

# Does Nazarene Higher Education Make a Difference?

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In an exploratory attempt to determine whether members of the Church of the Nazarene who attended Church-sponsored colleges have greater commitment to denominational norms than do those who did not attend such colleges, data were collected from an availability sample of members of a stratified, random sample of churches located within the Southwest Zone of the denomination. Three subsamples were assessed as distance groups: (1) those persons who attended Nazarene colleges, (2) those persons who were educated at a variety of secular colleges and universities, and (3) those persons who were noncollege educated.

Subscription to denominational norms was defined operationally in terms of two sets of measures of religiosity (factored scales in Appendix). The first of these consisted of five behavioral scales: (1) Devotionalism-Practice, (2) Ritualism-Practice, (3) religious Knowledge, (4) Personal Behavior, and (5) Social Behavior. The second was composed of four nonbehavioral scales: (1) Feeling or Experience, (2) religious Belief, (3) Personal Attitudes, and (4) Social Attitudes.

Support was found for the major hypothesis (No. 1, see Appendix) of greater commitment to denominational norms among those who attended Nazarene colleges than was so among those who had not done so. This corresponds with the Greeley and Rossi (1966) finding that the "all Catholic" educated persons scored higher on the majority of their measures of religiosity.

Findings shown in Figures 1-7 (Appendix) represent relative positions of the three analytical groups on seven of the religiosity scales, *prior* to an evaluation of potentially confounding factors. Between-group differences, including those not at the level of significance, are, in this researcher's scores above those for the secular-college and noncollege groups on four of the five behavioral scales: Devotionalism-Practice, religious Knowledge, Social Behavior, and Personal Behavior. The Nazarene-college group also scores above the secular-category on Ritualism-Practice, although the noncollege group shows a slightly higher score on that scale than does the Nazarene-college category. On two nonbehavioral measures (Belief and Personal Attitudes), the Nazarene-college group shows mean scores below those for the other two analytical groups.

In the secular college/noncollege comparison, the college group scored above the noncollege attenders on religious Knowledge, Social Behavior, and Personal Behavior. Alternatively, the noncollege category scored higher than the secular-college group on two behavioral scales--Devotionalism-Practice and Ritualism-Practice--and on two nonbehavioral scales--Belief and Personal Attitudes.

This researcher made an assessment of the impact of the following seven potentially confounding factors: (1) sex, (2) respondent socioeconomic status, (3) socioeconomic status background, (4) parental religiosity, (5) intellectual ability, (6) length of denominational

membership, and (7) age. The Nazarene-college experience is nonetheless judged to have made a contribution to the religious commitment of respondents who attended those schools on dimensions of religiosity measured by four of the five behavioral scales referred to above as follows:

This religiously oriented college education served to preserve a level of religious practice, comparable to that which characterized the noncollege group, among the Nazarene-college attenders, compared to the reduction in mean scale scores shown on Devotionalism-Practice and Ritualism-Practice by the secular-college group because of self-selection to, and the negative impact of, that environment. Nazarene colleges not only served as *loci* for the conservation of religious practice, but also made a measurable contribution to somewhat higher mean scale scores on religious Knowledge, Social Behavior, and, possibly, Personal Behavior among those who experienced that environment compared with those scale scores of persons who studied at secular colleges, or who received no college education. The higher mean scale scores on Belief and Personal Attitudes for the noncollege group compared to those on the two college groups are, in this researcher's judgement, largely functions of the lower social class positions of the noncollege attenders. The two college-attending groups are very similar in mean scale scores on Belief and Personal Attitudes.

The secular-college group also shows mean scale scores lower than those for the noncollege reference group on Devotionalism-Practice and Ritualism-Practice. Alternatively, the mean scale score on religious Knowledge is higher for the secular-college group than for the noncollege category.

Some researchers have found little change in student values as a function of college instruction (Feathers, 1973; Thistlethwaite, 1973). Others (Balswick, *et al.*, 1975; Rich & Jolicoeur, 1977) have determined varying rates of change, depending upon the kinds of beliefs or opinions involved and the types of colleges being evaluated. Numerous researchers (Feldman & Newcomb, 1969; Feldman, 1970; Astin, 1978; Hoge & Luna, 1982) have found that within-college changes were distinctive of students when they matriculated. Greeley and Rossi (1966) discovered that Catholic schools had the greatest impact on those persons who came from the most religious homes.

Greeley and Rossi also determined that family religious background did not have much influence on religiously oriented educational outcome at the college level apart from prior precollege parochial schooling. Results of the present research are equivocal in that parental religiosity scale scores for the Nazarene-college group were *not* significantly higher than those for the secular-college group, although they approached that level of difference (hypothesis No. 2). Test results of modifications of that hypothesis indicate that the fathers of both college groups and the mothers of the Nazarene-college category scored significantly above their respective counterparts in the noncollege category. Parental religiosity thus is positively related to college attendance; and, among the college attenders, those from the somewhat more pious homes attended Nazarene colleges.

Catholics from the most pious homes who attended public schools would have gained in religiosity, according to Greeley and Rossi (1966), had they attended Catholic schools. Results of the present research (hypothesis No. 3) are supportive, as they show that respondents who

came from backgrounds which were comparable in religious commitment to that of those who attended Nazarene colleges, but who studied at secular schools, would have gained in religiosity had they attended Nazarene colleges. This group would have increased its mean scale scores on the Devotionalism-Practice, Ritualism-Practice, and religious Knowledge. The group score on Social Behavior would, however, have been reduced.

Hoge and Bender (1874) determined that values of students change after they leave college. Newcomb, *et al.* (1967) concluded that where change did occur, it was a function of association with others who held different opinions. The latter group and other researchers (Feldman & Newcomb, 1969; Feldman, 1969) found generally that religious attitudes and values persist rather unchanged among college alumni. In the present research (hypothesis No. 4), those who had attended Nazarene colleges and whose closest relatives and friends were mostly drawn from within the denomination received greater postcollege support from their religious commitment than did those who ranked lower in communalism. The high communalism alumni show higher mean scale scores on religious Knowledge and religious Feeling or Experience. They also scored somewhat higher on the Ritualism-Practice, Social Attitudes, and Social Behavior scales.

More often than not, previous comparisons between the three analytical groups indicated that the Nazarene-college category showed higher mean religiosity scale scores than did the noncollege and secular-college groups. When, however, those who attended Nazarene colleges four years are compared with others who studied there only two years (and two years at secular colleges), results are equivocal (hypothesis No. 5). Parker (1971) and Hoge and Bender (1974) concluded that the crucial time for establishing values is by the end of the sophomore year of college. Feldman (1969) argued that no such change-curve pattern prevails during the years of college. Present research results tentatively suggest that somewhat greater change in religious value orientations occur during the last two years of college. Those who attended Nazarene colleges as upper-class persons show a significantly higher mean scale score on Belief and somewhat higher scores on Social Attitudes, Ritualism-Practice, and Personal Attitudes.

The hypothesis (No. 6) that the social class origin of those who attended Nazarene colleges was higher than that of those who attended secular colleges was rejected. Test results show, however, that the assumption was not totally inaccurate. The socioeconomic background of the Nazarene-college category is somewhat higher than is that of the secular-college group. This researcher assumed SES origins of both college-going groups were higher than that of the noncollege reference category.

Seventy percent of the present research sample is from the white-collar socioeconomic level. Social class position was found to be positively related to six of nine measures of religiosity; and, therefore, hypothesis No. 7 was supported. Results generally conform to those of previous research in that the white-collar category was found to "do" its religious commitment, while the blue-collar class "felt" or "believed" its expression of religious devotion (Fukuyama, 1961); Demerath, 1965; Sark, 1972). The white-collar category thus scored significantly higher than the blue-collar group on four behavioral measures: Devotionalism-practice, religious Knowledge, Personal Behavior, and Social Behavior. The blue-collar

category shows higher mean scores than does the white-collar group on two nonbehavioral measures: Personal Attitudes and Belief.

Greeley and Rossi (1966) found a positive relationship between "all Catholic" schooling and educational and occupational achievement. Astin (1978), however, discovered a negative relationship between attendance at nonselective Protestant colleges and aspirations for graduate study. Present research results show somewhat higher graduate study and occupational achievement for the secular-college group compared with that of the Nazarene-college category. Although these results required rejection of the hypotheses of higher Nazarene-college group achievements (Nos. 8a and 8b), a disproportional number of males in the secular-college group was held to account for the difference. Consequently, the Nazarene-college group was assumed to have done as well as its secularly educated counterpart. Both college-educated groups achieved a higher occupational level than did the noncollege reference group.

## **Conclusion**

The major theoretical issue which prompted the present study was whether a religiously oriented higher educational institution could contribute to the preservation of a religious faith and tradition. The following general research question addressed this issue: Are members of the Church of the Nazarene who attended Nazarene colleges more subscribe of denominational norms than those members who attended other colleges or universities or those who received no postsecondary schooling?

Analysis of research data justify answering the theoretical question with a qualified affirmation. Members of the denomination who attended Nazarene colleges were found to be somewhat more subscribe of certain categories of denominational norms than those not so educated. On no dimension of religious commitment did the secular-college educated even approach the level of significantly higher scores over those of persons educated at Nazarene colleges. The noncollege educated reference group expressed greater commitment than those educated at Nazarene colleges on two categories of denominational norms--both of which are functions of social class position.

Specifically, a Nazarene-college education served to preserve the level of religious commitment which characterized the noncollege educated in terms of private devotional practice, church attendance, and involvement in religious activities. Alternatively, the secular-college experience contributed to a reduction in these modes of religious commitment. Nazarene-college attendance also served to increase religious expression among those so educated over the noncollege reference category and those who attended secular colleges in terms of knowledge of religious facts, societal and political involvement, and slightly less participation in denominationally proscribed activities by the noncollege attenders, compared to that of the college educated, is a function of socioeconomic status position, which is positively related to level of education and inversely associated with religious beliefs and attitudes.

Parental religious practice contributed to offspring attendance at any college, and those from the most religious homes were somewhat more likely to attend Nazarene than secular

colleges. This measure of self-selection from the more pious homes to Nazarene colleges was not enough, however, to eliminate a contribution to somewhat greater religious commitment in terms of private devotional practice, church attendance, involvement in religious activities, and grasp of religious factual information among those educated at Nazarene colleges.

The scope of the descriptive portion of this research ranged beyond the theoretical issue and addressed relative economic and social achievement. Seventy percent of the sample was found to be from the white-collar socioeconomic status position. This socioeconomic category was found to "do" its expression of religious commitment while the blue-collar sector "felt" or "believed" its religious devotion. The two college-attending groups did equally well in postgraduate educational and occupational achievement and exceeded that of the noncollege reference group.

A second theoretical issue addressed was that of an attempt to explain change in value orientations within the framework of a synthesis of aspects of the theories of balance, exchange, reference group, self, and symbolic interaction. Results are mixed but, nevertheless, do contribute to an understanding of the dynamics of change in value orientations.

The somewhat greater religious commitment of the Nazarene-college category, compared with that of the noncollege reference and secular-college groups, was found not to be a function of the establishment within the family of orientation of the religious self-identity that is situated (more social-situation specific than not), which, in turn, is reciprocal with value orientations. Present research findings, however, show only very gradual changes (and thus apparently not situated) in religious self-identity and, consequently, value orientations, until mid-life. Such corollary change at mid-life may not characterize other self-identities. It might be unique to the religious self-identity and value orientations as is reflected in the long-demonstrated tendency for individual religious commitment to increase with age.

Change in respondent religious commitment did not vary significantly from that of the most important reference group to the respondent, as measured by responded to religious self-identity and value orientations imputed to that group. These results demonstrate a strain toward balance between self-conception, value orientations, and valued reference groups.

## **Educational Policy and Practice**

The preservation of a religious faith and tradition is an assumed objective of Nazarene colleges. Whether the investment in money and human energies has achieved this purpose satisfactorily cannot be answered here. Doubtless, Nazarene colleges cannot be credited with the survival and growth of the denomination; but nonetheless, they have contributed to that end. That there is room for a more significant contribution by the colleges to membership commitment to the norms of the denomination is suggested by results of the present research. Data-based policy and practice implementations may require additional evidence beyond the findings of this exploratory research effort. Several observations seem appropriate, however.

Out of his evaluation of the appropriate research literature, Chickerin (1981) argues that six major factors influence college student development: clarity of institutional objectives; faculty and administration; friends and student culture; residences; curriculum, teaching, and evaluation; and size.

Results of the present research suggest change in value orientations is, in part, a function of individual motivation for maintaining what was found to be a balanced state between self-conception, value orientations, and valued reference groups. Thus, the impact of the college environment is increased by a sense of community which emerges from common understandings and accepted goals. Students, faculty, administration, and staff who relate positively to college objectives and their method of implementation generate a community of shared values.

Clarity of institutional objectives, the first of Chickerin's influential factors cited, is in my view the point of departure in increasing Nazarene college impact. Where institutional objectives are clear and taken seriously, environmental influence is enhanced three ways (Chickerin, 1981):

1. Policy, program, and practice become more consistent.
2. Clear objectives help clarify student purposes.
3. Explicit objectives express strong value commitments. When these are clear, they can become the object of searching inquiry. Then learning contributes to a flexible integration of values with other aspects of the person.

Limitations of time preclude further suggestions from this presenter, but the discussion period to follow may allow others to emerge.

## Appendix

<b>Table 1</b>			
<b>Factor Loadings of Devotion and Ritual Practice Items</b>			
<b>No.</b>	<b>Description</b>	<b>I</b>	<b>II</b>
171	Sunday a.m.	align="right">-0.088	align="right">**0.580
172	Sunday p.m.	0.127	**0.682
173	Midweek	align="right">0.241	align="right">**0.658
174	Sunday school	align="right">-0.054	**0.705
175	Special services	align="right">*0.365	align="right">**0.601
176	Read Bible and pray	*0.314	0.223
177	Family worship	*0.365	0.242

178	Thanks at meals	align="right">*0.333	0.223
180	Give local	0.177	0.115
181	Give nonlocal	0.051	-0.133
182	Communion	*0.318	0.198
183	Baptism	0.214	0.016
184	Church p.m. activities	*0.443	**0.410
185	Church offices	0.236	**0.535
199	Declaring faith	*0.491	0.129
211	Invite to church	*0.567	0.259
214	Won to Christ	*0.568	0.237
263	<i>Herald of Holiness</i>	*0.361	0.202
263	<i>World Missions</i>	*0.363	0.198
263	<i>Etc</i>	*0.417	0.099
263	<i>Bread</i>	0.153	0.106
263	<i>Christianity Today</i>	*0.430	-0.013
264	Miller	*0.332	-0.019
264	Lewis	0.293	-0.039
264	Bonhoeffer	*0.504	-0.163
264	Purkiser	*0.654	0.002
65	Respondent practice summary	0.066	**0.347

\*Items selected for the Devotionalism Practice-Scale;  $\alpha = .79$

\*\*Items selected for the Ritualism-Practice Scale;  $\alpha = .80$

<b>Table 2</b>		
<b>Factor Loadings of Religious Feeling Items</b>		
<b>Item Factors</b>		
<b>No.</b>	<b>Description</b>	<b>I</b>
67	Presence of God	*0.522
68	Saved in Christ	*0.872
69	Sanctified	*0.518

\*Items selected for the Feeling Scale;  $\alpha = .57$

<b>Table 3</b>		
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**Factor Loadings of Personal and Social  
Behavior Items  
Item Factors**

<b>No.</b>	<b>Description</b>	<b>I</b>	<b>II</b>
96	Feel Alone	0.003	-0.008
163	Purpose in life	*0.495	0.038
201	Suicide	*0.340	0.066
187	Organization participation	-0.073	**0.387
188	Voting	*0.339	0.214
189	Neighborhood committee	0.046	0.280
189	Political caucus	-0.043	**0.557
189	Political campaign work	-0.285	**0.590
189	Remove official	-0.136	**0.391
189	Civil rights rally	* 0.406	0.110
189	Minority group work	-0.083	**0.400
189	Denomination committee	0.036	**0.543
190	Signed petition	0.044	0.212
190	Wrote public official	0.140	**0.425
190	Contacted public official	-0.072	**0.522
190	Letter to editor	-0.036	0.231
190	Took public stand	-0.040	**0.426
190	Supported candidate	0.043	**0.410
190	Circulate petition	-0.178	**0.484
190	Ran for office	-0.030	**0.395
192	Offered comfort	0.117	0.284
195	Defended someone	-0.118	0.086
205	Visited one in jail	0.081	**0.419
207	Helped stranger	0.054	0.277
191	Worked on Sunday	0.171	-0.032
193	Used enchantments	0.110	0.98
194	Was dishonest	*0.347	0.067
196	Used alcohol	*0.542	0.178
197	Attended movies	*0.543	0.055
198	Viewed pornography	*0.433	-0.043
200	Attended legitimate theater	*0.344	-0.054
202	Gambled	*0.354	0.072

203	Quarreled	0.276	0.033
204	Used tobacco	0.276	0.046
206	Sex with nonspouse	*0.309	0.004
208	Attended Sunday event	0.234	-0.076
209	Consented to abortion	0.279	-0.164
210	Used marijuana	*0.355	0.097
212	Gossiped	*0.317	0.004
213	Joined lodge	0.054	0.090
215	Stole	*0.353	0.173
216	Used profanity	*0.516	0.108
217	Was envious	*0.467	-0.008
218	Danced	*0.573	0.159
70	Other dealings	*0.607	-0.016
71	Whole approach	*0.559	-0.231

\*Items selected for the Personal Behavior Scale;  $\alpha = .76$

\*\*Items selected for the Social Behavior Scale;  $\alpha = .60$

<b>Table 4</b>			
<b>Factor Loadings of Beliefs Items</b>			
<b>Item Factors</b>			
<b>No.</b>	<b>Description</b>	<b>I</b>	<b>II</b>
2	Scripture	0.285	0.034
3	Virgin birth	*0.592	-0.401
4	Jesus resurrection	-0.255	0.394
5	Tongues	-0.059	-0.261
6	Jesus' return	*0.411	0.010
7	Atonement	0.020	0.264
8	Miracles	-0.008	0.580
9	Evolution	*0.519	0.061
11	Ten Commandments	0.049	0.220
12	Original sin	*0.432	0.117
14	Sanctification	0.162	-0.192
77	Respondent belief summary	0.254	-0.027

\*Items selected for the Belief Scale;  $\alpha = .52$

<b>Table 5</b>			
<b>Factor Loadings of Religious Knowledge Items Item Factors</b>			
<b>No.</b>	<b>Description</b>	<b>I</b>	<b>II</b>
22	Needle's eye	0.288	0.173
23	Sword of God	0.394	0.065
24	Women silent	0.057	0.182
25	Iniquity on children	0.108	0.160
26	Elijah	0.554	0.159
27	Deuteronomy	0.864	0.220
28	Jeremiah	0.071	0.123
29	Leviticus	0.885	0.239
30	Ezekiel	-0.076	0.011
31	Synoptic problem	0.024	*0.578
32	OT language	0.183	*0.359
33	Emperor	0.180	*0.346
34	Evangelical revival	0.101	-0.081
35	General Assembly	0.015	*0.586
36	Church government	-0.138	*0.586
165	Scientific study of Bible	-0.040	*0.309
166	Literature on religion	-0.256	0.117
179	CST	0.014	*0.440
263	<i>Christian Century</i>	-0.093	*0.383
66	Respondent knowledge summary	0.086	0.238

\*Items selected for the Belief Scale;  $\alpha = .52$

<b>Table 6</b>			
<b>Factor Loadings of Personal and Social Attitudes Items Item Factors</b>			
<b>No.</b>	<b>Description</b>	<b>I</b>	<b>II</b>
78	Racial Mixing	-0.159	**0.484

79	Mexican Americans	-0.280	**0.490
81	Women over men	-0.262	**0.316
83	Jewish faults	-0.142	**0.565
84	Poverty	*-0.309	**0.400
85	Jews shady	-0.150	**0.552
86	Keep out of neighborhood	-0.018	**0.444
87	Equality in marriage	*-0.312	0.264
90	Medical care	0.02	**0.461
91	Housing	-0.007	**0.582
98	Not butt in lives	-0.058	-0.189
100	Social justice	-0.244	0.055
60	Doctrine for social reform	0.244	0.049
63	Preach and work balance	0.022	0.192
92	Christian education	-0.020	**0.553
93	International church	0.032	**0.370
164	Church involved	-0.139	**0.313
123	Attitude Sunday work	*0.631	-0.178
124	Attitude legitimate theater	*0.596	-0.156
125	Attitude alcohol	*0.735	-0.100
126	Attitude pornography	*0.820	-0.056
127	Attitude dishonesty	*0.747	0.003
128	Attitude marijuana	*0.816	-0.090
129	Attitude lodge	*0.638	-0.102
130	Attitude gambling	*0.785	-0.112
131	Attitude homosexuality	*0.698	-0.110
132	Attitude quarreling	*0.632	0.044
133	Attitude profanity	*0.781	-0.106
134	Attitude movies	*0.626	-0.128
135	Attitude gossiping	*0.699	0.041
136	Attitude stealing	*0.741	-0.001
137	Attitude envying	*0.638	-0.028
138	Attitude dancing	*0.662	-0.192
139	Attitude masturbation	*0.552	-0.081
140	Attitude sex	*0.722	0.015
141	Attitude enchantments	*0.568	-0.049
142	Attitude tobacco	*0.678	-0.080
143	Attitude Sunday recreation	*0.607	-0.135
144	Attitude abortion	*0.606	-0.200
70	Other dealings	0.221	-0.102

71	Whole approach	0.216	-0.101
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\*Items selected for the personal Attitudes Scale;  $\alpha = .92$

\*\*Items selected for the Social Attitudes Scale;  $\alpha = .77$

## Hypotheses

1. Those members of the Church of the Nazarene who attended Nazarene colleges express value orientations more in harmony with stated denominational beliefs and behavioral norms than do those who attended secular colleges or universities.
2. The families of orientation of those members of the Church of the Nazarene who attended Nazarene colleges express value orientations more in harmony with stated denominational beliefs and behavioral norms than do the families of those who attended secular colleges or universities.
3. Those members of the Church of the Nazarene whose background characteristics should have led to their attendance at Nazarene colleges, and/or those who indicated these institutions as having been their first choice of schools but who attended secular colleges or universities, express value orientations less in harmony with stated denominational beliefs and behavioral norms than do those who attended Nazarene colleges.
4. A supportive postcollege social environment is necessary for the persistence of commitment to value orientations in harmony with stated denominational beliefs and behavioral norms that characterized members of the Church of the Nazarene at the time they left Nazarene colleges.
5. Those members of the Church of the Nazarene who spent four years at Nazarene colleges express value orientations more in harmony with stated denominational beliefs and behavioral norms than do those who spent only their first two or their last two years there.
6. The families of orientation of those members of the Church of the Nazarene who attended Nazarene colleges are of higher socioeconomic levels than are those of respondents who attended secular colleges or universities.
7. Those members of the Church of the Nazarene from the higher socioeconomic levels express value orientations more in harmony with stated denominational beliefs and behavioral norms than do those from the lower socioeconomic levels.
8. Those members of the Church of the Nazarene who attended Nazarene colleges are at an advantage in competition with those who attended secular colleges or universities in the pursuit of:
  - a. Graduate studies and
  - b. Economic and social success

Validation of portions of the earlier hypotheses relative to change in value orientations is seen as partially explained under the following contingencies which in turn are offered as hypotheses:

9. The self-conception is established more rather than less in the family of orientation.
10. The self-conception is more rather than less stable over time.
11. Value orientations are more rather than less stable over time.

12. Self-conception and value orientations are congruent.
13. Interpersonal attraction and perceived similarity maintain a stable relationship. Thus:
  - a. The more valued the reference category the greater is the perception of agreement about self-conception.
  - b. The more valued the reference category the greater is the perception of agreement about value orientations.

[Figure 1](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Devotionalism-Practice  
[Figure 2](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Ritualism-Practice  
[Figure 3](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Religious Knowledge  
[Figure 4](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Social Behavior  
[Figure 5](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Personal Behavior  
[Figure 6](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Belief  
[Figure 7](#) Means, Number of Cases, T Test Values, and Relative Positions on Comparisons between Noncollege, Nazarene-College, and Secular-College Groups on Personal Attitudes.

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