INFLUENCERS OF RELIGIOUS ENGAGEMENT IN THE FIRST YEAR OF COLLEGE

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Abstract

The purpose of this study was to identify factors that influence a deepening of students' religious engagement in the first year of college. Recent studies have challenged the findings of more than three decades of research that found attending college leads to a decline in students' religious beliefs and practices. This study extends those recent findings by exploring the factors that lead to increased religious engagement. Multiple linear regression was employed to measure predictor effects on three measures of religious engagement in the spring semester, as well as to determine antecedents of religious involvement and strength of religious faith in the fall semester. This study found that religious engagement in high school positively influenced fall religious engagement, which in turn positively influenced spring religious engagement. A proposed theory of religious engagement, rooted in Astin's Theory of Involvement, is advanced. Additional findings, as well as implications for policy and practice are discussed.

Key Words: religious engagement, spirituality, church-related colleges, college students, Astin's Theory of Involvement

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Recent studies (Bryant, Choi, & Yasuno, 2003; Cherry, DeBerg, & Porterfield, 2001; Hartley, 2004b; Lee, 2002b) challenge the findings of more than three decades of research that found attending college leads to a decline in students' religious beliefs and practices (Feldman & Newcome, 1969; Pascarella & Terenzini, 1991), suggesting that the phenomenon is more complex than previously thought (Pascarella & Terenzini, 2005). The research presented in this paper seeks to extend these recent studies by examining the factors that influence deepening religious engagement in the first year of college. The conceptual framework of this study was grounded in Astin's (1984) Theory of Involvement. Specifically, measures were constructed to assess religious engagement in the senior year of high school as well as in the first and second semesters of college attendance. Since prior research has found that students attending religiously-affiliated colleges were more likely to experience support for their religious beliefs and practices (Pascarella & Terenzini, 1991), students attending church-related colleges were the subjects of interest in this study.

Background

Research dating back to the early 1960s consistently found that attending college led to declines in students' religious beliefs and practices (Feldman & Newcome, 1969; Pascarella & Terenzini, 1991). In general, studies reviewed by Pascarella and Terenzini (1991) found that college had a liberalizing effect on students' values and attitudes, and that religious views became more individual and less dogmatic. Furthermore, while researchers concluded that

institutional characteristics play a role in the level of this negative influence on religious identity, students attending Protestant and Catholic affiliated institutions none-the-less also experienced declines in religious affiliation and practice, albeit more modestly than their peers at non-sectarian institutions (Pascarella & Terenzini, 1991).

Student interactions with members of the campus community also appear to influence change in religious preferences, attitudes, values, and behaviors. Students who lived at home experienced lesser declines in religious orientations, suggesting that their parents reinforced traditional belief systems (Pascarella & Terenzini, 1991). Other studies revealed, however, that residence hall environments that promote socializing and personal relationships were more likely to encourage students' religious values and interests (Moos, 1979; Moos & Lee, 1979). Maintaining students' entering religious beliefs was found to be positively correlated with the strength of religious commitments of faculty and peers (Clark, Heist, McConnell, Trow, & Younge, 1972).

More recently, Cherry, DeBerg and Porterfield's (2001) detailed ethnography found pervasive evidence of vibrant expressions of religious life on the four campuses they studied, concluding that "young people in American culture have never been more enthusiastically engaged in religious practice or with religious ideas" (pp. 294-5). Lee's (2002b) large quantitative longitudinal study found robust empirical evidence that students' religious beliefs and convictions were strengthened over four years of college attendance. Similarly, Bryant, Choi, and Yasuno's (2003) analysis of the religious and spiritual dimensions of first-year students' experiences found evidence of increased commitment to religious and spiritual values.

A number of other recent studies have examined the role of religion and spirituality in higher education (Hartley, 2004a; Jablonski, 2001; Love, 2002; Nash, 2001; Tisdell, 2003),

marking a shift in academe's attention to these issues. One study found a positive link between students' religious engagement and their social integration and persistence from the first to the second year of college (Hartley, 2004b). A large study of religion and spirituality in higher education by Astin and Astin found that more than two-thirds of first-year students (69%) indicated that they received guidance from their beliefs (Bartlett, 2005).

Additionally, there is evidence to suggest that students of color are more likely than their Caucasian (non-Hispanic) peers to be religiously active, as well as to find religious attitudes and beliefs more important. Findings from prior research indicate that students of color tend to be more religiously engaged (Regnerus, Smith, & Fritsch, 2003; Tisdell, 2003), and that the campus cultures of historically Black colleges and universities (HBCUs) tend to be more supportive of religious expression (Cherry et al., 2001).

Changes in students' religious beliefs and convictions are not unexpected during the period of late adolescence and young adulthood, as confirmed by the developmental constructs of Fowler (1981) and Parks (1986; 2000). Rooted in the works of Piaget (1950) and Kohlberg (1976), Fowler specified six developmental stages that were sequential and hierarchical, with each stage being more complex than the preceding one, and movement from one stage to the next motivated by crises and dilemma. Although Fowler did not specifically describe the faith development of young adults, most students are thought to be transitioning between a conventionally assumed faith (stage three) inherited from family and culture, to a more adult, critically appropriated faith (stage four) individually formed in the crucible of exploring and questioning meaning and identity (Anderson, 1994; Hodges, 1999).

Parks (1986; 2000), who focused particularly on the faith development of young adults, her work being grounded in Perry (1970; 1981), developed a four-stage model: (a) adolescent or

conventional, (b) young adult, (c) tested adult, and (d) mature adult. Most collegians are in the young adult stage characterized by tentative commitments of faith, meaning, and values as they develop independence from others, yet are nurtured in their exploration by the use of imagination, and by mentoring communities. Parks equated young adult faith with the process of meaning-making, shaped by forms of knowing (cognition), dependence (relationships), and community (socio-cultural contexts).

Tisdell (2003) affirmed that developing an authentic spiritual identity involves moving away from or deeply questioning one's childhood religious tradition, a critical-reflective process that typically occurs in young adulthood. Add to this developmental struggle the rarified environment of analytical scrutiny common in higher education and you have a situation ripe for change. The academic community has the potential to enhance or inhibit this process of faith development. As Parks (1986) pointed out, "higher education–selfconsciously or unselfconsciously–serves the young adult as his or her primary community of imagination, within which every professor is potentially a spiritual guide and every syllabus a confession of faith" (pp. 133-134).

Research has found that satisfaction with collegiate experiences, among other positive outcomes of college, was closely related to the amount and intensity of time and energy students devoted to their own education (Astin, 1996; Pascarella & Terenzini, 1991; Tinto, 1986). Based on the Freudian concept of "cathexis," Astin (1984) defined involvement as "the amount of physical and psychological energy that the student devotes to the academic experience" (p. 297). Astin's Theory of Involvement has five basic postulates that may be summarized as follows: (a) involvement is specified as the investment of psychological and physical energy in "objects" of various nature and specificity; (b) involvement occurs along a continuum; (c) involvement

incorporates both qualitative and quantitative dimensions; (d) "The amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program" (p. 298); and (e) effectiveness of educational practices and policies is directly related to their ability to enhance student involvement. Additional study by Astin (1996) found that the three most influential forms of involvement were student peer groups, academic involvement, and interactions with faculty.

Methodology

The purpose of this study was to identify factors that influence a deepening of students' religious engagement in the first year of college. Since little is known about how students' faith and practice interact in the first year of college, the conceptual framework presented in this study offers a first step toward understanding these interactions. No theoretical framework or empirically verified body of knowledge about these relationships currently exists, limiting the utility of causal modeling techniques to analyze these processes and relationships. Astin's (1984) Theory of Involvement, however, provides a theoretical framework to guide the creation of constructs in attempting to explore the influencers of religious engagement.

Religious engagement, for the purpose of this study, was defined as professing religious affiliation (e.g., claiming membership in a religious body), asserting the importance of religious and/or spiritual beliefs or values (e.g., affirming the importance of integrating spirituality in one's life), and participating in religious and/or spiritual practices (e.g., attending religious services or taking part in devotional activities). Borrowing from Astin's (1984) theory, it was hypothesized that students who assented to a particular religious faith were investing psychological energy toward the inward expression of a belief or value system derived from a particular religious tradition and community. Likewise, students who participated in religious

rituals or engage in devotional practices were also investing psychological energy toward the outward expression of a belief or value system derived from a particular spiritual tradition or religious community. While it is possible to possess religious faith (intrinsic) and not participate in religious or spiritual practices (extrinsic), and vice versa, it was hypothesized that students who exhibit both religious faith and practice would be more religiously engaged.

Briefly stated, the conceptual framework for this study consisted of the following three postulates:

1. Student background characteristics, including religious affiliation, influence the level of religious engagement in college.
2. The greater degree of religious engagement prior to entry into college, the greater degree of religious engagement in college.
3. The greater degree of religious engagement in the first semester of college, the greater degree of religious engagement in the second semester of college.

Subjects and Settings

Participants in this study were randomly selected at each of eight, residential church-related colleges and universities participating in a study of undergraduate experiences in the first year of college. The sample consisted of a longitudinal panel of first-time, full-time undergraduate students (n = 408).

Of the eight institutions from which the sample was drawn, one was a masters I, four were baccalaureate-general, and three were baccalaureate-liberal arts. One of the institutions was an historically Black college (HBCU). All eight colleges and universities were related to the United Methodist Church. Although no established comparative measures of the religious climates of these campuses existed, they may be loosely defined as traditional, mainline-

Protestant, religiously-affiliated institutions. None of the participating institutions belong to the more religiously conservative Council of Christian Colleges and Universities, and none placed restrictions on the religious beliefs of their faculty. In other words, while identified as church-related institutions and supportive of the spiritual well-being of their students, these campuses would not likely be described as possessing overtly religious climates.

Data Collection

Analyzed data were from "The Undergraduate Experiences and Their Effects on Persistence" study conducted with financial and logistical support from the United Methodist Church.[1] The data collection for this study consisted of fall 2002 and spring 2003 student surveys. Surveys were distributed to random samples of first-year students at each of the eight participating institutions with cases matched by identification number across both data collection points. While more than two out of three students surveyed responded to the fall administration (n = 1,101; 68.1% response rate), there was marked participant attrition during the spring administration, resulting in a 28.4 percent final response rate. Due to the low response rate in this study, sample populations were tested using the binomial procedure (.05 criteria) to determine if they were representative of their respective campus populations on gender and race. As a result, sample populations from two of the eight institutions were weighted during multivariate analysis to ensure representativeness.

Variables & Measures

Variables utilized included five measures of student background characteristics, as well as measures of student involvement in religious activities and the intensity of religious belief in

1. The author wishes to thank John M. Braxton, Vanderbilt University, who was the principal investigator for the study. Survey instruments are available from the author.

high school, and during the first and second semesters of college. Religious engagement in the fall semester was operationalized by two latent constructs, one measuring intensity of involvement in religious activities, and the other measuring intensity of religious beliefs and values. Three continuous dependent variables measured different aspects of deepened religious engagement: (a) strengthening of religious beliefs, (b) increase in religious activities, and (c) increase in devotional practices. Additional measures assessing other salient religious attitudes were also utilized. Many of the religious engagement items in this study were patterned after questions in the 2002 Student Information Form, the annual survey of first-year college students conducted by the Cooperative Intuitional Research Program (CIRP) at the University of California, Los Angeles (Sax, Astin, Korn, & Mahoney, 2003). Missing data from the 408 cases utilized in this study were treated by substituting mean scores for the individual missing items. See Table 1 for a listing and definition of study variables.

Data Analysis

The study design consisted of three phases of analysis: descriptive, data reduction, and multivariate. The two methods of data reduction employed in this study were factor analysis and scale construction. Specific dimensions (or factors) were derived from survey items to define constructs of religious engagement. Latent, or composite, measures of a construct are preferred to single item measures since latent indicators provide more robust estimates and greater variance for subsequent multivariate analysis (Babbie, 2001). The extant literature did not provide well-established measures of religious engagement. Thus, it was necessary to employ exploratory factor analysis to further understand the relationships between the religious engagement variables utilized in this study, and to determine if there was sufficient coherence in some items to combine them into composite latent measures. Utilizing principal components

analysis, all factored items were rotated orthogonally using the varimax method in SPSS (version 13.0). Since the time-ordering of the propositions in this study was essential to the conceptual framework, variables were grouped sequentially for factoring from pre-collegiate experiences, to fall semester of the first year of college. Scale construction of all latent measures was verified using the Cronbach's alpha reliability test.

Multiple linear regression was employed to measure predictor effects on the three dependent measures of spring semester religious engagement. Groupings of variables were entered in five blocks in order of their temporal sequence. Subsequent regressions were utilized to determine antecedents of religious involvement and strength of religious faith in the fall semester. The size of the study sample met the recommended ten observations for each parameter in the model (Long, 1997).

Results

Descriptive Analysis

Descriptive analysis of the sample indicated that female students outnumbered males by a ratio of 3:2 (59.8%, $n = 244$ to 40.2%, $n = 164$). The racial composition of the sample was predominantly Caucasian (80.9%, $n = 330$) with African American students making up the next largest single category (10.7%, $n = 43$). Twenty-seven, or 61.4 percent, of these African American students attended the one HBCU in the study. The students in this study reported solid academic achievement in high school with nearly a third (31.7%, $n = 129$) indicating a grade point average of A or A+ and 83.3% ($n = 340$) indicating a B or higher average. In addition, most of these students came from middle class families with an average parental income level reported of $50,000 to $59,999 and an average parental education level of some college. Descriptive statistics for model variables are presented in Table 2.

Of the 395 study participants who indicated a religious affiliation, including those who responded "None", 85.5 percent (*n* = 336) indicated that they were Christian. One in four students claimed to be Baptist (24.8%, *n* = 101), the largest tradition represented, with slightly fewer identifying themselves as Methodists (23.1%, n = 91), and one in 10 students indicating Roman Catholic (11.3%, *n* = 46). Only 4 percent (*n* = 16) of students indicated that they were members of a non-Christian religious tradition, including Buddhist, Hindu, Islamic, Jewish, Mormon, and Other Religion. One in ten (10.5%, *n* = 43) did not answer this item in the survey.

Participants in this study indicated high levels of involvement in religious activities during their senior year in high school. More than 90 percent had attended a religious service (90.9%, *n* = 371), or had spent some time performing volunteer work (90.5%, *n* = 369). Nearly as many had spent time in prayer (88.8%, *n* = 359), or in discussing religion or spirituality (86.6%, *n* = 353). This level of precollegiate involvement was comparable to their cohort peers at other Protestant colleges as measured by the Cooperative Institutional Research Program (CIRP) national norms (Sax et al., 2003). In addition, three-fourths of students participating in the study indicated that they had taken part in a high school youth religious club or group (75.9%, *n* = 310), with nearly half indicating that they had participated frequently or very frequently (45.8%, *n* = 186). Although there are no comparable studies with which to compare such results, these responses appear at face value to be high. Also, nearly three out of five students affirmed their having read or meditated on sacred or religious texts (58.4%, *n* = 238), with close to half indicating that they had done so frequently or very frequently (45.3%, *n* = 185).

Another item of interest in this study was the importance of the college's religious affiliation to entering students. Slightly more than one-third of the students in this study agreed that the religious affiliation of the college or university was important in their choice to enroll

(34.8%, *n* = 142). Of that number, 48 students, or 11.7 percent of the sample, strongly agreed with the statement. The national norm for this item was 29.2 percent of first-year students attending Protestant colleges (Sax et al., 2003).

Various measures of religious engagement during the fall semester of college were assessed, ranging from discussing religion or spirituality with either another student or a faculty member, to participating in on- or off-campus student religious clubs or groups. Highest levels of involvement were reported for discussing religious or spiritual issues with a peer (83.5%, *n* = 341), followed by praying (78.2%, *n* = 319), and attending religious services (77.3%, *n* = 315). More than half of the students indicated that they had read religious texts (57.4%, *n* = 235) or discussed religious issues with a faculty member (52.7%, *n* = 215). Participation in religious organizations was much lower, with a third of the sample taking part in either an on-campus group (39.2%, *n* = 160) or off-campus group (33.5%, *n* = 137).

Eight out of ten students indicated in the fall that their religious beliefs and convictions were strong (81.5%, *n* = 333), and that it was very important to them to strengthen these beliefs (81.5%, *n* = 333), as well as to integrate spirituality in their lives (80.4%, *n* = 329). Nearly the same number agreed or strongly agreed with the statement "Developing a meaningful philosophy of life is very important to me" (79.2%, *n* = 323). The CIRP fall 2002 survey also assessed three of these measures of religious faith: (a) developing a meaningful philosophy of life, (b) integrating spirituality in my life, and (c) strengthening my religious beliefs and convictions (Sax et al., 2003). Comparisons indicated that students participating in this study more frequently indicated the importance of these life objectives than their peers at other Protestant colleges. However, less than half indicated that they viewed themselves as more spiritual (45.9%, *n* = 187)

or more religiously active (39.5%, *n* = 161) than other students, with fewer than ten percent on either item strongly agreeing with the statement.

Two additional items assessed other attitudes students had in the fall semester about campus religious life. Slightly more than one-fourth affirmed the importance of their interactions with the college chaplain, or other campus religious leader (27.7%, *n* = 112). The second attitudinal item revealed that more than two-thirds of study participants were satisfied with opportunities for religious and spiritual development on their campuses (69.7%, *n* = 284).

The spring survey examined items related to religious involvement, religious faith, and other religious attitudes assessing change in behavior, practice, or belief from the fall semester. Nearly three-fourths (73.6%, *n* = 300) of study participants affirmed the positive influence of peer relationships on their spiritual and religious growth. More than three out of five students (64.2%, *n* = 262) indicated that their religious or spiritual beliefs had been strengthened from the fall to the spring semesters. Nearly one in five (18.8%, *n* = 77) strongly agreed with this survey statement. Nonetheless, fewer than half of the respondents indicated an increase in either devotional practices (42.1%, *n* = 171) or involvement in religious activities (35.8%, *n* = 146).

Another spring item revealed that nearly two out of five (39.0%, *n* = 159) felt that college attendance had resulted in the serious questioning of their religious beliefs. A final item measured the clarity of the college's communication of its religious affiliation. More that two-thirds (68.7%, *n* = 281) responded affirmatively, mirroring those who in the fall indicated satisfaction with opportunities for spiritual development (69.7%, *n* = 284).

Factor Analysis and Scale Construction

Five items from the fall survey measured some aspect of religious involvement in the senior year of high school. The five items all loaded very high, from 0.79 to 0.84 with a

Cronbach's alpha reliability of 0.88. Factor loadings of items for the Prior Religious Involvement Scale are listed in Table 4. A sixth item, "performed volunteer work", though established in the literature as related to religious engagement (Bryant et al., 2003; Cherry et al., 2001) and highly correlated with measures of prior religious involvement (see Table 3), was not included in the scale. While many religious or spiritual persons engage in some form of community service, not all persons who perform volunteer work consider themselves religious, or even spiritual. Participating in community service is not exclusively a religious activity, such as praying or attending a worship service. Furthermore, preserving voluntarism as a separate independent variable in the model allowed for direct measures of its relationship with the dependent measures in the multivariate analysis.

Two scales measuring religious engagement in the fall, or first, semester of college were constructed: a) involvement in religious activities and devotional practices, and b) the strength of religious beliefs and important religious objectives. It was not desirable to combine these scales since the calibration of the four-point scales for each set of items was different. Furthermore, Astin (1977; 1993) warns about the failure to differentiate between behavioral and perceptual measures since they assess different types of constructs. Maintaining separate scales also gave greater descriptive power to the assessment of religious engagement in the fall. Although highly correlated ($r = 0.63$, $p = .000$), there is a useful conceptual differentiation between strength of faith, and level of participation in activities.

Seven items were available to measure involvement in religious activities and devotional practices. All were included in the Fall Religious Involvement Scale with a Cronbach's alpha of 0.87. Discussing religion with a professor loaded somewhat lower than the other items at 0.59, but excluding the item would not have appreciably increased the alpha coefficient. The Fall

Religious Faith Scale included all six items measuring the strength of religious beliefs and the importance of religion or spirituality. Factor loadings ranged from a high of 0.89 for integrating spirituality in life to a low of 0.62 for developing a meaningful philosophy of life. Alpha reliability for this scale was 0.87. Table 4 lists the items and factor loadings for both fall scales.

Multivariate Analysis

The regression analysis for the three dependent variables of deepened religious engagement in the spring semester found that the positive influence of relationships with peers on religious beliefs and/or spiritual growth, and involvement in religious activities in the previous semester to be consistently the top two influencers of the outcomes measures. In addition, the clearly communicated religious affiliation of the institution, and being "born again" also exerted positive influences on each dependent measure. Despite these commonalities, there were also some differences among the other predictors of the three outcome variables. Results for all three regression equations are listed in Table 5.

The regression of strengthened religious beliefs found statistically significant influences of the following independent variables in order of the strength of their relationship: the positive influence of relationships with peers ($\beta = .40$, $p = .000$), fall religious involvement ($\beta = .19$, $p = .003$), being "born again" ($\beta = .13$, $p = .008$), the clear communication of the institution's religious affiliation ($\beta = .11$, $p = .008$), and parental education ($\beta = .10$, $p = .023$). This equation explained more than 40 percent of the variance ($R^2 = .44$, $F = 15.92$, $p = .000$).

Predictors of increased religious activities were: religious involvement in the fall ($\beta = .28$, $p = .000$), the positive influence of peer relationships ($\beta = .20$, $p = .000$), the clearly articulated religious affiliation of the institution ($\beta = .16$, $p = .000$), the importance of

interactions with campus clergy (β = .14, p = .007), being "born again" (β = .14, p = .005), and parental income (β = .11, p = .018). Statistics for this equation were also robust (R^2 = .38, F = 12.35, p = .000).

Increased devotional practices was positively influenced by the following variables: relationships with peers (β = .25, p = .000), fall religious involvement (β = .20, p = .004), the institution's clear communication of its religious affiliation (β = .17, p = .000), being "born again" (β = .15, p = .004), and the importance of campus clergy (β = .12, p = .028). This equation explained more than a third of the variance in the model (R^2 = .37, F = 12.01, p = .000).

In addition to assessing the influencers of the three dependent measures of religious engagement in the spring semester, the propositions of this study were also interested in the influencers of religious engagement in the fall. Predictors of fall religious involvement were prior religious engagement (β = .65, p = .000), importance of interactions with campus religious leaders (β = .12, p = .002), and being "born again" (β = .10, p = .006) with nearly two-thirds of the variance explained (R^2 = .63, F = 48.04, p = .000). Seven predictors of fall religious faith were discovered. In addition to prior religious engagement (β = .51, p = .000), and the importance of interactions with campus clergy (β = .09, p = .028), other predictors were having a religious affiliation (β = .14, p = .000), the importance of the college's religious affiliation to the student's enrollment choice (β = .13, p = .001), being a student of color (β = .10, p = .005), high school grades (β = .09, p = .011), and satisfaction with campus religious opportunities (β = .07, p = .049). This equation explained with more than half of the variance (R^2 = .58, F = 38.23, p = .002). Regression results for all models are displayed in Table 5.

Given the high levels of correlation between model variables, indices of multicollinearity in the regression equations were examined. Ethington, Thomas, and Pike (2002) recommended a

combination of the following parameters as indicators of multicollinearity: tolerance ≤ 0.10, variance inflation factor (VIF) > 5, and condition index (CI) > 30 (pp. 286-288). Although the condition indicies for the regressions of the three spring dependent variables were greater than 30, as indicated in the regression equation statistics in Table 5, tolerance and VIF indicies were acceptable. All indicies in the two fall regression models were within the proscribed parameters.

Limitations of the Study

Several limitations to this study are worthy of note. First, the eight institutions that participated in the study were not randomly selected, and they were all affiliated with one religious body, limiting the external validity of the findings. Second, the method of data collection varied among the eight institutions. Although each institutional contact received identical instructions regarding the sampling method, survey administration, and follow-up with non-respondents, there was inconsistency in approaches across institutions, and in the subsequent return rates from each campus. Third, the longitudinal panel design necessitated two data collection points, contributing to attrition of participants in the study, and resulting in a smaller than desirable sample size. Fourth, the lack of religious diversity in this sample limits our understanding of the deepening religious engagement to primarily Christian students. None-the-less, the mainly Christian student populations at the eight institutions participating in this study were reflective of the student populations at many church-related colleges and universities, the context of interest in this study. Finally, student entry characteristics were measured in the late fall, not at the time of enrollment. Retrospective assessments can be influenced by intervening experiences (Astin, 1990). Even with these limitations, this study offers important contributions to our understanding of the influencers of religious engagement in the first year of college.

Discussion

This study found that previous religious engagement was a consistent precursor to subsequent religious engagement. Religious engagement in high school positively influenced first semester religious engagement, which in turn positively influenced second semester religious engagement. These findings present a pattern of religious engagement, warranting the proposal of a theory of religious engagement, rooted in Astin's (1984) Theory of Involvement. Statistically significant support was found all of the study propositions:

1. Student background characteristics, including religious affiliation, influence the level of religious engagement in college.
2. The greater degree of religious engagement prior to entry into college, the greater degree of religious engagement in college.
3. The greater degree of religious engagement in the first semester of college, the greater degree of religious engagement in the second semester of college.

Taken together, these propositions form a parsimonious construction that can be further tested to see if this proposed theory of religious engagement garners broader empirical support (see Figure 1).

The influence of previous religious engagement on subsequent religious engagement was not uniform in this model, however. In particular, it was hypothesized that both measures of religious engagement in the fall semester, religious involvement and religious faith, would be influencers of the three measures of religious engagement measures in the spring semester. While fall religious involvement was found to have a strong influence on spring religious engagement, to the contrary, the effect of fall religious faith was not significant. This finding suggests that involvement is a more potent indicator of engagement than perceptions, attitudes,

and beliefs. Religious involvement, like peer involvement, is primarily behavioral, rather than perceptual. As Pascarella and Terenzini (1991) have noted, Astin's (1984) Theory of Involvement is primarily a behavioral construct. Thus, the influence of involvement, but not faith, is consistent with Astin's theory.

The strong positive influence of peers on the religious and spiritual growth of students mirrors other studies that have found peer interaction to be a pervasive influence on student outcomes (Astin, 1977, 1993; Kuh, Schuh, Whitt, & Associates, 1991; Pascarella & Terenzini, 1991, 2005). This result also supports the findings of Clark et al. (1972) that the strength of peer religious commitments is positively correlated with maintaining students' entering religious beliefs. Furthermore, a strong majority of students in this study—two in three—indicated that their religious beliefs had been strengthened since enrolling. Taken together, these findings provide robust support for the conclusion that the students in this sample are experiencing positive religious and spiritual growth, lending further support to recent scholarship (Bryant et al., 2003; Cherry et al., 2001; Hartley, 2004b; Lee, 2002a, 2002b) challenging the long-held conclusions that attending college negatively affects students religious development (Feldman & Newcome, 1969; Pascarella & Terenzini, 1991).

Although only one in four students indicated the importance of their relationship with campus religious leaders, these interactions appeared to have broad influence on religious engagement throughout the model. In addition to the predictor effects in four of the five regression equations (all but strengthened beliefs in the spring), analysis of bivariate correlations (see Table 3) revealed that students who indicated the importance of their interactions with campus clergy were also likely to indicate the importance of the institution's religious affiliation to their choice to enroll ($r = 0.45$, $p = .000$). The item, however, did not provide sufficient

information to understand why respondents agreed with the statement. Was the chaplain particularly helpful in a time of crisis? Had the student sought the chaplain out to discuss a matter of faith? Furthermore, it is not known why respondents might have disagreed with this statement. Did they simply not have interaction with the college chaplain? Or, were the interactions they did have unimportant? Despite the limitations of this single item, it nonetheless provides valuable empirical evidence regarding the importance of the interactions students had with their campus religious leaders, suggesting that campus clergy may be providing important mentoring relationships that are essential in fostering student religious development (S. D. Parks, 2000).

The pervasive impact of peer relationships seemed to be further buttressed by The potent influence peer support, coupled with the importance of campus clergy, and clear communication of the colleges' religious affiliation, suggest a strong, and potentially conforming, campus culture that values and supports students religious beliefs and practices (Kuh et al., 1991).

Despite overall high levels of student involvement in religious activities and devotional practices, most students in this study experienced declines in their participation after entering college. For example, while 9 out of 10 students (90.9%) indicated that they had attended a worship service their senior year in high school, only three out of four (77.3%) had done so during their first semester of college. Furthermore, by spring semester, only one in three students (35.8%) indicated that involvement in religious activities had increased. These finding are consistent with the results from decades of prior research (Bryant et al., 2003; Feldman & Newcome, 1969; Pascarella & Terenzini, 1991, 2005). These responses, however, may also indicate that initial levels of involvement were sufficiently high for most students and did not

warrant an increase, especially when considered in light of the high levels of satisfaction indicated in the fall.

Results from this study offer a more complex picture of religious engagement than captured in previous studies. Despite reported declines in religious activities and devotional practices, a strong majority of students (63.2%) indicated that their religious and/or spiritual beliefs had been strengthened. This seemingly contradictory finding suggests that declines in involvement should not be equated with a weakening of beliefs. Several explanations may warrant further empirical investigation. First, students' beliefs may be strengthened by less formal or structured religious activities and devotional practices not captured in this study. In other words, traditional measures of religious or spiritual growth, such as participation in religious activities or engaging in devotional practices, may not fully capture students' sense of development in their faith (Cherry et al., 2001 reached a similar conclusion). Second, the influence of peers may be more powerful than involvement in traditional religious activities and practices.

Several additional findings are worthy of note. First, this study provided further evidence of strong student interest in religion and spirituality, confirming the findings of other recent studies (Cherry et al., 2001; Lee, 2002b). As Bryant, Choi, and Yasuno (2003) concluded in their study of the religious engagement of first-year students, "Spiritual and religious concerns underlie the day-to-day experiences of many students and may impact their academic, social, and emotional well-being while in college" (p. 739). Second, while affiliating with a particular religious tradition had a modest influence on fall religious faith, students who considered themselves "born again" were more likely to be religiously engaged throughout this study,

suggesting that intensity of religious commitment may be more determinate of religious practice than mere affiliation.

Although indicators of religious engagement were high, when asked to compare their faith with that of their peers respondents' assessments were more modest. A possible explanation for this outcome is that on campuses such as the ones participating in this study where an overwhelming majority of students do strongly value religious and spiritual orientations, with many engaging frequently in religious activities and practices, students in general find that they are comparable to their peers. In other words, the lower responses on the comparative items may suggest that students on these campuses experience a fairly strong conforming culture (Kuh et al., 1991) with little deviance from normative beliefs and practices when it comes to matters of religion and spirituality.

Several student characteristics and experiences measured in this study had no apparent effect on the outcomes of interest. These include gender, having clergy parents, and performing volunteer service in high school. In addition, despite earlier findings to the contrary (Moos, 1979; Moos & Lee, 1979), living in a campus residence hall in a supportive peer environment had no measurable impact. Additionally, seriously questioning one's beliefs had no apparent effect. This finding is more difficult to interpret. On the one hand, from the standpoint of the stated objectives of the church-related institutions participating in this study (General Board of Higher Education and Ministry, N.D.), it would not be desirable for the college experience to undermine the religious beliefs of their students. On the other hand, as the faith development theories of Fowler (1981) and Parks (1986; 2000) attest, change in students religious beliefs, including the serious questioning of beliefs and values inherited or appropriated from one's family or community of origin, is an expected, if not desirable, aspect of the process of religious

maturation. This finding, then, taken in concert with the other outcomes of strengthened beliefs, modest increases in involvement, perceptions of spiritual growth, and satisfaction with opportunities for involvement, may suggest that most of the questioning reported here was healthy. Alternatively, since a majority of students (61.0%) did not indicate such deep questioning, it may be that the first year of college was too early to assess the impact of this measure. Further exploration of this dynamic may provide a more substantive understanding.

Finally, results from this study revealed no dichotomy between being spiritual and being religious. Contrary to the findings of other recent studies (Bryant et al., 2003; Cherry et al., 2001) and national norms for the same student cohort (Sax et al., 2003), the students in this sample were equally as likely to indicate the importance of strengthening their religious beliefs and convictions (81.5%) as they were the importance of integrating spirituality in their lives (80.4%). This finding may perhaps be due to a sample bias. That is, the students attending the eight church-related colleges and universities participating in this study may be more religiously engaged than their peers at other institutions of higher education. Six of the eight institutions were located in the south, a region often characterized by stronger religious expression. Nonetheless, this is an intriguing finding and one that warrants further exploration.

Implications for Policy and Practice

Evidence from this study corroborates findings from other recent studies (Bryant et al., 2003; Cherry et al., 2001; Hartley, 2004b; Lee, 2002b) suggesting that the current generation of students is more interested and involved in matters of religion and spirituality. Based on the conclusions of this study, three recommendations for institutional policy and practice are offered to leaders of church-related colleges and universities with the following caveat: campus offerings of religious programs should be diverse–at least as diverse as the attending student body–and

student participation in these programs should be voluntary. As Cherry et al. (2001) concluded, "The ethos of decentered, diverse, religiously tolerant institutions of higher education is a breeding ground for vital religious practice and teaching" (pp. 294-295). In other words, these recommendations are not a call to go back to the days of mandatory chapel services or doctrinal obligations for students or faculty. The three recommendations, then, are:

1. *Develop a variety of opportunities for student participation in religious activities*. Student involvement in religious activities, such as attending worship services and participating in student religious clubs or groups, as well as participation in devotional practices, such as spending time in prayer or reading sacred texts, had a strong influence on deepened religious engagement. Furthermore, students' strong satisfaction with campus opportunities for religious and spiritual development should be good news to campus officials concerned about the religious and spiritual wellbeing of their students. It also suggests that there is room for improvement. Since other studies have shown that student religious engagement is not limited to church-related campuses, other types of institutions may find merit in this recommendation, perhaps even in public institutions.

2. *Support the role of campus religious professionals*. Evidence in this study suggests that campus religious professionals play a key role in supporting religiously engaged students. Institutional support for campus clergy is important because of the support they provide for the religious and spiritual needs of students and an overwhelming majority of students today, as evidenced in this and other recent studies, indicate that they view matters of religion and spirituality as very important.

3. *Clearly communicate the campus' religious affiliation to current, as well as prospective, students*. Given the high degree of student interest and involvement in religious and

spiritual matters, clearly communicating the campus' religious affiliation may serve strengthen current students connections to the institution, and thereby foster their commitment to the institution and academic success. Additionally, given the strong precollegiate religious engagement found in this study, campus recruitment efforts may be enhanced by clearly indicating that the institution is a supportive place for students who desire to continue or strengthen their religious commitments.

Recommendations for Further Research

Based on the results of this study, three recommendations for further research are advanced:

1. Replication of this study is encouraged to determine if the linkages in the proposed theory of religious engagement hold up under further empirical testing. Would such a relationship be found in other church-related institutions? If so, such findings would provide strong support for the effectiveness of church-related colleges in fulfilling their unique missions. Testing this theorized relationship in non-religiously-affiliated institutions, especially in public colleges and universities, as well as in research universities, would further strengthen the linkages suggested in this study.

2. Replication of this study is strongly encouraged in historically Black colleges and universities (HBCUs). Although one HBCU did participate in this study, the sample size from this institution was not sufficient to run separate analyses on these students. Findings from prior research indicate that students of color tend to be more religiously engaged (Regnerus et al., 2003; Tisdell, 2003), and that the campus cultures of HBCUs tend to be more supportive of religious expression (Cherry et al., 2001). The religious engagement model advanced in this study may have particular utility in these settings.

3. In replications of this study, it is recommended that the religious engagement scales be similarly constructed. Items for prior religious engagement, including religious involvement the senior year of high school, students' religious affiliation, and the importance of the institutions' religious affiliation to the students' enrollment choice are readily available through the Student Information Form of the CIRP freshman survey (Sax et al., 2003). Fall and spring survey items may be borrowed from the instruments used in this study (available from the author).

Conclusion

This study examined the influencers of deepening religious engagement in the first year of college. Using data drawn from a longitudinal panel of first-year students attending eight church-related colleges, this study found strong evidence that previous religious engagement serves as an influencer of subsequent religious engagement. Given this outcome, a theory of religious engagement, rooted in Astin's (1984) Theory of Involvement, was proposed, subject to further empirical verification. Results from this study also challenge the long-held conclusion that attending college leads to a decline in students religious interests, beliefs, and practices. Indeed, there was robust support for strong student interest and involvement in religious attitudes, values, activities, and practices. Given these findings, campus officials at religiously-affiliated institutions should be keenly aware of the strong religious and spiritual orientation of their students, and attentive to campus staffing and programming that serve the needs of these students. As Parks (2000) contended, "At its best higher education is distinctive in its capacity to serve as a mentoring environment in the formation of critical adult faith" (p. 159).

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Table 1

Listing and Definition of Variables

Variable (Code)	Definition
Student Entry Characteristics	
1. Female (FEMALE)	Student gender (male = 0; female = 1); Fall item (recoded)
2. Non-White (NONWHITE)	Student racial/ethnic identity is non-white (White = 0; Non-White = 1); Fall item (dummy-coded)
3. High School Grades (HSGRADES)	Self-reported high-school grade point average (C- = 1; A or A+ = 8); Fall item (reverse scored)
4. Parental Income (INCOMEPA)	Estimated parental income (less than $6,000 = 1; $200,000 or more = 14); Fall item
5. Parental Education (EDUCATPA)	Level of parental educational attainment (grammar school or less for both parents = 2; graduate work for both parents = 16); composite of two Fall items: one asking for father's level of educational attainment and the second asking for mother's level
Prior Religious Engagement	
6. Student's Religious Affiliation (RELIGAFF)	Student's self-reported religious affiliation (no = 0; yes = 1) Fall item (dummy-coded)
7. "Born Again" (BORNAGN)	Student's self-identification as a "born again" Christian (no = 0; yes = 1); Fall item (recoded)
8. Clergy Parent(s) (CLERGYPA)	Student's report that one or both parents are a member the clergy (no = 0; yes = 1); Fall item
9. Prior Religious Engagement (RELIGPRI)	Prior Religious Engagement Scale: Composite of five Fall items measuring the frequency of involvement in religious practices and activities during the last year of high school: spending time in prayer/meditation, participation in youth religious group, attending religious services, discussing religion/spirituality, & reading/meditating on

	sacred texts (never = 1; very frequently = 5); Cronbach's alpha = .88
10. High School Volunteer Work (VOLUNTHS)	Student's self-reported performance of volunteer work in the last year of high school (never = 1; very frequently = 5); Fall item
11. Importance of Institution's Religious Affiliation (RELCHOIC)	Importance of institutional religious-affiliation to student's choice to enroll (strongly disagree = 1; strongly agree = 4); Fall item
Fall Religious Engagement	
12. Residence Hall (RESHALLF)	Student reports residing in a campus residence hall during Fall semester (no = 0; yes = 1); Fall item (dummy-coded)
13. Satisfaction with Religious Opportunities (SATISFY)	Student's self-reported sense of satisfaction with campus opportunities for religious or spiritual development (strongly disagree = 1; strongly agree = 4); Fall item
14. Importance of Campus Clergy (CAMPMIN)	Student's self-reported sense of importance of interactions with campus religious leaders (strongly disagree = 1; strongly agree = 4); Fall item
15. Fall Religious Faith (FAITHFAL)	Fall Religious Faith Scale: Composite of six Fall items measuring the strength of student self-perceptions of religious beliefs: importance of integrating spirituality in life, strengthening religious beliefs/convictions, religious beliefs/convictions are strong, more spiritual compared to peers, more religiously active compared to peers, & developing a meaningful philosophy of life (strongly disagree = 1; strongly agree = 4) Cronbach's alpha = .8733
16. Fall Religious Involvement (RELIGFAL)	Fall Religious Involvement Scale: Composite of seven Fall items measuring the frequency of involvement in religious practices and activities: reading/meditating on sacred texts, attending religious services, spending time in prayer/meditation, discussing religion/spirituality with peers & with faculty, & participation in on- & off-campus religious groups (never = 1; very often = 4) Cronbach's alpha = .8671

Spring Semester Engagement

17. Peer Influence on Beliefs (STUPOSSP)	Student's self-reported assessment of the extent to which relationships with other students had a positive influence on spiritual growth and/or religious beliefs (strongly disagree = 1; strongly agree = 4); Spring item
18. Questioning of Beliefs (QUESTNSP)	Student's self-reported assessment of the extent to which attending college has caused serious questioning of spiritual/religious beliefs and convictions (strongly disagree = 1; strongly agree = 4); Spring item
19. Communication of Institution's Religious Affiliation (RELAFFSP)	Student's self-reported assessment of the extent to which the religious affiliation of the college is clearly communicated to the campus community (strongly disagree = 1; strongly agree = 4); Spring item
20. Religious Beliefs Have Strengthened (STRENGSP)	Student's self-reported assessment of the extent to which his/her spiritual and/or religious beliefs have been strengthened since entering college (strongly disagree = 1; strongly agree = 4); Spring item
21. Religious Activities Have Increased (ACTIVISP)	Student's self-reported assessment of the extent to which his/her involvement in religious activities has increased since entering college (strongly disagree = 1; strongly agree = 4); Spring item
22. Devotional Practices Have Increased (DEVOTNSP)	Student's self-reported assessment of the extent to which his/her spiritual/religious devotional practices have increased since entering college (strongly disagree = 1; strongly agree = 4); Spring item

Table 2

Descriptive Statistics for Model Variables: Mean, Standard Deviation, and Skewness

Variable (Code)	Mean	*SD*	Skew
Female (FEMALE)	0.60	0.49	-0.40
Non-White (NONWHITE)	0.19	0.39	1.57
High School Grades (HSGRADES)	8.19	1.75	-0.77
Parental Income (INCOMEPA)	8.74	2.94	-0.64
Parental Education (EDUCATPA)	10.21	3.32	-0.05
Student's Religious Affiliation (RELIGAFF)	0.86	0.34	-2.14
"Born Again" (BORNAGN)	0.47	0.50	0.14
Clergy Parent(s) (CLERGYPA)	0.10	0.30	2.64
Prior Religious Engagement (RELIGPRI)	3.21	1.15	-0.20
High School Volunteer Work (VOLUNTHS)	3.29	1.23	-0.20
Importance of Institution's Religious Affiliation (RELCHOIC)	2.11	1.02	0.44
Residence Hall (RESHALLF)	0.86	0.34	-2.12
Satisfaction with Religious Opportunities (SATISFY)	2.77	0.83	-0.50
Importance of Campus Clergy (CAMPMIN)	2.01	0.91	0.55
Fall Religious Faith (FAITHFAL)	2.86	0.67	-0.62
Fall Religious Involvement (RELIGFAL)	2.11	0.78	0.58
Peer Influence on Beliefs (STUPOSSP)	2.86	0.85	-0.59
Questioning of Beliefs (QUESTNSP)	2.28	0.93	0.24
Communication of Institution's Religious Affiliation (RELAFFSP)	2.77	0.79	-0.43
Religious Beliefs Have Strengthened (STRENGSP)	2.73	0.87	-0.31
Religious Activities Have Increased (ACTIVISP)	2.26	0.89	0.33
Devotional Practices Have Increased (DEVOTNSP)	2.33	0.89	0.13

Table 3

Bivariate Correlations of Model Variables (Part 1 of 2)

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1. FEMALE	1.000										
2. NONWHITE	-.106*	1.000									
3. HSGRADES	.104*	-.232***	1.000								
4. INCOMEPA	-.078	-.212***	.152**	1.000							
5. EDUCATPA	-.049	.002	.128**	.406***	1.000						
6. RELIGAFF	.042	-.115*	.085	.009	.015	1.000					
7. BORNAGN	.024	-.029	.032	-.189***	-.111*	.260***	1.000				
8. CLERGYPA	-.057	-.023	-.015	.002	.063	.040	.163**	1.000			
9. RELIGPRI	.149**	-.047	.225***	-.009	.121*	.379***	.469***	.072	1.000		
10. VOLUNTHS	.172***	.118*	.176***	.030	.148**	.045	.030	-.014	.434***	1.000	
11. RELCHOIC	.085	-.027	.014	-.066	-.010	.199***	.318***	.024	.347***	.123*	1.000
12. RESHALLF	.053	-.024	.041	.147**	.219***	.007	-.089	.059	.090	.163**	-.061
13. SATISFY	.037	-.039	.062	.027	.052	.152**	.120*	.018	.163**	.113*	.298***
14. CAMPMIN	.134**	.024	-.083	-.114*	-.024	.266***	.308***	.097	.404***	.195***	.445***
15. FAITHFAL	.163**	.017	.199***	-.022	.061	.410***	.420***	.065	.700***	.275***	.433***
16. RELIGFAL	.118*	-.023	.125*	.001	.108*	.290***	.443***	.061	.774***	.373***	.370***
17. STUPOSSP	.101*	.033	.106*	.045	.090	.081	.186***	.047	.254***	.174***	.214***
18. QUESTNSP	-.046	.047	-.070	-.019	.015	.028	.051	-.023	.032	.079	.083
19. RELAFFSP	.010	.001	.019	-.034	.096	.081	.094	.001	.006	.006	.087
20. STRENGSP	.016	.083	.066	-.045	.121*	.181***	.339***	.018	.374***	.154**	.259***
21. ACTIVISP	.051	.102*	-.015	-.154**	.014	.209***	.350***	.025	.308***	.105*	.247***
22. DEVOTNSP	.056	.096	-.037	-.125*	.018	.183***	.351***	.005	.326***	.111*	.265***

*$p < .05$ **$p < .01$ ***$p < .001$

Table 3

Bivariate Correlations of Model Variables (Part 2 of 2)

	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.
1. FEMALE											
2. NONWHITE											
3. HSGRADES											
4. INCOMEPA											
5. EDUCATPA											
6. RELIGAFF											
7. BORNAGN											
8. CLERGYPA											
9. RELIGPRI											
10. VOLUNTHS											
11. RELCHOIC											
12. RESHALLF	1.000										
13. SATISFY	.019	1.000									
14. CAMPMIN	.070	.383***	1.000								
15. FAITHFAL	.020	.259***	.435***	1.000							
16. RELIGFAL	.056	.190***	.437***	.633***	1.000						
17. STUPOSSP	.074	.208***	.283***	.268***	.314***	1.000					
18. QUESTNSP	-.042	.063	.096	.056	.143**	.278***	1.000				
19. RELAFFSP	-.048	.225***	.109*	.057	.059	.240***	.131**	1.000			
20. STRENGSP	-.041	.173***	.267***	.365***	.441***	.541***	.236***	.254***	1.000		
21. ACTIVISP	.005	.240***	.388***	.344***	.422***	.393***	.196***	.283***	.520***	1.000	
22. DEVOTNSP	.023	.199***	.368***	.347***	.410***	.423***	.194***	.283***	.609***	.790***	1.000

*$p < .05$ **$p < .01$ ***$p < .001$

Table 4

Factor Loadings and Cronbach's Alpha Coefficients of Religious Engagement Scales

Factor Name and Items	Factor Loading
Prior Religious Engagement Scale (RELIGPRI)	(alpha = .88)
Spent time in prayer or meditation (PRAYERHS)	.84
Participated in a youth religious club/group (YOUTHHS)	.83
Attended a religious service (ATTENDHS)	.83
Discussed religion or spirituality (DISCUSHS)	.82
Read or meditated on sacred or religious writings (READHS)	.79
Fall Religious Involvement Scale (RELIGFAL)	(alpha = .87)
Read or meditated on sacred or religious writings (READFA)	.81
Attended a religious service (ATTENDFA)	.79
Spent time in prayer or meditation (PRAYERFA)	.78
Discussed religion/spirituality with another student (DISSTUFA)	.77
Participated in an on-campus student religious club/group (OFCAMPFA)	.75
Participated in an off-campus student religious club/group (ONCAMPFA)	.72
Discussed religion/spirituality with a professor (DISPROFA)	.59

Factor Name and Items	Factor Loading
Fall Religious Faith Scale (FAITHFAL)	(alpha = .87)
Integrating spirituality in my life is very important (SPIRITFA)	.89
Importance of strengthening religious beliefs/convictions (RELIGIFA)	.86
Strong religious beliefs and convictions (STRONGFA)	.79
More spiritual compared to my peers (MORESPFA)	.78
More religiously active compared to my peers (MOREREFA)	.75
Developing a meaningful philosophy of life is very important (MEANINFA)	.62

Table 5

Summary of Regression Analysis with Standardized Beta Coefficients and Standard Errors

Item	FAITHFAL		RELIGFAL		STRENGSP		ACTIVISP		DEVOTNSP	
	β	*SE*	β	*SE*	β	*SE*	β	*SE*	β	*SE*
1. FEMALE	.04	.05	-.00	.05	-.05	.07	-.01	.08	-.01	.08
2. NONWHITE	.10**	.06	-.00	.07	.06	.09	.08	.10	.07	.10
3. HSGRADES	.09*	.01	-.03	.02	-.00	.02	-.02	.02	-.06	.02
4. INCOMEPA	.03	.01	.04	.01	-.05	.01	-.11*	.01	-.07	.01
5. EDUCATPA	-.01	.01	.03	.01	.10*	.01	.03	.01	.02	.01
6. RELIGAFF	.14***	.04	-.02	.08	.03	.11	.06	.12	.02	.12
7. BORNAGN	.07	.05	.10**	.06	.13**	.08	.14**	.09	.15**	.09
8. CLERGYPA	.01	.07	-.02	.08	-.04	.11	-.04	.12	-.06	.12
9. RELIGPRI	.51***	.03	.65***	.03	.04	.06	-.11	.06	-.03	.06
10. VOLUNTHS	-.03	.02	.06	.02	-.03	.03	-.05	.04	-.05	.04
11. RELCHOIC	.13**	.02	.04	.03	.02	.04	-.03	.04	.01	.04
12. RESHALLF	-.02	.07	-.02	.07	-.07	.10	.02	.11	.03	.11
13. SATISFY	.07*	.03	.01	.03	-.01	.05	.05	.05	.00	.05
14. CAMPMIN	.09*	.03	.12**	.03	-.02	.05	.14**	.05	.12*	.05
15. FAITHFAL					.05	.08	.05	.08	.06	.08
16. RELIGFAL					.19**	.07	.28***	.08	.20**	.08
17. STUPOSSP					.40***	.05	.20***	.05	.25***	.05
18. QUESTNSP					.06	.04	.05	.04	.05	.04
19. RELAFFSP					.11**	.05	.16***	.05	.17***	.05
Intercept Beta	.83***	.16	.26	.18	.35	.28	.17	.30	.31	.30
Model Summary	R^2 = .56	F = 38.25***	R^2 = .63	F = 48.04***	R^2 = .44	F = 15.92***	R^2 = .38	F = 12.35***	R^2 = .37	F = 12.01***

*p < .05 **p < .01***p < .001

Figure 1

Proposed Theory of Religious Engagement