, 1986). Knowing, to Fowler, is cognitive. It interacts with the world surrounding the person. Experiences help shape, define, re-construct the knowing.

Fowler identifies Piaget's work in helping to describe how people progress through "stages" as they increase in their knowing. To Fowler, faith itself is a process of constructive knowing (Fowler, 1986). Faith grows in knowing as knowledge and experiences lead to a greater depth of understanding and awareness. Trust and loyalty increase as a person develops and progresses through stages of development. As the individual understands the complexity of the environment to which they belong, opportunities exist for growth in understanding the ultimate environment to which they are committed, which is the last relational step of faith (Fowler, 1986). The ultimate environment varies among people. The most widely understood ultimate environment in this Judeo-Christian society is the Kingdom of God (Fowler, 1986).

Growing in faith to Fowler means that one builds upon foundations previously established. Faith is seen by Fowler as hierarchical and structural in nature. Fowler's theory identifies seven stages of faith development in this hierarchical and structural view. These stages track the progression every person may or could experience in their personal development of faith.
Stages of faith

Pre-Stage infancy and undifferentiated faith This is the period of life when a baby is dependent upon the primary care-giver. Seeds of trust and hope are nurtured so a child can contend with fears of abandonment, deprivations, and inconsistencies (Fowler, 1981). This stage is a pre-stage due to the lack of inaccessible empirical research available. The basic trust of the child to the parent and the development of a relational experience are the basic strengths of this stage of faith. Transition to Stage One begins with the development of communication skills involving the use of symbols in speech and ritual play (Fowler, 1981).

Stage one intuitive-projective faith This first stage is filled with fantasy that is unrestricted by logical thought or thinking (Fowler, 1981). The child's thought patterns are very fluid and unrestricted. Images last throughout their lives and are interpreted later in life. The child becomes aware of his or her life. Death, sex, religious views, and strong taboos become part of the child's initial growth. Imagination becomes a strength giving the child an ability to begin to understand experiences in the world.

What leads a child to Stage Two is the ability to think and develop logical, sequential thought patterns. Distinctions are being made in the child's mind as to what is reality and what is fantasy.

Stage two mythic-literal faith At this stage the child begins to take on the symbols of the community's beliefs and practices. The child interprets these beliefs in a literal fashion (Fowler, 1981).
Stories and story-telling provide the vehicle to which values and beliefs are transmitted. The child shows a preference for narrative, giving coherence to experiences, past and present. The child composes a world "based on reciprocal fairness and an imminent justice based on reciprocity" as their ability to think and understand accurate assessments develops (Fowler, 1981).

When contradictions in the stories surface the time to advance to Stage Three is realized (i.e., creation vs. evolution). The child begins to understand the existence of errors within his or her narrative story and wonders how to handle the dilemma or injustice.

Stage three synthetic-conventional faith Now the world of the child extends beyond the family. Peers, school, society, work, and/or religion demands the individual's attention and thoughts. Experiences begin to be structured in interpersonal terms. Actions and ideas start to become complex. "Faith must synthesize values and information; it must provide a basis for identity and outlook" (Fowler, 1981, p. 172). Faith begins to provide a perspective in the midst of confusion and upheaval.

Conforming becomes an action and an issue as the person struggles for independence or identity. Fowler states:

The emergent capacity of this stage is the forming of a personal myth -- the myth of one's own becoming in identity and faith, incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality (Fowler, 1981, p. 173).
This stage can become a permanent place for adults. It is what Fowler calls the "conformist" stage (Fowler, 1981).

Factors leading to Stage Four growth are drastic changes in values, sources, understandings or beliefs. The change may require an individual to reexamine his or her personal beliefs and values and evaluate how this influences his or her life.

**Stage four individuative-reflective faith** The emerging adult must begin to understand the seriousness of his or her own commitments, lifestyle, or values. Unavoidable tensions occur as the person moves from peer influence towards inner reflection (Fowler, 1981).

The development of a dual reality begins to emerge. The identity of a person is no longer related to a group, but to themselves as individuals. As an individual struggles to establish this inner-dependence, he or she becomes aware of the need for a "world-view" (Fowler, 1981). Judgments, assessments, or critiques on situations, experiences, or events begin to emphasize the dualistic presence in a person's life. Hence, the need to learn how to balance the two areas simultaneously becomes stronger.

What leads an individual to Stage Five is the tension of dual realities. Childhood variables and new formed beliefs bring the person to a point of reconciliation in order to understand the complexities of traditions and new ideas.

**Stage five conjunctive faith** This stage involves the integration of the worldview and identity which was emerging or repressed in stage four. Conceptual meanings are united with symbolic power. The past
is reworked. The need emerges to reexamine one's deeper thoughts or beliefs. One begins to recognize the ideals, myths, images, and pre-judices embedded deep into their self-esteem due to their social upbringing and influence (Fowler, 1981).

Stage five comes only after years of experience and very few people will experience this stage early in their lives. Things planned that never happened, broken commitments, deep pain and defeat are factors which build the foundation of integration and understanding. A oneness begins to surround a person's beliefs. Things are seen clearly as to their passive action, or inaction, which sometimes leads to complacency.

Stage six universalizing faith This stage is attained by very few people. Stage six people exhibit qualities that challenge the status quo (Fowler, 1981). They are not concerned with survival, yet, have a zest for living. Their feel for moral or spiritual actuality makes their words and actions extraordinary. They are able to see through layers of protection and can cut right to the heart of a person (Fowler, 1981). Their vision for universal community is vivid and real. They promote nonviolence, yet are often murdered for their beliefs.

What is in a Faith Stage

After describing the hierarchical stages of his theory Fowler explains in a summary-type fashion the variables within each stage (Fowler, 1976, Fowler, 1986). He begins by stating that the stage is "an integrated system of operations (structure) of thought and valuing which makes for an equilibrated constructive-knowing of a person's environment"
(Fowler, 1986, p. 31). Fowler sees the stage as a "structural whole," a type of dynamic unity connected internally within the world (experiences) of an individual.

The seven variables or aspects within each stage indicate the influence on Fowler of several constructivist theorists, such as Piaget, Kohlberg, and Selman. Fowler also acknowledges the psychosocial influence of Erikson on his faith development theory (Fowler, 1976).

The variables allow Fowler the opportunity to show logical rationale for actions in each stage and how these actions lead to integrated aspects of convictions. Fowler notes that the interaction among the seven variables is not in any particular order or sequence. He states:

Rather, the transition will be uneven and ragged, with the first one sector (variable) leading and then another catching up or creating "drag" on the total process (Fowler, 1986, p. 33).

A description of the seven variables

Aspect A form of logic This variable builds on Piaget's theory of cognitive stages. Reason and judgement patterns are examined at each stage. Only when a pattern of "equilibrated operation" thought is indicated is a person ready to evolve to the next stage (Fowler, 1986). Therefore, Fowler believes it is important to understand that faith is understood as being neither irrational or a-rational. But, Fowler states it is a mistake to "assume that cognitive development...always leads temporally in faith stage transitions" (Fowler, 1980, p. 76).
Aspect B role-taking Fowler is indebted to Selman for his research in the area of social perspective-taking. His theory relies heavily on "Selman's account of structural stages in prospective-taking up to and through Stage Three" (Fowler, 1980, p. 77).

Aspect C form of moral judgement Fowler acknowledges a strong influence of his theory by Kohlberg's stages of moral reasoning. Parallel patterns do exist between moral judgement stages and faith stages (Fowler, 1986).

Aspect D bounds of social awareness This variable addresses the influence of the group of reference to which a person holds allegiance and how that influence identifies or defines their identity and moral responsibility. This variable is similar to role taking, according to Fowler, but it differs in its attempt to define the influence of the group on the person's composition and identity (Fowler, 1980).

Aspect E locus of authority From what source does the individual center his or her commitment and patterns of constitutive-knowing? Where does the person receive validation or legitimacy for his/her commitments and actions? Loyalty, trust, commitment are a few of the descriptors Fowler uses to define this variable. Conviction and commitment are two words that provide a summation of this variable.

Aspect F forms of world coherence Each stage has an element within that instills a comprehensive understanding and sense of all the meanings. Thoughts, convictions, and commitments are unified. A sense of coherence develops as the person integrates the various variables of a particular stage into a united whole (Fowler, 1986).
Aspect G symbolic functioning Fowler identifies this variable as one that has to be developed better by further research. However, he still acknowledges what he perceives to be its importance.

In this aspect, particularly, the dynamics of a logic of conviction must be seen as operative with powerful transforming potential for the orientation and functioning of the total psyche. The theoretical and empirical engagement with this aspect and present constitutes one of the most vital yet difficult growing edges of this project (Fowler, 1986, p. 37).

Recent Research in Faith Development

Research projects examining and testing Fowler's theory of faith development have begun to increase since Fowler first promoted his theory in the mid-1970s. Professors in various fields of religious studies and practitioners from the fields of religious education, church ministries, and para-church organizations have been the two main groups testing Fowler's theory.

Much of the research in faith development is on the adult life span. Fowler acknowledges "some of the most interesting and powerful faith stage transitions occur only in adulthood" (Fowler, 1981, p. 37). It is argued by Parks (1982) that other areas, such as young adulthood, offer opportunities for new fields of research and understanding. Dr. Ken Stokes serves as the Director of Adult Faith Resources in Minneapolis, Minnesota. This organization conducts research on faith development in the adult life cycle. Stokes (1987) research examines,
"the changing patterns of physical, psychological, and social change which occur in adulthood from the transition out of adolescence through midlife and older adulthood to death" (p. 6).

Early results in the research indicate that faith development does not occur in steady or consistent rates but varies in a person's life depending on certain activities directly related to chronological periods within the adult life.

Furushima (1985) applied Fowler's theory in a non-Judeo-Christian, cross-cultural environment. Using Fowler's interview format, he interviewed twelve adult members of the Jodoshinshu sect of Buddhism. According to his article the data "strongly suggest that faith reflects cultural forms and dispositions (Furushima, 1985, p. 417). Cultural features, pride, constraint, humility, were identified as individual faith qualities which lead to an integration of the social with the personal. The results of his research confirm Fowler's theory of universality in faith stages, but Furushima recommends a greater understanding of cultural influences within the variables of each stage.

In their book, Faith Development and Fowler, Dykstra and Parks (1986) discuss various ways of enhancing, evaluating, and applying Fowler's theory. In their chapter on Research in Faith Development, Nelson and Aleshire (1986) support Fowler's interview method as a viable research method. But, they question the results of the interview had the respondents known of the various stage levels and characteristics. They recommend the possibility of re-interviewing the participants after they found out about the results of Fowler's analysis. Dykstra (1986) in his
chapter, *What is Faith*, states that faith development should be enhanced so that it is understood as "faith biography" (p. 61).

Loomis (1988) applied Fowler's theory to the concept of imagination in one's faith development and developed a 100-item quantitative instrument designed to measure both the person's degree of imagination and their stage of faith development. Loomis used seven personal statements to measure Stage Five awareness. Loomis assumed the 265 participants were in Stage Five level of faith development and used the instrument to support the hypothesis. Results presented show content validity and internal reliability for the instrument.

One specific application and enhancement recommendation from Parks is in the area of college student faith development (Parks, 1982). Based on her research Parks proposes the possible formation of a new stage, between stage three and four, called young adulthood. This study will not seek to test Park's perspective. However, Parks' research offers a open perspective in understanding Fowler's faith development theory.

**Young Adulthood**

Based on her experiences as a college chaplain and a college professor Parks submits the following hypothesis:

I submit that becoming adult in faith is a process more complex than has traditionally been recognized either by bar/bat mitzvah, 8th grade confirmation rites, religiously oriented colleges, seminaries, or other centers of graduate study (Parks, 1982, p. 657).
She acknowledges the structure of Fowler's theory and its developmental stages in helping to discern and describe a predictable order of patterns, but is troubled by a void between adolescence and adulthood in Fowler's theory. Her hypothesis is based on not only her experiences as a chaplain and a professor but on the work and insights of Keniston (1973), Perry (1968), and Gilligan (1982). She quotes Levinson's (1978) description of what he refers to in a person's development as "novice adulthood" (p. 28).

Her argument, addressing the void in Fowler's theory, revolves around the variable of "Locus of Authority." The authority in Stage Three resides "outside" the individual whereas in Stage Four the authority resides "inside." The pattern shifts from outside to inside. The adolescent/adult makes the transition of recognizing one's own responsibility for his/her actions and choices from dependence on others. Parks sees some mature students exhibiting a mixture of both outside (dependent) and inside (innerdependent) behaviors, even several years after graduation (Parks, 1982).

Using Fowler's interview format, Parks interviewed 20 students for her sample. In addition, Parks integrated the work of Gilligan, Keniston, and Perry in her hypothesis that an identifiable developmental stage exists between adolescence and adulthood (Parks, 1982). She has given the name "young adulthood" to this stage.
Summary

Institutional members of the Christian College Coalition claim to be distinctively different by their educational approach to the curricular and co-curricular aspects of a college education. The difference is projected to be in the area of spiritual or faith development. But, according to an official at the central office of the Christian College Coalition research in the area of spiritual/faith development is not being done on any of the campuses of its member institutions. In addition to this statement, the researcher did not find any studies during the review of literature that supported or refuted this claim.

The review of literature identified the claim of the Christian colleges that they see themselves different from other nonreligious institutions. The review of literature also identifies the Christian college's claim that the students attending their institutions are different in their overall development pattern. But, the review of literature also pointed out a lack of research studies supporting or refuting this claim.

The investigator identified the recent development of a faith development theory that may be helpful in identifying stages of faith within certain college students. This theory, which examines an individual's faith journey, will be used to assess the levels of spiritual development of students from a Christian college institution.
METHODOLOGY

Introduction

This study sought to assess the level of spiritual development of freshmen students enrolled at a Christian college by creating and developing an instrument designed to quantitatively assess a student's spiritual development based on James Fowler's theory of Faith Development. The institution selected for this study is a member of the Christian College Coalition. The Coalition is a protestant organization which proclaims that their students have a higher level of spiritual development upon graduation than graduates of non-Coalition schools because of the nature of their curricular and co-curricular programs.

As part of the instrument development 198 students in the entering freshmen class were chosen as subjects for this study. Since each enrolled student was given the opportunity to participate, no random selection of participants was utilized. The instrument was administered as part of the 1988 Fall Orientation program, but since attendance was not mandatory only 165 students attended the session and participated in the study.

Information was collected on students' spiritual development, denominational affiliation, economic background, ethnicity, geographical region, gender, age, and family education levels. This information was obtained to help determine if any correlation existed between a student's spiritual activities and their economic, geographic, or sociological demographic factors.
Institution

The institution selected for this study is a private rural, Protestant, church-related liberal arts college. As stated in its catalog the college is a member of the Christian College Coalition and has a strong evangelical approach to its Christian beliefs and a moderate tie to a particular denomination. The college has been in existence for 101 years.

The institution is located in a small, rural midwestern town approximately eighty miles from a major, metropolitan environment. The institution recruits students nationally but concentrates on a five state geographical region. The college is a residential undergraduate institution accredited by the North Central Regional Accreditation Association awarding only the B.A. degree. It has a full time enrollment of about 500 students.

Instrumentation

A quantitative survey instrument was developed by the investigator to assess the level of spiritual development in each participant. Previous research in the area of faith development has been done primarily using Fowler's qualitative interview method format.

The instrument was divided into four major sections. In the first section, demographic data sought included: age, gender ethnic background, educational level of parents, geographical residence, size of family, income level of family, and planned major of study.

The second section sought to assess the respondent's perception
regarding the level of importance spiritual faith is to a person's life and the respondent's behavior regarding certain activities associated with spiritual awareness. In developing this set of questions, the researcher sought to follow the pattern of questioning similar to Fowler's interview format. The intent of the researcher was to parallel questions for the purpose of consistency in the two approaches.

The third section addressed practices and positions of the respondent in relation to their spiritual development. Questions in this section offered stage-like responses as response choices. The responses for each question were designed to reflect a selected stage-like (Fowler) response to the question. Each response in every question represented a specific stage, however an escape response was given as an option if the respondent did not want to answer the question. The development of these stage responses is discussed later in the chapter.

The fourth section focused on the respondents understanding of his/her spiritual development and some of his/her basic tenets of that faith. Questions and answers in section four are similar in focus to section three. Individual answers in section four attempt to reflect an identified stage in Fowler's theory.

The creation and development of responses for questions in sections three and four were based on interview results and case study examples in Fowler's writings. The following format was used to establish each stage response. The researcher first established the question for the survey then read material describing and identifying the specific stage. For example, Stage Two thinking, viewpoint, and rationale was created
using words and thoughts representative of Stage Two. Stage Two responses were created for each of the nineteen questions before creating Stage Three responses. This process was followed through Stages Four, Five, and Six. Stage Six responses were eliminated from the survey based on the recommendation of the panel of experts. They indicated that it would be highly unlikely to find any students who resided in Stage Six. The specific stage identification for each of the responses is listed to the left of the responses in the actual survey instrument (Appendix D).

After the creation of Stage Two through Stage Five responses, the researcher examined the responses for consistency. Adjustments were made in word usage and sentence formation to ensure distinction yet progression. Each of the responses were judged and critiqued by the panel of experts.

The orientation of this survey instrument is towards the Judeo-Christian faith because of the interpretation of Fowler's (1980) research, and practical application of his theory centers on this orientation.

Instrument Development

The stage questions used in the research instrument were generated from the questions asked in the interview format developed by Fowler (1981) (see Appendix A). Questions were developed by the researcher and examined by the panel of experts for the purpose of providing identifiable responses reflective of Stages Two, Three, Four, and Five. The panel of experts suggested that Stages One and Six responses not be included in the response alternatives because of the perception that college
students are generally beyond Stage One development and highly unlikely to be near Stage Six understanding and maturity.

Even though each respondent was instructed to select only one response, some respondents selected more than one response. In the event a respondent selected more than one response, the researcher used the highest stage response selected. This rationale is based on the understanding that the respondent marked responses he/she believed reflective of his/her understanding, therefore, the higher stage response represented the more appropriate item.

For example, in Question 30 of the survey, each response represented a particular stage of spiritual development. The Stage Two response was "remote and far away." Stage Three was "close, complex to understand." Stage Four was "close, getting easier to understand." Stage Five was "just and personal." Stage Three and Four responses were close in word usage but different in concept. However, if a respondent selected both Stage Three and Four responses, the Stage Four response was recorded for analysis.

Sections one and two of the questionnaire followed the pattern of research by the Adult Faith Resources project in Minneapolis, Minnesota (Stokes, 1987). These questions sought to assess respondents perception of spiritual issues or behavior and their personal actions regarding their faith. Questions examined prayer, the importance of faith in one's life, the existence of a plan for human life, the importance of one having a philosophy of life, and important involvements indicative of a person's spiritual development. The majority of these questions were in a
Likert-scale format which allowed the respondent the opportunity to agree or disagree with the question/statement.

Selected graduate faculty, graduate students, and staff critiqued the questionnaire for consistency, any potential forms of bias, and clarity. A panel of judges was selected to review the instrument and increase the instrument's face validity.

The panel of four judges was selected based upon several criteria. First, each of the judges was knowledgeable about Fowler's theory of faith development. Second, each judge is affiliated with higher education through either teaching, mentoring, or working with college students. Third, two of the judges are theologians and two are educational researchers. Fourth, each of the judges is familiar with Fowler's theory and the spiritual maturation process experienced by college students during the collegiate years. The panel included:

- a nationally known researcher and scholar in student development;
- a faculty member who has written over 100 articles in the area of student development;
- an adjunct professor of theology who conducts and coordinates an on-going research project on faith development in adults;
- a college chaplain at a major comprehensive university who has worked extensively with college students in the area of spiritual development.

In reviewing the instrument, the judges were instructed to respond to each of the questions with stage-like responses. Following their
responses, judges then rated the appropriateness of each response according to the projected stage answer. After the instrument was revised and refined based upon the judges recommendations and remarks, a pretest was administered to two individuals representative of the population selected for this study. After the completion of the document, items were discussed with each individual to check for problems with wording, time, directions, or perceived difficulty. At the conclusion of this process, additional changes were made in the document and a final questionnaire was prepared according to this feedback.

Survey Distribution

The instrument was administered to members of the freshmen class at the Christian college during the 1988 Fall Orientation. The instrument was given out immediately following the first General Orientation Session on Monday morning. Attendance at the Orientation session was encouraged and expected.

Before the document was administered, letters from the research team and the Acting President of the institution were distributed to students indicating support for the research project and a request that students participate in the project (Appendix B). At the request of the Iowa State University Human Subjects Committee the researcher verbally informed the students that participation was voluntary and that at any time during the session they could withdraw their participation. A total of 165 of 198 students elected to participate in the study. No attempt was made to follow up on those not attending the session or
choosing not to participate in the study.

The instrument was also administered to two other groups to detect differences that may occur among groups. The first of the two groups was a small group (9) of high school students who were active in a local church youth program. The second group was the faculty members at the small private Christian college where the document was administered. Twenty of a possible 32 full time members of the college faculty participated in the study.

Human Subjects

The human subjects committee of Iowa State University reviewed the proposed research and gave permission for the study to be conducted. All proposed correspondence sent to each participant as well as the survey instrument itself were provided for examination by the Human Subjects committee. At the request of the Committee, a verbal announcement was made during the administration of the instrument that any student may withdraw from the study at any time. The investigator met with the acting president of the institution clarifying the intent and purpose of the study. A statement of approval from the Human Subjects Committee is in Appendix C.

Analysis of Data

Questionnaire

Analysis of the data was conducted by the researcher using several statistical programs available in SPSSx. Frequencies were utilized for each question. The frequency tables included frequencies, mean, standard
deviation, standard error, median, and valid percentage. An analysis of variance program was utilized in determining differences among levels of spiritual development. Reliability program provided an assessment regarding the reliability of the responses to the questions in sections three and four of the survey instrument. The factor analysis program was used to determine if any of the variables loaded into a specific factor.
FINDINGS

This baseline study was undertaken to assess levels of spiritual development and involvement in spiritual activities that students will experience during their college education. This study has two main objectives: first, assess the levels of spiritual development and involvement in spiritual activities for the entering class of students; and second, to begin development of a quantitative instrument capable of measuring levels of Fowler's spiritual development.

The data presented in this chapter were subjected to selected statistical procedures and analysis. Information is presented through the use of descriptive statistics, factor analysis, reliability, analysis of variance, and frequencies.

The chapter is divided into two main categories. First, analysis of the sample is presented describing the perceptions and behaviors of the entering freshmen class regarding their spiritual attitudes and actions. Second, questions based on Fowler's theory of faith development which address varying levels of spiritual development are examined by use of reliability program and factor analysis.

Subjects of the Study

The procedure used for this study generated a pool of 165 responses from a total population of 198 for a response rate of 83.4%. Two subgroups were used for comparison purposes. The first group was the faculty of the Christian college. Twenty of the thirty-two faculty responded to the survey for a response rate of 62%. Nine of 15 students in the
second subgroup, a local church youth group, participated in the study for a response rate of 60%.

The administration of the survey to the incoming freshmen was part of the institution's fall 1988 orientation program. Participation was voluntary as requested by the Human Subjects Committee of Iowa State University. Six students were dropped from the 165 students who completed the instrument because they were outside the age range of 17-24 which was a variable in this study. Those omitted from the analysis ranged in age from 25 to 38.

Subject description

The first series of tables present descriptive factors about the subjects. Table 1 reflects the ethnic diversity of students represented in the survey. As indicated in Table 1, 19.7% of the class were from minority populations.

Table 1. Respondent representation by race

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian-American</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Black</td>
<td>18</td>
<td>11.5</td>
</tr>
<tr>
<td>Caucasian</td>
<td>126</td>
<td>80.3</td>
</tr>
<tr>
<td>Hispanic</td>
<td>6</td>
<td>3.8</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>157</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Valid Cases\(^a\) = 157  Missing Cases = 0

\(^a\)Eight cases were not included due to age range
Table 2 indicates the religious denominational affiliation of the participants. As shown in Table 2 the largest representation was Baptist at 21.2%, followed by Roman Catholic at 16.0%, Presbyterian third at 13.5%, and fourth, Methodist at 10.9%.

Table 2. Denominational affiliation

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assemblies of God</td>
<td>7</td>
<td>4.5</td>
</tr>
<tr>
<td>Baptist</td>
<td>33</td>
<td>21.2</td>
</tr>
<tr>
<td>Church of Christ</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Congregational</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Evangelical Free</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Episcopalian</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Lutheran</td>
<td>6</td>
<td>3.8</td>
</tr>
<tr>
<td>Mennonite</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Methodist</td>
<td>17</td>
<td>10.9</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>21</td>
<td>13.5</td>
</tr>
<tr>
<td>Catholic</td>
<td>25</td>
<td>16.0</td>
</tr>
<tr>
<td>Interdenominational</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>Other</td>
<td>11</td>
<td>7.1</td>
</tr>
<tr>
<td>No affiliation but attend</td>
<td>6</td>
<td>3.8</td>
</tr>
<tr>
<td>Do not attend</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Do not identify with</td>
<td>7</td>
<td>4.5</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1

Of the 157 valid cases used for the study 97 were male and 60 were female. Age for the participants varied from 17 to 24. As stated earlier, eight students in the age range of 25 to 38 were eliminated from the study. The investigator chose to include only those students who, according to Fowler (1980) were in the process of significant development. Table 3 shows the majority of students (89.2%) to be age 17 to 19.
Table 3. Age of respondents

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age 17</td>
<td>4</td>
<td>2.5</td>
</tr>
<tr>
<td>Age 18</td>
<td>110</td>
<td>70.1</td>
</tr>
<tr>
<td>Age 19</td>
<td>26</td>
<td>16.6</td>
</tr>
<tr>
<td>Age 20</td>
<td>9</td>
<td>5.7</td>
</tr>
<tr>
<td>Age 21</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Age 22</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Age 23</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Total</td>
<td>157</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 157  Missing Cases = 0

The educational levels of the fathers and mothers are shown in Tables four and five. Fifty-six percent of fathers and 55.4% of mothers attended or graduated from college. These percentages indicate a high number of second, and possibly third, generation college students. As indicated in tables four and five, 15.9% of the fathers and 12.7% of the mothers attended and/or graduated from graduate school.

A large percentage (50.3%) of the students were from a rural environment. Of the remaining 49.7%, 19.1% represented urban environments of 100,000 or more. Because of the geographical location of the college it is not surprising that 77.1% of the students come from the midcentral region of the U.S.
Table 4. Level of education of respondent's father

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No high school</td>
<td>11</td>
<td>7.5</td>
</tr>
<tr>
<td>Completed high school</td>
<td>47</td>
<td>32.2</td>
</tr>
<tr>
<td>Attended college</td>
<td>30</td>
<td>20.5</td>
</tr>
<tr>
<td>Graduated from college</td>
<td>33</td>
<td>22.6</td>
</tr>
<tr>
<td>Attended graduate college</td>
<td>5</td>
<td>3.4</td>
</tr>
<tr>
<td>Graduated from grad college</td>
<td>20</td>
<td>13.7</td>
</tr>
<tr>
<td>Total</td>
<td>146</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 146    Missing cases = 11

Table 5. Level of education of respondent's mother

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No high school</td>
<td>10</td>
<td>6.6</td>
</tr>
<tr>
<td>Completed high school</td>
<td>54</td>
<td>35.8</td>
</tr>
<tr>
<td>Attended college</td>
<td>38</td>
<td>25.2</td>
</tr>
<tr>
<td>Graduated from college</td>
<td>29</td>
<td>19.2</td>
</tr>
<tr>
<td>Attended graduate college</td>
<td>9</td>
<td>6.0</td>
</tr>
<tr>
<td>Graduated from grad college</td>
<td>11</td>
<td>7.3</td>
</tr>
<tr>
<td>Total</td>
<td>151</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 151    Missing cases = 6
Table 6. Respondent's home geographical region

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midcentral</td>
<td>121</td>
<td>86.4</td>
</tr>
<tr>
<td>West coast</td>
<td>11</td>
<td>7.9</td>
</tr>
<tr>
<td>East coast</td>
<td>8</td>
<td>5.7</td>
</tr>
<tr>
<td>Total</td>
<td>140</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 140  Missing cases = 17

Perception/Behavior frequencies

The next series of tables on questions 9 through 16 sought perceptions about faith on the part of the respondents and asked for an assessment of their behavioral patterns in regard to the perception. A five point Likert scale was used in Sections 1 and 2 of the questionnaire to ascertain varying levels of perception and behavioral expectations. The responses available to the respondent were strongly agree or very important, agree or important, neutral, disagree or unimportant, and strongly disagree or strongly unimportant. A response category of neutral was provided for the participants. For the purposes of analysis, a response of neutral was interpreted by the researcher as a "no opinion" or "neutral."

Question nine regarding the importance of a spiritual relationship with God, showed 89.1% indicating it was important/very important. The strength of this response suggests an overall sensitivity to spiritual issues or awareness by the respondents.

In question 10, respondents were asked if they agree or disagree
Table 7. Respondent's perception of the importance of a spiritual relationship in one's life

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Unimportant</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Neutral</td>
<td>16</td>
<td>10.3</td>
</tr>
<tr>
<td>Important</td>
<td>62</td>
<td>39.7</td>
</tr>
<tr>
<td>Strongly Important</td>
<td>77</td>
<td>49.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>156</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 4.372  Standard deviation = .720

Scale: Strongly unimportant = 1; Unimportant = 2; Neutral = 3; Important = 4; Strongly important = 5

Table 8. Response to the question: "Is there a plan for each human life?"

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Disagree</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Neutral</td>
<td>30</td>
<td>19.2</td>
</tr>
<tr>
<td>Agree</td>
<td>58</td>
<td>37.2</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>60</td>
<td>38.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>156</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 4.064  Standard deviation = .955

Scale: Strongly disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly agree = 5
with "is there a plan" for human life. Seventy-five and seven tenths percent responded agree/strongly agree that there was a plan for human life.

Developing a philosophy or meaning in one's life was also important to the respondents. In question 11, approximately 85% of the respondents identified "developing a philosophy of life" as important/strongly important.

Table 9. Response to the question: "How important is developing a philosophy of life"

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neutral</td>
<td>24</td>
<td>15.4</td>
</tr>
<tr>
<td>Important</td>
<td>85</td>
<td>54.5</td>
</tr>
<tr>
<td>Strongly Important</td>
<td>47</td>
<td>30.1</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 156    Missing cases = 1
Mean = 4.147        Standard deviation = .660
Scale: Neutral = 3; Important = 4; Strongly important = 5

This information is in contrast to the research reported in Astin, Green, and Korn's (1987) studies regarding freshmen students on a national level. In 1985, 43.3% of the freshmen students in Astin's research believed it was essential or very important to have a meaningful philosophy of life as compared to the 84.6% in this research group. This is an important difference between the two studies. Greater examination is needed to understand the differences between the two groups if these
percentages are maintained in future studies.

The next series of questions in the survey sought to assess the behavioral pattern of the respondent. The first question (Question 12) focused on the respondents' view of "how often a person needs to attend religious services." A majority of respondents, 74.3%, indicated always or often as a frequency. This shows a continued consistency with the previous questions, indicating a high percentage of interest/perception regarding spiritual behavior.

Table 10. Response to the question: "How often does one need to attend religious services?"

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Seldom</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Sometimes</td>
<td>33</td>
<td>21.2</td>
</tr>
<tr>
<td>Often</td>
<td>91</td>
<td>58.3</td>
</tr>
<tr>
<td>Always</td>
<td>25</td>
<td>16.0</td>
</tr>
<tr>
<td></td>
<td>156</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 3.827  Standard deviation = .828
Scale: Never = 1; Seldom = 2; Sometimes = 3; Often = 4; Always = 5

Table 11 outlines questions 13-16 which assess behavior in regard to spiritual involvement.

The responses indicate a strong need to attend church or religious services and to pray, a need not to read the Bible or talk about their
personal spiritual faith.

Table 11. Level of spiritual involvement/activities of the respondents

<table>
<thead>
<tr>
<th>ITEM</th>
<th>% Always/Often</th>
<th>% Seldom/Never</th>
<th>Mean</th>
<th>Std. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Attend Church</td>
<td>53.8</td>
<td>18.5</td>
<td>3.64</td>
<td>1.19</td>
</tr>
<tr>
<td>I Read the Bible</td>
<td>17.3</td>
<td>51.3</td>
<td>2.54</td>
<td>1.03</td>
</tr>
<tr>
<td>I Pray</td>
<td>64.1</td>
<td>14.1</td>
<td>3.79</td>
<td>1.07</td>
</tr>
<tr>
<td>I Talk To People About God</td>
<td>14.1</td>
<td>51.3</td>
<td>2.44</td>
<td>0.97</td>
</tr>
</tbody>
</table>

Scale: Always = 5; Often = 4; Sometimes = 3; Seldom = 2; Never = 1

Table 12 outlines questions 17-24 to show how students would handle problems or discouragements in their lives.

Table 12. Response to the question: "How respondents would handle problems in their life."

<table>
<thead>
<tr>
<th>ITEM</th>
<th>% Always/Often</th>
<th>% Seldom/Never</th>
<th>Mean</th>
<th>Std. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Share With Family Member</td>
<td>44.9</td>
<td>30.1</td>
<td>3.32</td>
<td>1.19</td>
</tr>
<tr>
<td>Share With Close Friend</td>
<td>72.9</td>
<td>9.0</td>
<td>3.98</td>
<td>0.98</td>
</tr>
<tr>
<td>Discuss Openly In Church Setting</td>
<td>5.8</td>
<td>78.0</td>
<td>1.79</td>
<td>0.97</td>
</tr>
<tr>
<td>Keep It To Yourself</td>
<td>43.2</td>
<td>23.8</td>
<td>3.23</td>
<td>1.13</td>
</tr>
<tr>
<td>Read The Bible</td>
<td>18.9</td>
<td>56.8</td>
<td>2.45</td>
<td>1.08</td>
</tr>
<tr>
<td>Pray About It</td>
<td>58.8</td>
<td>19.3</td>
<td>3.65</td>
<td>1.22</td>
</tr>
<tr>
<td>Seek Help From Clergy</td>
<td>5.1</td>
<td>83.9</td>
<td>1.69</td>
<td>0.88</td>
</tr>
<tr>
<td>Solve It Alone</td>
<td>46.5</td>
<td>25.2</td>
<td>3.18</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Scale: Always = 5; Often = 4; Sometimes = 3; Seldom = 2; Never = 1
As indicated in the responses, students talk to their peers more than their family, which is reflective of adolescent development, and even pray about their problems before going to a member of the clergy or in a church setting. These percentages indicate a close and personal type of faith rather than a public, open-type of faith. Respondents indicated they would rather pray, keep it to themselves, or solve a problem alone before they seek help from a member of the clergy or discuss it openly in a church setting.

The next item on the survey identified in Table 13 asked the respondent if he or she considered themselves a spiritual person. As reported in Table 13, 61.3% perceived themselves as spiritual individuals. However, 31.6% listed neutral as their choice.

Table 13. Response to the question: "Am I a spiritual person?"

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly disagree</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Disagree</td>
<td>7</td>
<td>4.5</td>
</tr>
<tr>
<td>Neutral</td>
<td>49</td>
<td>31.6</td>
</tr>
<tr>
<td>Agree</td>
<td>71</td>
<td>45.8</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>24</td>
<td>15.5</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 155  Missing cases = 2
Mean = 3.671       Standard deviation = .884
Scale: Strongly disagree = 1; Disagree = 2; Neutral = 3;
         Agree = 4; Strongly agree = 5
In response to question 26, 75.6% of the respondents indicated that having a spiritual faith in their individual lives is important (Table 14). However, 20.5% of the students responded neutral or no opinion. Only 3.9% saw it as unimportant. The data parallel the response for question nine which asks "how important should it be?"

Table 14. The level of importance of faith in the respondent's life

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly unimportant</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Unimportant</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>Neutral</td>
<td>32</td>
<td>20.5</td>
</tr>
<tr>
<td>Important</td>
<td>67</td>
<td>42.9</td>
</tr>
<tr>
<td>Strongly important</td>
<td>51</td>
<td>32.7</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 4.032  Standard deviation = .868
Scale: Strongly unimportant = 1; Unimportant = 2; Neutral = 3; Important = 4; Strongly important = 5

A majority of students responded to question 27 by indicating, as shown in Table 15, that their personal experience with spiritual faith has been positive. Only one person indicated a negative response to the question.

The last two questions, 28 and 29, regarding behavioral actions, assessed the frequency of student involvement in faith settings and spiritual activities outside of regular church service. Data reported in
Table 15. The level of experience with faith in the respondent's life

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Neutral</td>
<td>51</td>
<td>32.7</td>
</tr>
<tr>
<td>Positive</td>
<td>74</td>
<td>47.4</td>
</tr>
<tr>
<td>Very positive</td>
<td>30</td>
<td>19.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>156</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 3.853  Standard deviation = .726
Scale: Negative = 3; Neutral = 4; Positive = 5; Fairly positive = 6; Very positive = 7

Tables 16 and 17, indicate that 57.7% of the students are in a faith setting at least once per week and 33.6% participate in an additional spiritual activity at least once a week.

Table 16. The level of attendance by respondents in faith settings

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 times a week</td>
<td>13</td>
<td>8.3</td>
</tr>
<tr>
<td>2 times a week</td>
<td>17</td>
<td>10.9</td>
</tr>
<tr>
<td>1 time a week</td>
<td>60</td>
<td>38.5</td>
</tr>
<tr>
<td>Several times a month</td>
<td>19</td>
<td>12.2</td>
</tr>
<tr>
<td>Once a month</td>
<td>9</td>
<td>5.8</td>
</tr>
<tr>
<td>Very little</td>
<td>33</td>
<td>21.2</td>
</tr>
<tr>
<td>Never</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>156</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Valid cases = 156  Missing cases = 1
Mean = 3.724  Standard deviation = 1.644
Table 17. Number of times the respondent attends religious activities outside his/her faith setting

<table>
<thead>
<tr>
<th>Value label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 times a week</td>
<td>4</td>
<td>2.6</td>
</tr>
<tr>
<td>2 times a week</td>
<td>17</td>
<td>11.0</td>
</tr>
<tr>
<td>1 time a week</td>
<td>31</td>
<td>20.0</td>
</tr>
<tr>
<td>Several times a month</td>
<td>17</td>
<td>11.0</td>
</tr>
<tr>
<td>Once a month</td>
<td>11</td>
<td>7.1</td>
</tr>
<tr>
<td>Very little</td>
<td>53</td>
<td>34.2</td>
</tr>
<tr>
<td>Never</td>
<td>22</td>
<td>14.2</td>
</tr>
<tr>
<td>Total</td>
<td>155</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Valid cases = 155
Missing cases = 2
Mean = 4.684
Standard deviation = 1.772

Analysis of Variance

Analysis of variance was conducted to test four of the eight research questions posed by the researcher in Chapter One. The four questions analyzed focus on gender (question three), denominational affiliation (question four), rural or urban environment (question five), and ethnicity (question six). The data from Question 9-29 in Section II of the survey allow the researcher to assess the spiritual development experienced by students during their college years. In Tables 18 to 21 all variables with less than .10 significance were identified and presented. The significance level of .10 was chosen by the researcher because of the pioneering effort of this research. It is understood that items with a significance level of .05 or lower are expected, however, including
those items from .05 to .10 gives the investigator a greater awareness of the scores and it retains the items in the study.

Using an analysis of variance, data in Table 18 indicate the items under .10 significance focus on the spiritual development levels of female students compared to male students. Differences appeared in four of seventeen items in section two. As shown in Table 18, female students indicated a stronger interest in reading the Bible and/or other inspirational literature than male students. Female students also reported experiencing more faith in their daily lives than men and they tended to share their problems more frequently with close personal friends than men.

Table 18. Spiritual development by gender

<table>
<thead>
<tr>
<th>Questions</th>
<th>Sig. of F</th>
<th>Cell Mean Male</th>
<th>Cell Mean Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>I read the Bible everyday</td>
<td>.002</td>
<td>2.35</td>
<td>2.87</td>
</tr>
<tr>
<td>Share problems with close friend</td>
<td>.086</td>
<td>3.87</td>
<td>4.15</td>
</tr>
<tr>
<td>I read the Bible when problems arise</td>
<td>.001</td>
<td>2.20</td>
<td>2.78</td>
</tr>
<tr>
<td>Experience with faith in my daily life</td>
<td>.089</td>
<td>3.94</td>
<td>3.73</td>
</tr>
</tbody>
</table>

The three largest numbers of denominations represented among the respondents were Baptist, Presbyterian, and Roman Catholic. Data in Table 19 indicate that Baptist and Presbyterian students are more likely to read the Bible for spiritual faith reasons and during times of crisis than other students. The responses by Baptist and Presbyterian students indicated they had a stronger view of faith in one's life and they were more likely to consider themselves spiritual people.
Table 19. Respondent's denomination affiliation in how he/she handles his/her problems and understand his/her faith

<table>
<thead>
<tr>
<th>Questions</th>
<th>Significance of F</th>
<th>Baptist</th>
<th>Presbyterian</th>
<th>Catholic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I read the Bible everyday</td>
<td>.037</td>
<td>2.61</td>
<td>2.76</td>
<td>2.13</td>
</tr>
<tr>
<td>Share problem with close friend</td>
<td>.093</td>
<td>3.82</td>
<td>3.90</td>
<td>4.39</td>
</tr>
<tr>
<td>I read Bible when problems arise</td>
<td>.023</td>
<td>2.64</td>
<td>2.48</td>
<td>1.87</td>
</tr>
<tr>
<td>I consider myself a spiritual person</td>
<td>.035</td>
<td>3.85</td>
<td>3.81</td>
<td>3.33</td>
</tr>
<tr>
<td>Importance of faith in my life</td>
<td>.043</td>
<td>4.18</td>
<td>4.00</td>
<td>3.67</td>
</tr>
<tr>
<td>How often I attend church</td>
<td>.084</td>
<td>3.48</td>
<td>3.71</td>
<td>4.38</td>
</tr>
</tbody>
</table>

Five of the seventeen variables in the analysis revealed a difference between rural and urban environment at the .10 level. Only one variable had a significance of .05. Students from rural environments were more likely to attend church or other faith activities, or share problems with family members than students from suburban and/or urban environments.

Table 20. Impact of the respondent's home geographical environment in how he/she handles his/her problems and understands his/her faith

<table>
<thead>
<tr>
<th>Questions</th>
<th>Sig. of F</th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td>I attend church</td>
<td>.024</td>
<td>3.87</td>
<td>3.44</td>
</tr>
<tr>
<td>Share problem with family member</td>
<td>.095</td>
<td>3.16</td>
<td>3.47</td>
</tr>
<tr>
<td>I consider myself a spiritual person</td>
<td>.090</td>
<td>3.79</td>
<td>3.55</td>
</tr>
<tr>
<td>How often I attend church</td>
<td>.062</td>
<td>3.47</td>
<td>3.96</td>
</tr>
<tr>
<td>Average frequency of faith activities outside church</td>
<td>.075</td>
<td>4.43</td>
<td>4.94</td>
</tr>
</tbody>
</table>
Data in Table 21 indicate that minority students on the average attend church and more faith related activities than Caucasian students. However, Caucasian students indicated more interest in talking about the spiritual faith with other people than did minority students.

Table 21. Impact of the respondent's ethnicity in how they understand their faith

<table>
<thead>
<tr>
<th>Questions</th>
<th>Sig. of F</th>
<th>Minority</th>
<th>Caucasian</th>
</tr>
</thead>
<tbody>
<tr>
<td>I talk to people about my faith</td>
<td>.071</td>
<td>2.14</td>
<td>2.50</td>
</tr>
<tr>
<td>How often I attend church</td>
<td>.081</td>
<td>4.17</td>
<td>3.58</td>
</tr>
<tr>
<td>Average frequency of faith activities outside church</td>
<td>.024</td>
<td>5.31</td>
<td>4.52</td>
</tr>
</tbody>
</table>

Means and Standard Deviation

The means and standard deviation scores for each of the questions having stage responses in Sections Three and Four of the survey are identified in Table 22. In each question, statements relating to stages two, three, four, and five were provided. Identification of each stage response is used to determine the score shown on the survey instrument in Appendix D. The instrument was also administered to two separate subgroups. The first was the faculty of the Christian college and the second was a group of high school students from the local community. The purpose in this testing of subgroups was to assess the sensitivity of the document for differences. The assumption was based on Fowler's hierarchical theory that faculty would be at a higher level of spiritual
Table 22. Overall stage response means and standard deviations of questions in sections 3 and 4

<table>
<thead>
<tr>
<th>Question</th>
<th>Mean</th>
<th>Std. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>30. In your relationship with God, do you see God as</td>
<td>3.765</td>
<td>1.037</td>
</tr>
<tr>
<td>31. When you need to make an important decision</td>
<td>3.853</td>
<td>0.726</td>
</tr>
<tr>
<td>32. Relationships to other people</td>
<td>3.954</td>
<td>1.072</td>
</tr>
<tr>
<td>33. Initiate work with poor and needs</td>
<td>3.370</td>
<td>0.970</td>
</tr>
<tr>
<td>34. When you read the Bible</td>
<td>3.931</td>
<td>0.863</td>
</tr>
<tr>
<td>35. Prayer is essential</td>
<td>3.689</td>
<td>0.755</td>
</tr>
<tr>
<td>36. Believe the purpose of human life is</td>
<td>4.106</td>
<td>0.983</td>
</tr>
<tr>
<td>37. My religious outlook is &quot;true&quot; because</td>
<td>3.650</td>
<td>0.975</td>
</tr>
<tr>
<td>38. It is important to work on his/her spiritual growth</td>
<td>3.445</td>
<td>0.910</td>
</tr>
<tr>
<td>39. I think about God</td>
<td>3.795</td>
<td>0.982</td>
</tr>
<tr>
<td>40. Do I believe God to be</td>
<td>3.669</td>
<td>0.803</td>
</tr>
<tr>
<td>41. Jesus is</td>
<td>3.295</td>
<td>0.793</td>
</tr>
<tr>
<td>42. A person is a Christian by</td>
<td>3.237</td>
<td>0.855</td>
</tr>
<tr>
<td>43. God</td>
<td>3.176</td>
<td>0.666</td>
</tr>
<tr>
<td>44. Describe the meeting place of your faith</td>
<td>3.279</td>
<td>1.032</td>
</tr>
<tr>
<td>45. Why did earth come into being</td>
<td>4.622</td>
<td>0.767</td>
</tr>
<tr>
<td>46. What is sin</td>
<td>4.280</td>
<td>1.130</td>
</tr>
<tr>
<td>47. Heaven is</td>
<td>3.560</td>
<td>0.894</td>
</tr>
<tr>
<td>48. Holy spirit is</td>
<td>2.767</td>
<td>1.017</td>
</tr>
</tbody>
</table>

Note of explanation:
- Stage Two responses were coded 2
- Stage Three responses were coded 3
- Stage Four responses were coded 4
- Stage Five responses were coded 5

See Appendix D, Section III and IV for the assigned stage response code for each item.
development and that high school students would be at a lower level. Data identifying the means and standard deviations of the faculty and high school students is presented in Appendix F. Analysis of the data show that the instrument was able to detect slight differences between the three groups. Adults showed a slightly higher stage response except in the areas of prayer is essential and how a person becomes a Christian. Students in both groups tended to show higher stage responses on those more altruistic items such as "my religious outlook is true because" and "a person is a Christian by." These changes may be based on life experiences and reflective thinking. Caution should be exercised in interpreting these data because Stage One responses were omitted as discussed earlier and the coding of stages skewed the results.

Reliability

Reliability data on thirteen variables by college students and by all those groups were derived by using Cronbach's alpha. Results of this procedure for college students are listed in Table 23 and for all subgroups in Table 24.

Thirteen variables were chosen due to the strength of the alpha score. Six of the original 19 variables were eliminated for the purpose of increasing the alpha score. Questions eliminated from the original list are: 41 (Jesus is), 43 (God), 48 (Holy Spirit), 30 (Do you see God as), 35 (Prayer is essential), and 36 (Purpose of human life is).

According to Borg and Gall (1979) reliability estimates are based on the criteria that alpha figures above .85 indicate high reliability,
<table>
<thead>
<tr>
<th></th>
<th>Corrected Item Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Making an important decision</td>
<td>-.0050</td>
<td>.4668</td>
</tr>
<tr>
<td>Relationships to others are</td>
<td>.2154</td>
<td>.4141</td>
</tr>
<tr>
<td>Initiate work with poor/needy</td>
<td>.1765</td>
<td>.4275</td>
</tr>
<tr>
<td>Read Bible or literature</td>
<td>.2094</td>
<td>.4221</td>
</tr>
<tr>
<td>Religious outlook is true</td>
<td>.1287</td>
<td>.4417</td>
</tr>
<tr>
<td>Working hard on spiritual growth</td>
<td>.0379</td>
<td>.4673</td>
</tr>
<tr>
<td>Think about God</td>
<td>.2228</td>
<td>.4145</td>
</tr>
<tr>
<td>Believe God to be</td>
<td>.1237</td>
<td>.4418</td>
</tr>
<tr>
<td>How is one a Christian</td>
<td>.1531</td>
<td>.4344</td>
</tr>
<tr>
<td>Meeting place of faith</td>
<td>.2803</td>
<td>.3921</td>
</tr>
<tr>
<td>Earth come into being</td>
<td>.1182</td>
<td>.4429</td>
</tr>
<tr>
<td>Sin is</td>
<td>.3119</td>
<td>.3793</td>
</tr>
<tr>
<td>Heaven is</td>
<td>.0709</td>
<td>.4570</td>
</tr>
</tbody>
</table>

**Alpha .4518**

<table>
<thead>
<tr>
<th></th>
<th>Corrected Item Total Correlation</th>
<th>Alpha if Item Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Making an important decision</td>
<td>.0464</td>
<td>.4536</td>
</tr>
<tr>
<td>Relationships to others are</td>
<td>.1817</td>
<td>.4218</td>
</tr>
<tr>
<td>Initiate work with poor/needy</td>
<td>.1809</td>
<td>.4220</td>
</tr>
<tr>
<td>Read Bible or literature</td>
<td>.1746</td>
<td>.4263</td>
</tr>
<tr>
<td>Religious outlook is true</td>
<td>.1012</td>
<td>.4476</td>
</tr>
<tr>
<td>Working hard on spiritual growth</td>
<td>.0750</td>
<td>.4520</td>
</tr>
<tr>
<td>Think about God</td>
<td>.2529</td>
<td>.4032</td>
</tr>
<tr>
<td>Believe God to be</td>
<td>.1783</td>
<td>.4236</td>
</tr>
<tr>
<td>How is one a Christian</td>
<td>.1277</td>
<td>.4370</td>
</tr>
<tr>
<td>Meeting place of faith</td>
<td>.2197</td>
<td>.4089</td>
</tr>
<tr>
<td>Earth come into being</td>
<td>.1090</td>
<td>.4411</td>
</tr>
<tr>
<td>Sin is</td>
<td>.3255</td>
<td>.3707</td>
</tr>
<tr>
<td>Heaven is</td>
<td>.0761</td>
<td>.4530</td>
</tr>
</tbody>
</table>

**Alpha .4550**
figures between .55 and .85 indicate moderate reliability, and figures below .55 indicate poor reliability. An analysis of the variables in both Tables 23 and 24 reveal that item total correlations indicate a low reliability. Also, the coefficient alphas for the total scales are .4518 for college students and .4550 for all groups. For basic instrument development certain cases may require varying degrees of reliability depending upon the stage of development the instrument is undergoing. The ultimate goal in the creation and development of a research instrument is to attain the highest alpha possible.

Factor Analysis

All nineteen variables which assessed Fowler's Theory were subjected to factor analysis using the varimax rotation procedure. Upon completion of the factor analysis the researcher found nine factors among 19 items, thus nothing was able to be scaled. No single scale was found that included six or more items. Based on these data there appears to be a large amount of unique measurement in the instrument. Therefore, additional revisions need to be taken into consideration before using this instrument for further assessment. The results of the factor analysis and eigenvalues are presented in Appendix E.
SUMMARY AND OBSERVATIONS

Christian colleges have promoted and endorsed the concept that graduates of their institutions are unique because of the integration of the Christian faith with academic disciplines. This view, as promulgated by Christian colleges, purports to develop a higher level of spiritual maturity or development in its students than students who attend public universities. However, research in this area of spiritual development is extremely limited. Recently, professionals and researchers in higher education have encouraged their fellow educators to begin to examine this area and determine if there are any differences (Collins et al., 1987).

The process of determining levels of spiritual development in college students has lacked a quantitative instrument capable of assessing spiritual development. James Fowler has created a qualitative research method utilizing his theory on faith development (Fowler, 1981). However, a quantitative instrument, one valid and reliable in assessing levels of spiritual growth, has not been developed.

This study had two purposes. The first purpose was to assess the level of spiritual development in an entering group of college freshmen at a small Christian liberal arts college. The second purpose was the creation, development, and testing of a quantitative research instrument capable of assessing levels of spiritual faith development evident in college students by using James Fowler's stage theory of faith development as its foundation.

A quantitative instrument was developed by the researcher that
attempted to assess a student's spiritual development and to measure his/her participation in spiritual related activities. James Fowler's hierarchical theory on Faith Development was used as the foundation for the development of the instrument. Questions with responses in stage modes were based on Fowler's theory and questions utilized in earlier research on Fowler's theory (Fowler, 1981; Stokes, 1987).

The questions in the instrument sought data from participants regarding their personal demographics, spiritual perceptions of their religious faith, their activities and/or behavior regarding their religious orientation, and answers to particular doctrinal or theological questions.

A panel of four experts examined and critiqued the research instrument. Each member of the panel evaluated each stage response for each of the nineteen questions providing stage-like responses. Suggestions and advice offered by the experts were incorporated into the instrument.

After several revisions the instrument was administered to a group of 165 college students before the start of the fall semester. The instrument was administered in a controlled environment to all 165 students simultaneously.

Summary, Conclusions, and Implications

Collins, Hurst, and Jacobsen (1987) state that colleges and universities have had a blind spot toward the spiritual development of a student's life in college. They indicate that spiritual development must be addressed as intentionally as the cognitive, social, emotional, and physical dimensions of their lives. The writers maintain that a
student's personal relationship to God should be studied, researched, and examined so that educators can understand what occurs in students during this developmental period. Bok (1982) and Billington (1984) called upon their fellow educators in higher education to return to the integration of values, morals, and ethics in a faculty member's teaching.

Historically, studies by Chickering (1969), Astin (1977), and Heath (1968) on college life confirm that the religious involvement of students declines significantly during the college years. However, the group of 76 institutions that comprise the Christian College Coalition state that their mission is to encourage religious involvement and to produce a distinctively Christian worldview in their students (Carpenter & Shipps, 1987). The Christian College Coalition and its member institutions must generate research studies that examine the spiritual dimension of a student's life. Generating research on spiritual development patterns of students attending Christian colleges will enable the Christian College Coalition to examine and evaluate its philosophical assumptions regarding its students and their development.

As stated earlier, Astin's research of college students over a multi-year period shows that the religious involvement of students declines. In 1985, only 43.3% of entering freshmen believed it was essential or very important to have a philosophy of life compared to 80.0% in 1967 (Astin, 1987). Eighty-four and six tenths percent (84.6%) of the freshman class of this Christian College Coalition school believed, it was important or strongly important to have a meaningful philosophy of life.
Additionally, 61.3% of them perceived themselves as spiritual persons. These two factors, markedly different from the Astin data, indicate that the students attending this Christian college are interested in their spiritual development and, therefore, the Christian college must be able to respond with appropriate programs and faith development opportunities.

Building upon this position the respondents of the survey indicated that prayer and close friendships were important in their spiritual awareness but their confidence in the clergy was less than expected.

One of the apparent findings in this study is the contrast between spiritual awareness/interest of students in Astin's study and the students attending this Christian college. Greater examination is needed in this area by the Christian College Coalition regarding the type of student attracted to and enrolled in their institutions. Students enrolling in these institutions may reflect a higher level of spiritual development and a higher level of interest in the altruistic portion in life. This may have implications for the service commitment on the part of students.

**Specific Conclusions**

Data analysis indicate that the instrument has low reliability and, therefore, needs additional development and testing. The highest alpha attained for the thirteen variables using stage-like responses came after the elimination of six of the nineteen variables. The resulting alpha was .45. While not as high as the investigator desired it does represent the initial stages of development of a quantitative instrument. The data indicate that further development of the instrument is needed to
is needed to increase reliability. It is the goal of the researcher to continually seek to attain the highest alpha possible. Specific analysis of each question needs to be conducted at the next administration of the instrument to increase validity. Additional questions utilizing stage-like responses will be developed to increase the pool of questions. Every stage answer/response for each of the nineteen questions using Fowler's theory will be examined for clarity, bias, and stage appropriate response.

The data suggest that this research endeavor is an initial effort to quantify Fowler's theory of faith development. The researcher concludes that utilizing a quantitative approach supports the quality of the research. Based on this research the investigator supports the qualitative method used by Fowler as the primary method for measuring levels of development. Based on this research project, the investigator does not recommend a shift in the primary method from the qualitative approach to quantitative methodology. The quantitative approach should be able to expand and, perhaps, enhance the qualitative work already published.

The researcher believes that the development of research instruments to quantitatively measure spiritual development using Fowler's theory can expand to new areas of research and understanding within each of Fowler's stages, especially that of young adulthood as identified by Parks (1982). Further development of the instrument can begin to incorporate questions with stage responses focusing on the seven variables within each stage of Fowler's theory. By building upon Parks' (1982) work, investigators can begin to examine and understand the changes
college students experience in their collegiate education.

This researcher concluded upon further analysis that as questions continue to evolve greater attention must be given to the seven variables within each of Fowler's stages. Questions could be created focusing on logic, authority, role-taking, and social awareness, thereby enhancing the distinctions between stages within Fowler's theory. This could lead to a greater understanding of Stage Three and the process of spiritual development experienced by a college student.

Data indicate that the level of spiritual development of female students does not vary significantly from that of male students. As the data indicate in Table 18, women read the Bible and other inspirational literature more than men; however, the lack of significant difference supports Stokes' research (1987). These data are in contrast to Gilligan's research regarding women's moral development and Fowler's work (Gilligan, 1982; Fowler, 1981). Gilligan's theory emphasizes that relationships and caring are critical to a woman's development and Fowler's theory of faith development is based on relationships and knowledge. Both of these studies suggest that women may have higher levels of spiritual development based on the concept of relationship.

Based on these two points of view and the data that there are differences between men and women, it appears that the overall development of their spiritual growth is the same. Overall, data gathered in this research indicate that differences in spiritual development between men and women were minimal, especially in the area of participation in spiritual activities.
Responses regarding denominational affiliation and its impact on spiritual development show that of the three main categories of representation Baptist and Presbyterian students read the Bible more and consider themselves more spiritual than Roman Catholics attending this institution. Faith is regarded important to all three of these denominations, but faith was slightly more important to the Baptists. Further research needs to be done examining the level of involvement in church/faith denominational related activities and the level of spiritual development. Stokes (1987) states that involvement in a religious community is not a factor in a person's growth in faith. Data from this research do not provide for this examination.

No significant difference in the level of spiritual development was found among students regarding their rural, suburban, or urban background. Kett (1977) identifies perception in American society that rural living is better than urban life resulting in a better climate for child rearing. In this study it was noted that rural students attended church more frequently than suburban/urban students. Kett (1977) identifies church involvement as a social characteristic or reflection of the 19th and 20th century society and since church attendance is an important part of rural life this slight variance is not unusual or unexpected.

The spiritual development levels of students did not vary significantly based on ethnicity. The only difference between minority and caucasian students was shown in church attendance. Minority students attended faith-type settings more often than Caucasians.
Instrument Limitations

The instrument used for this study had several limitations. Words or phrases used in the responses by the researcher may have been vague or jargon-like and, therefore, not familiar to some respondents. Feedback on the wording was based on verbal responses by the participants to the researcher and on observations by the researcher.

An example of this can be seen in Question 41 of the survey.

Table 25. Jesus is:

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1%</td>
<td>Example to follow</td>
</tr>
<tr>
<td>75.8%</td>
<td>Son of God</td>
</tr>
<tr>
<td>4.5%</td>
<td>Divine Affiliation</td>
</tr>
<tr>
<td>14.6%</td>
<td>God in flesh</td>
</tr>
</tbody>
</table>

Nearly three-fourths of the respondents identified one answer. Based on personal feedback from the students, the investigator concluded that it was due to the wording within one of the responses. The researcher concluded that not only was the response(s) predetermined but in some questions the wording may have mislead some of the respondents (see Table 25).

Some of the responses created by the researcher were unnecessarily long to the students. An example of this length can be seen in Question 35 (Prayer is Essential...) in the first response (...in times of curiosity, questioning, and/or doubt to help clarify understandings). During
the administration of the instrument it became evident to the researcher that shorter answers would be helpful to the participants.

Recommendations for Further Research

Throughout this research project the researcher determined a need does exist for additional research in the area of spiritual development among college students. In the review of literature the researcher identified the lack of quantitative research in spiritual development and the necessity for research to begin (Collins et al., 1987; Parks, 1982). Discussion with the panel of experts identified the need for such research if educators are to fully understand the complete developmental process in a college student's experiences.

Recommendations for further research include:

1) continuing the refinement of the research instrument;
2) expanding the pool of participants to include students from public universities and other Christian colleges;
3) tracing the entering class of students at the Christian college through their college experience on a year by year basis;
4) eliminating all nonstage responses;
5) continuing further examination of the spiritual development patterns of female students and male students;
6) examining the educational levels of the parents to assess any variance among college students in their spiritual development;
7) examining of possible levels of development within Stage Three of Fowler's theory;
8) examining the differences among denominational affiliations regarding the level of spiritual development for college students.

9) establishing more discrete levels of income and examine differences between lower and upper levels of income.

10) administering both the quantitative and qualitative approaches to the same group of people and compare results.

11) interacting with more participants in the study critiqueing and analyzing the survey.

Final Observations

The area of spiritual development experienced by college students has been researched nominally. Research by Astin (1977), Chickering (1969), and Heath (1968) indicates that religious or spiritual involvement declines significantly during a college student's life. Astin's longitudinal study of college students confirms his earlier position as research on the college population continues. Although data from this study suggest otherwise, the question for institutions, which intentionally or purposefully address the spiritual dimension of a student's life, is "can the spiritual development area of a student's life be strengthened, examined, developed, and/or enriched during the college years?"

Again, assessment is a very important element in reaching this understanding. Christian colleges have not substantiated their philosophical assumptions with data. Their corporate position has been based on mostly subjective perceptions and philosophical hopes.
Do Christian colleges develop or educate students to a higher stage of spiritual development? Rudd's (1980) research indicates that juniors of a Christian college scored significantly higher on moral judgement than juniors from a state university. Rudd (1980) states in his conclusion that a relationship between moral and cognitive development may exist. Fowler (1981) argues that a person grows in their faith as they develop their cognitive abilities. But, is faith development simultaneous with cognitive development? Rudd recommends that longitudinal studies be conducted in a private Christian college settings to examine his conclusion.

This research project is a beginning for such an endeavor. Tracing the spiritual development patterns of students in Christian colleges and public universities will be an important step in helping educators understand the complex pattern of development college students experience during their collegiate years.


In the simpleness of existence I have realized that one does not experience life in a vacuum. This research project evolved to fruition because of the involvement, help, and support of several important individuals. It is with my deepest respect and honor that I recognize them. First, to my special and close friend,

Dr. Michael Crow, whose actions of encouragement, prodding, challenging, questioning, financial support, and willingness to listen were an indispensible resource to me throughout my graduate studies. His friendship in my life is something that I cherish deeply. I thank God for allowing me to have such a special person in my life.

Second, to my major advisor and teacher, Dr. Larry Ebbers, whose quiet strength, constant positive support, open heart, and professional understanding has enabled me to complete this project. I am grateful for his professional and scholarly influence on this research project.

Third, to my colleague and fellow dean, Dr. Phil Van Bruggen, whose constant encouragement to complete my degree was an invaluable support during the first few months at my new job after leaving graduate school.

Fourth, to the individuals on my Program Of Study Committee who provided the necessary guidance and feedback I needed throughout the development of this study. The members of the committee are:
Dr. Mary Huba, Dr. Paul Hollenbach, Dr. George Kizer, and Dr. Dwight Dean. I am particularly grateful to Dr. George Kizer for serving as a co-advisor for my Ph.D. program.

Fifth, to all the college students I have been privileged to serve during my first ten years as a professional in higher education. It is because of their passion for life and desire to grow in their faith that prodded my thinking along the lines of spiritual development.
APPENDIX A. FOWLER'S INTERVIEW QUESTIONS
QUESTIONS FROM FOWLER'S INTERVIEW FORMAT

Part One: Life Review

1. Factual Data: Place of Birth Bro/Sis (& ages)
   Parent's job Race
   Religious Affil Ethnic backgr
   Social Class Family History

2. Divide life into chapters:
   Major segments by experiences or changes, turning points
   or general circumstances

3. In order to understand the flow or movement of your life and
   your way of feeling and thinking about it, what other persons
   or experiences would be important for me to know about?

4. Thinking about yourself at present:
   What gives your life meaning?
   What makes life worth living for you?

Part Two: Life-shaping Experiences and Relationships

1. What relationships seem the most important to your life at
   this time in your life?

2. You did/did not mention your father in mentioning of significant
   relationships.
   When you think of your father as he was during the time
   you were a child, what stands out? What was his work?
   What were his special interests? Was he a religious per­
   son? Explain.

   When you think of your monther . . . (same questions)?

   Have your perceptions of your parents changed since you
   were a child? How?

3. Are there other persons who at earlier times or in the persent
   have been significant in the shaping of your outlook on life?

4. Have you experienced losses, crises or suffering that have
   changed or "colored" your life in special ways?
5. Have you had moments of joy, ecstasy, peak experience or breakthrough that have shaped or changed your life? (e.g., in sexual experience or in the presence of inspiring beauty or communication?)

6. What were the taboos in your early life? How have you lived with or out of those taboos? Can you indicate how the taboos in your life have changed? What are the taboos now?

7. What experiences have affirmed your sense of meaning in life? What experiences have shaken or disturbed your sense of meaning?

**Part Three: Present Values and Commitments**

1. Can you describe the beliefs and values or attitudes that are most important in guiding your own life?

2. What is the purpose of human life?

3. Do you feel that some approaches to life are more "true" or right than others? Are there some beliefs or values that all or most people ought to hold or act on?

4. Are there symbols or images or rituals that are important to you?

5. What relationships or groups are most important as support for your values and beliefs?

6. You have described some beliefs and values that have become important to you. How important are they? In what ways do these beliefs and values find expression in your life? Can you give some specific examples of how and when they have had effect?

7. When you have an important decision or choice to make regarding your life, how do you go about deciding? Example?

8. Is there a "plan" for human lives? Are we--individually or as a species--determined or affected in our lives by power beyond human control?

9. When life seems most discouraging and hopeless, what hold you up or renews your hope? Example?

10. When you think about the future, what makes you feel most anxious or uneasy (for yourself and those you love; for society or institutions; for the world)?
11. What does death mean to you? What becomes of us when we die?
12. Why do some persons and groups suffer more than others?
13. Some people believe that we will always have poor people among us, and that in general, life rewards people according to their efforts. What are your feelings about this?
14. Do you feel that human life on this planet will go on indefinitely, or do you think it is about to end?

Part Four: Religion

1. Do you have or have you had important religious experiences?
2. What feelings do you have when you think about God?
3. Do you consider yourself a religious person?
4. If you pray, what do you feel is going on when you pray?
5. Do you feel that your religious outlook is "true"? In what sense? Are religious traditions other than your own "true"?
6. What is sin (or sins)? How have your feelings about this changed? How did you feel or think about sin as a child, an adolescent, and so on?
7. Some people believe that without religion morality breaks down. What do you feel about this?
8. Where do you think that you are changing, growing, struggling, or wrestling with doubt in your life at the present time? Where is your growing edge?
9. What is your image (or idea) of mature faith?
APPENDIX B. COVER LETTER
August 30, 1988

TO EACH FRESHMEN STUDENT FOR THE FALL OF 1988:

The incoming freshmen class of Sterling College has been selected as a population group for a research project of significant importance. Dr. Larry Ebbers and Mr. Alan Cureton are seeking to assess the levels of spiritual/faith development among college students and to eventually trace the student's development throughout their college career.

Sterling College is supporting this research project. We believe that this is an important research project as we begin to understand the distinctives of our spiritual lives. I would like to personally encourage you to consider participating in this study. I believe the results may be of significance to Sterling College and the field of higher education.

I have been assured that the confidentiality of each participant will be protected. At no time will your identity be sought or acknowledged. It is important to their research that you respond to the questionnaire based on your true feelings.

Thank you and we look forward to seeing you this fall at Sterling.

Sincerely,

Phil Van Bruggen, Ph.D
Acting President/Executive Vice-President

/asc

Sterling, Kansas 67579
APPENDIX C. HUMAN SUBJECTS FORM
INFORMATION ON THE USE OF HUMAN SUBJECTS IN RESEARCH
IOWA STATE UNIVERSITY

(Please follow the accompanying instructions for completing this form.)

1. Title of project (please type): A QUANTITATIVE INVESTIGATION OF FOWLER'S FAITH DEVELOPMENT THEORY AT A SELECTED CHRISTIAN COALITION COLLEGE

2. I agree to provide the proper surveillance of this project to insure that the rights and welfare of the human subjects are properly protected. Additions to or changes in procedures affecting the subjects after the project has been reviewed will be submitted to the committee for review.

   ALAN S. CURETON
   Typed Name of Principal Investigator
   106 OFFICE & LAB
   4-9714
   Campus Address
   4-25-88
   Signature of Principal Investigator
   4-9714
   Campus Telephone

3. Signatures of others (If any) Date Relationship to Principal Investigator

4. ATTACH an additional page(s) (A) describing your proposed research and (B) the subjects to be used, (C) indicating any risks or discomforts to the subjects, and (D) covering any topics checked below. CHECK all boxes applicable.

   - Medical clearance necessary before subjects can participate
   - Samples (blood, tissue, etc.) from subjects
   - Administration of substances (foods, drugs, etc.) to subjects
   - Physical exercise or conditioning for subjects
   - Deception of subjects
   - Subjects under 14 years of age and/or Subjects 14-17 years of age
   - Subjects in Institutions
   - Research must be approved by another institution or agency

5. ATTACH an example of the material to be used to obtain informed consent and CHECK which type will be used.

   - Signed informed consent will be obtained.
   - Modified informed consent will be obtained.

6. Anticipated date on which subjects will be first contacted: 8 30 88

7. Anticipated date for last contact with subjects: 8 30 88

8. If Applicable: Anticipated date on which audio or visual tapes will be erased and/or identifiers will be removed from completed survey instruments:

9. Decision of the University Committee on the Use of Human Subjects in Research:

   - Project Approved
   - Project not approved
   - No action required

   Name of Committee
   Person
   Date
   Signature of Committee Chairperson
APPENDIX D. SURVEY INSTRUMENT
This instrument is intended to assess your perceptions, understandings, and actions concerning your spiritual faith. The instrument asks for responses to some very personal questions. For each question there are a number of possible answers. There are no right or wrong answers. We ask that you choose the one answer for each question that best represents your personal view and/or understanding at this present time.

The term faith is defined as the spiritual dimension of your life; the dimension in which you practice your spiritual beliefs.

The purpose of this research is to create a research instrument that will assess levels of spiritual development within college students. The survey will take about 20 minutes to complete. At any time you may discontinue your participation in this study.

No signature, name, or identification is necessary. Your confidentiality will be protected.

CHECK ONE
I choose to ___ participate ___ not participate
please continue please send
with survey survey back

SECTION I.
Circle the appropriate answer or write in appropriate response.

1. CHECK YOUR ETHNIC BACKGROUND
   ___ Asian-American ___ Hispanic
   ___ Black ___ Native-American
   ___ Caucasian(White)
   ___ Other

2. IDENTIFY YOUR PRESENT RELIGIOUS/DENOMINATIONAL AFFILIATION
   ___ ASSEMBLIES OF GOD ___ BAPTIST
   ___ CHURCH OF CHRIST ___ CONGREGATIONAL
   ___ EVANGELICAL FREE ___ EPISCOPALIAN
   ___ LUTHERAN ___ MENNONITE
   ___ METHODIST ___ NAZARENE
   ___ PENTECOSTAL ___ PRESBYTERIAN
   ___ REFORMED ___ ROMAN CATHOLIC
   ___ LATTER DAY SAINTS ___ JUDAISM
   ___ INTERDENOMINATIONAL
   ___ OTHER
   ___ No affiliation, but attend regularly
   ___ Do not attend a church
   ___ Do not identify with or belong to a particular denomination
3. GENDER               M       F

4. AGE  ________

5. CHECK IN EACH COLUMN THE HIGHEST LEVEL OF EDUCATION ATTAINED BY PARENT(S) YOU ARE NOW RESIDING WITH:

FATHER(or Stepfather)         MOTHER(or Stepmother)
   ___ Did not complete high school ___
   ___ Graduated from high school ___
   ___ Attended college ___
   ___ Graduated from college ___
   ___ Attended graduate/professional school ___
   ___ Graduated with advanced degree ___ from graduate/professional school ___

6. CHECK THE TYPE OF ENVIRONMENT IN WHICH YOU WERE RAISED (if you were raised in more than one environment for a major period of time check the one that has been the most recent)

   ___ Rural (under - 20,000)
   ___ Small City/Suburban (20,000 to 100,000)
   ___ Urban (100,000 - above)

7. CIRCLE THE REGION OF THE COUNTRY IN WHICH YOU HAVE LIVED THE LONGEST AND IDENTIFY HOW LONG YOU HAVE LIVED THERE. INTERNATIONAL STUDENTS PLEASE LIST COUNTRY AND YEARS.

   Regions      North   West    Midwest  Country ______
   South        East    Mideast  

   Years ______  Years ______

8. CHECK APPROXIMATE ANNUAL INCOME OF FAMILY

   0 -  15,000 ______
   $15,000 - 30,000 ______
   $30,000 - 45,000 ______
   $45,000 - 60,000 ______
   $60,000 - 75,000 ______
   $75,000 - plus ______
   Don't Know ______
SECTION II.

9. HOW IMPORTANT SHOULD A SPIRITUAL/FAITH RELATIONSHIP WITH GOD BE IN SOMEONE'S LIFE? (circle one)

<table>
<thead>
<tr>
<th>Strongly Important</th>
<th>Moderately Important</th>
<th>Fairly Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

10. DO YOU AGREE THERE IS A "PLAN" FOR EACH INDIVIDUAL HUMAN LIFE? (circle one)

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Fairly Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

11. DEVELOPING A PHILOSOPHY OR MEANING FOR A PERSON'S LIFE IS...

<table>
<thead>
<tr>
<th>Strongly Important</th>
<th>Moderately Important</th>
<th>Fairly Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

12. HOW OFTEN DOES ONE NEED TO ATTEND RELIGIOUS SERVICES TO NURTURE HIS/HER FAITH? (circle one)

<table>
<thead>
<tr>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
Circle the appropriate answer which best describes your actions and conduct concerning your spiritual behavior

ALMOST ALWAYS ............5
OFTEN ......................4
SOMETIMES ..................3
SELDOM ......................2
NEVER ......................1

Please circle your response

13. I ATTEND CHURCH/SYNAGOGUE/RELIGIOUS SERVICES
    5  4  3  2  1
14. I READ THE BIBLE
    5  4  3  2  1
15. I PRAY
    5  4  3  2  1
16. I TALK TO PEOPLE ABOUT MY RELATIONSHIP TO GOD
    5  4  3  2  1

PLEASE RESPOND TO EACH OF THE FOLLOWING STATEMENTS REGARDING HOW YOU RESPOND TO PROBLEMS AND/OR DISCOURAGEMENTS (use the same scale for these set of questions)

17. SHARE WITH A FAMILY MEMBER
    5  4  3  2  1
18. SHARE WITH A CLOSE FRIEND
    5  4  3  2  1
19. DISCUSS OPENLY IN A CHURCH/SYNAGOGUE/FAITH-TYPE SETTING
    5  4  3  2  1
20. KEEP IT TO YOURSELF
    5  4  3  2  1
21. READ THE BIBLE OR INSPIRATIONAL MATERIAL
    5  4  3  2  1
22. PRAY ABOUT IT
    5  4  3  2  1
23. SEEK HELP FROM A MEMBER OF CLERGY
    5  4  3  2  1
24. SOLVE IT ALONE
    5  4  3  2  1
25. I CONSIDER MYSELF A SPIRITUAL PERSON (circle one)  

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Moderately Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

26. HOW IMPORTANT IS SPIRITUAL FAITH IN MY LIFE? (circle one)  

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Fairly Important</th>
<th>Fairly Unimportant</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

27. HAS YOUR EXPERIENCE WITH YOUR FAITH DURING YOUR LIFE BEEN.... (circle one)  

<table>
<thead>
<tr>
<th>Very Positive</th>
<th>Fairly Positive</th>
<th>Positive</th>
<th>Fairly Negative</th>
<th>Negative</th>
<th>Very Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Neutral 4

28. HOW OFTEN DO YOU ATTEND CHURCH, SYNAGOGUE, OR FAITH-TYPE SETTING? (check one)  

   — Three times or more a week  
   — Twice a week  
   — Once a week  
   — Several times a month  
   — Once a month  
   — Very little  
   — Never

29. WHAT IS THE FREQUENCY OF YOUR INVOLVEMENT IN SPIRITUAL ACTIVITIES OTHER THAN RELIGIOUS WORSHIP SERVICES? (check one) (i.e., youth group Campus Life, youth meetings, etc.)  

   — Three times or more a week  
   — Twice a week  
   — Once a week  
   — Several times a month  
   — Once a month  
   — Very little  
   — Never
Please note there are no wrong answers to the following questions. Select the one answer for each question that best describes your perception or understanding.

SECTION III.

30. IN YOUR RELATIONSHIP TO GOD, DO YOU SEE GOD AS: (select one)
   4 close, but getting more complex to understand
   2 remote and far away
   5 just & personal
   3 close, but getting easier to understand
   ___ nonexistent

31. WHEN A PERSON HAS AN IMPORTANT DECISION TO MAKE ABOUT HIS OR HER LIFE, THAT PERSON SHOULD... (check one)
   5 after processing the alternatives, make a decision
   3 seek & accept directions from peers/support group
   4 reflect on options, seek input from a few people
   2 accept all input then does what some believe as best

32. RELATIONSHIPS TO OTHER HUMAN BEINGS ARE: (select one)
   2 everywhere & part of life
   3 important
   4 opportunities
   5 foundations for our lives
   ___ nice, but not necessary

33. HOW DOES ONE INITIATE WORK WITH THE POOR/NEEDY/LESS FORTUNATE INDIVIDUALS? (circle one)
   2 need someone to show how to become involved
   5 a person's life is in service
   4 spend time with the poor/need
   3 with friends or with a club/organization
   ___ don't need to work with them

34. WHEN A PERSON READS THE BIBLE AND/OR OTHER INSPIRATIONAL LITERATURE... (select one response)
   5 no need to read
   2 themes of justice are constantly identified
   5 the text speaks to the reader
   4 it helps to process the struggles in everyday life
   3 need to, this is part of the process for being a Christian
35. PRAYER IS ESSENTIAL... (select one response)
4 ___ in times of curiosity, questioning, and/or doubt
to help clarify understandings
5 ___ in addressing opposing views and ideas
2 ___ because it is the right thing to do
3 ___ because it is required commitment to God
___ not needed

36. I BELIEVE THE PURPOSE OF HUMAN LIFE IS TO: (check one)
3 ___ know God
2 ___ work hard for a living
5 ___ enjoy the relationships and all aspects available
4 ___ serve others through personal service or organizations
___ exist, because there is no other purpose
___ other (please specify)

37. MY RELIGIOUS OUTLOOK IS "TRUE" BECAUSE.... (select one)
5 ___ God is true, but there are probably several different ways
___ for a person to identify God
___ I am just not sure even though I still believe anyway
4 ___ my heart says yes but my mind wants to seek greater understanding and a deeper awareness of truth
2 ___ God made us and the world
3 ___ God gives companionship, guidance, and support in daily life
___ my religious outlook is not true

38. IS IT IMPORTANT FOR A PERSON TO WORK HARD ON HIS OR HER SPIRITUAL GROWTH? (select one response)
4 ___ Yes, need to understand more about complex ideas
2 ___ Yes, going to church with family is important
5 ___ No, growth happens when God moves
3 ___ Yes, because it is expected
___ no, do not see it as necessary

39. I THINK ABOUT GOD... (select one response)
___ hardly ever think about God
2 ___ when I've done something wrong or bad
3 ___ when I'm reading the Bible/praying or going to worship
5 ___ during times when I'm trying to understand divergent ideas or symbols or myths
4 ___ when I'm trying to understand my individual relationship to God
INSTRUCTIONS:
Please select the best response from each group of answers that best reflects your current understanding of the question or completes the sentence. It is very likely that more than one answer will apply to you, this is expected. Therefore, please CHECK YOUR BEST answer for each question.

SECTION IV.

40. DO YOU BELIEVE GOD TO BE: (select one item)
   1. nonexistent
   2. personal spirit giving support
   3. someone who watches over my life
   4. a good friend who is old-looking
   5. a merciful being committed to my well-being

41. JESUS IS: (select one item)
   1. the son of God
   2. an example to follow
   3. a human being with divine affiliation
   4. a prophet
   5. God in the flesh
   6. none of the above

42. A PERSON IS A CHRISTIAN BY: (select one response)
   1. by being a good moral person
   2. I am not a Christian
   3. believing in Jesus
   4. mixing self-expectations and behaviors into one's daily life
   5. a series of commitments.
   6. other (please specify) ________________________

43. GOD.... (select one response)
   1. exists but is very distant and non-active in life
   2. is there all the time to give guidance & direction
   3. does what is best
   4. challenges concepts & thoughts regarding the world in which we live
   5. is wise/insightful
   6. does not exist
44. PLEASE SELECT ONE PHRASE THAT BEST DESCRIBES THE MEETING PLACE OF YOUR FAITH: (select one)
   4 ____ a place of meaningful rituals/symbols and relationships
   2 ____ a place where a group of people love each other
   5 ____ a gathering of people seeking to unify differences in knowledge & experiences
   3 ____ a place where people focus on God
   ___ I do not seek community of believers

45. WHY DID THE EARTH COME INTO BEING? (select one)
   2 ____ to be a place for people to live
   4 ____ as part of an overall plan towards a growing humankind
   5 ____ to create an environment where a relationship between God and people could take place
   3 ____ to live in and enjoy
   ___ as part of a natural process

46. WHAT IS SIN? (select one item)
   2 ____ doing bad things
   5 ____ actions which run counter to God's goodness
   4 ____ taboo identifying wrong-doing, separating oneself from a certain point or activity
   3 ____ not behaving the way we should behave
   ___ do not believe in sin

47. HEAVEN IS... (select one response)
   4 ____ Non-existent
   2 ____ a symbolic description of oneness with God and the transformed world in God's kingdom
   3 ____ a place to go after a person dies
   5 ____ a paradise made by God unknown to us yet
   ___ a continuing state of being with God

48. THE HOLY SPIRIT IS... (select one response)
   2 ____ God's presence
   4 ____ comforter
   5 ____ helper of clarifying opposing issues
   ___ non-existent, not real, applies only to the Christian faith
   3 ____ direction from God as what a person should do

49. PLEASE WRITE A 25 WORD DESCRIPTION ABOUT LIFE AFTER DEATH? (please write your answer in the space below)
APPENDIX E. FACTOR ANALYSIS/EIGENVALUES
### Table 25. Continuation of table in question

<table>
<thead>
<tr>
<th>Factor 6</th>
<th>Factor 7</th>
<th>Factor 8</th>
<th>Factor 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>See God as</td>
<td>-.11225</td>
<td>.77442</td>
<td>.05994</td>
</tr>
<tr>
<td>Making an important decision</td>
<td>-.42019</td>
<td>.09621</td>
<td>-.08014</td>
</tr>
<tr>
<td>Relationships to others are</td>
<td>.01473</td>
<td>-.00545</td>
<td>.07190</td>
</tr>
<tr>
<td>Work with poor/needy</td>
<td>.13727</td>
<td>.03270</td>
<td>.00215</td>
</tr>
<tr>
<td>Read Bible or literature</td>
<td>-.22466</td>
<td>-.06950</td>
<td>.08721</td>
</tr>
<tr>
<td>Prayer is essential</td>
<td>.15119</td>
<td>.23487</td>
<td>-.50470</td>
</tr>
<tr>
<td>Purpose of life is true</td>
<td>.07639</td>
<td>.28240</td>
<td>-.12258</td>
</tr>
<tr>
<td>Religious outlook is true</td>
<td>.47185</td>
<td>-.06473</td>
<td>.07082</td>
</tr>
<tr>
<td>Work hard on spiritual growth</td>
<td>.02537</td>
<td>-.05235</td>
<td>-.02829</td>
</tr>
<tr>
<td>Think about God</td>
<td>-.04070</td>
<td>.19715</td>
<td>.43483</td>
</tr>
<tr>
<td>Believe God to be</td>
<td>.09220</td>
<td>.06435</td>
<td>.11419</td>
</tr>
<tr>
<td>Jesus is</td>
<td>-.16384</td>
<td>.13365</td>
<td>-.13087</td>
</tr>
<tr>
<td>Christian is</td>
<td>.09467</td>
<td>.07739</td>
<td>.81852</td>
</tr>
<tr>
<td>God is</td>
<td>-.08193</td>
<td>-.11844</td>
<td>.05123</td>
</tr>
<tr>
<td>Meeting place of faith</td>
<td>.82268</td>
<td>.00333</td>
<td>.00984</td>
</tr>
<tr>
<td>Earth come into being</td>
<td>.11957</td>
<td>.15248</td>
<td>-.03820</td>
</tr>
<tr>
<td>Sin is</td>
<td>-.14365</td>
<td>.54235</td>
<td>.01268</td>
</tr>
<tr>
<td>Heaven is</td>
<td>-.02010</td>
<td>-.17161</td>
<td>-.08115</td>
</tr>
<tr>
<td>Holy Spirit is</td>
<td>.16690</td>
<td>.17346</td>
<td>.03564</td>
</tr>
</tbody>
</table>
Table 26. Eigenvalue

<table>
<thead>
<tr>
<th>Variable</th>
<th>Eigenvalue</th>
</tr>
</thead>
<tbody>
<tr>
<td>See God As</td>
<td>2.04239</td>
</tr>
<tr>
<td>Decision</td>
<td>1.58819</td>
</tr>
<tr>
<td>Relation</td>
<td>1.48027</td>
</tr>
<tr>
<td>Poor Need</td>
<td>1.37238</td>
</tr>
<tr>
<td>Read Bible Lit</td>
<td>1.17770</td>
</tr>
<tr>
<td>Prayer Is</td>
<td>1.14259</td>
</tr>
<tr>
<td>Purpose</td>
<td>1.10567</td>
</tr>
<tr>
<td>True</td>
<td>1.08111</td>
</tr>
<tr>
<td>Work Hard</td>
<td>1.04821</td>
</tr>
</tbody>
</table>
Table 27. Overall means and standard deviation of questions in section 3 and 4 for faculty and high school students

<table>
<thead>
<tr>
<th>Question</th>
<th>High School Mean</th>
<th>High School Std. Dev.</th>
<th>Faculty Mean</th>
<th>Faculty Std. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>30. In your relationship to god, do you see god as</td>
<td>4.00</td>
<td>0.535</td>
<td>4.10</td>
<td>1.07</td>
</tr>
<tr>
<td>31. When you need to make an important decision</td>
<td>4.00</td>
<td>0.535</td>
<td>4.40</td>
<td>0.98</td>
</tr>
<tr>
<td>32. Relationships to other people</td>
<td>3.77</td>
<td>0.833</td>
<td>4.10</td>
<td>0.912</td>
</tr>
<tr>
<td>33. Initiate work with poor and needy</td>
<td>3.22</td>
<td>0.833</td>
<td>4.00</td>
<td>1.07</td>
</tr>
<tr>
<td>34. When you read the Bible</td>
<td>3.75</td>
<td>0.886</td>
<td>3.84</td>
<td>0.958</td>
</tr>
<tr>
<td>35. Prayer is essential</td>
<td>4.00</td>
<td>0.535</td>
<td>3.27</td>
<td>0.669</td>
</tr>
<tr>
<td>36. Believe the purpose of human life is</td>
<td>4.37</td>
<td>1.18</td>
<td>3.33</td>
<td>0.617</td>
</tr>
<tr>
<td>37. My religious outlook is &quot;true&quot; because</td>
<td>4.00</td>
<td>1.26</td>
<td>3.72</td>
<td>1.22</td>
</tr>
<tr>
<td>38. It is important to work on his/her spiritual growth</td>
<td>3.75</td>
<td>0.707</td>
<td>3.78</td>
<td>0.535</td>
</tr>
<tr>
<td>39. I think about God</td>
<td>3.87</td>
<td>0.835</td>
<td>3.88</td>
<td>0.471</td>
</tr>
<tr>
<td>40. Do I believe God to be</td>
<td>3.42</td>
<td>0.787</td>
<td>4.50</td>
<td>0.707</td>
</tr>
<tr>
<td>41. Jesus is</td>
<td>3.00</td>
<td>0.577</td>
<td>3.42</td>
<td>0.838</td>
</tr>
<tr>
<td>42. A person is a Christian by</td>
<td>3.62</td>
<td>1.06</td>
<td>3.20</td>
<td>0.561</td>
</tr>
<tr>
<td>43. God</td>
<td>3.25</td>
<td>0.463</td>
<td>3.15</td>
<td>0.602</td>
</tr>
<tr>
<td>44. Describe the meeting place of your faith</td>
<td>4.12</td>
<td>1.24</td>
<td>3.42</td>
<td>0.607</td>
</tr>
<tr>
<td>45. Why did earth come into being</td>
<td>4.57</td>
<td>0.787</td>
<td>4.88</td>
<td>0.485</td>
</tr>
<tr>
<td>46. What is sin</td>
<td>3.87</td>
<td>1.24</td>
<td>4.89</td>
<td>0.459</td>
</tr>
<tr>
<td>47. Heaven is</td>
<td>3.75</td>
<td>1.16</td>
<td>3.68</td>
<td>1.00</td>
</tr>
<tr>
<td>48. Holy Spirit is</td>
<td>2.37</td>
<td>1.06</td>
<td>2.57</td>
<td>0.902</td>
</tr>
</tbody>
</table>

Note of explanation:
Stage Two responses were coded 2
Stage Three responses were coded 3
Stage Four responses were coded 4
Stage Five responses were coded 5