2018

The Interrelationships of Socialization, Integration, and Spirituality Among Students at a Historically Black College

William Rookstool
Walden University

Walden University

College of Education

This is to certify that the doctoral dissertation by

William F. Rookstool, II

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee
Dr. Ronald Paige, Committee Chairperson, Education Faculty
Dr. Andrew Thomas, Committee Member, Education Faculty
Dr. Philip Griswold, University Reviewer, Education Faculty

Chief Academic Officer
Eric Riedel, Ph.D.

Walden University
2018

Abstract

The Interrelationships of Socialization, Integration, and Spirituality Among Students at a Historically Black College

by

William F. Rookstool, II

MA, Marshall University, 2007

BA, Concord University, 2005

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Education

Walden University

May 2018

Abstract

Higher education has not been successfully producing students with positive self-identities and an integrated sense of self with the world. Little research shows how the relationships among socialization, integration, and spirituality can address the problem of cognitive dissonance. The research question for this study examined interrelationships among socialization, integration, and spirituality at a small, historically black, Christian college located in the mid-South? This quantitative, exploratory study utilized Durkheim's integration theory and Blau's theory of structuralism as the theoretical base. Survey data were gathered through a survey developed from Astin's, Reeley's, and Ross & Straus's survey instruments to help create a conceptual model of the relationship among the 3 main variables. Survey data (n = 306) were analyzed through Spearman rho coefficients and chi-squared tests. Categorical analyses revealed relationships among levels of the 3 main variables. Findings include 2 main types of spirituality, that integration is correlated with higher levels of spirituality, that socialization is correlated with lower levels of spirituality, and that oversocialized students, without high levels of integration, had lower spirituality levels, indicating that socialization is a primary facilitator in with the process of integration. The findings may be used to promote positive social change through more clearly seeing the pivotal roles of integration and spirituality in the lives of college students. For students who do not experience spiritual integration in their lives, educators are better able to equip students to live lives that are more spiritual and enjoy a better quality of life.

The Interrelationships of Socialization, Integration, and Spirituality Among Students at a Historically Black College

by

William F. Rookstool, II

MA, Marshall University, 2007

BA, Concord University, 2005

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Education

Walden University

May 2018

Dedication

To Crystal, Esme, Ally, and my students—my reasons for being.

Acknowledgements

I am grateful for the support of my wife, Crystal, who put up with my eccentricities throughout this whole process. Although she did not understand or totally engage in everything I ranted about, she always listened. The spiritual support is exactly what I needed these past 18 years. Thank you. I love you.

I am also grateful to my daughter, Esme, who was my hero in her very first month of life, and will always be my hero. If only more adults would listen to what the little children have to say, even when it is not so easy to interpret them through language. I needed the spiritual journey with my daughter the past three years, especially during the crucial time of getting the Dissertation Proposal approved. When I felt like giving up, I looked at her while she was playing, eating, or sleeping, and thought that it was all worth it, even though the countless sleepless nights I encountered.

Finally, to Dr. Estelle Jorgensen, whose professional stability got me through this whole experience: Although she never told me outright to keep going and that my study was worthwhile, I realized through the whole experience that she wanted me to find the strength and courage within myself. Oftentimes, one cannot depend on others to say that the work is worthwhile; especially work at this level and of this magnitude. I had to find it and believe it for myself, and I have learned to trust the process. Life is about the journey, not a destination, and this dissertation experience made me a more spiritual being. I have also realized that the dissertation itself is not the end, but a foundation for yet another journey. It is only the beginning of my professional journey, and if it had not been for Dr. Jorgensen, I would not have made it. Like she always said, just go for it!

A special thanks to Dr. Andrew Thomas, who knows way more than I will ever know about statistics, but who never threw it in my face. He made me feel like what I did know was useful, purposeful, and specifically suited for this dissertation. I have not experienced this in 16 years of higher education.

Another special thanks to Dr. Ron Paige, who stepped in near the end of my journey. Your encouragement and quick edits made me push ahead at a time when I was worried that I would not be able to finish in time. Thank you for your willingness to step in at the very end and pick up very quickly to move this project to its conclusion.

Thanks to all of you who shared in this very challenging journey. Without you, I could not be me.

In conclusion, I have learned (which was enforced in every communication with Dr. Jorgensen) to just go for it! To anyone else, the best advice I can give is that you have nothing to lose. You may think you are going to lose your mind or other possessions, but if you know you have a good idea, keep pushing ahead. All successful people have gone through a rejection process first; but many rejections finally lead you to a yes. One rejection is not the end; even 100 rejections are not the end! It is never the end until you say so yourself. So just keep saying yes to yourself, to drown out the entire no's, and you will eventually make it. Peace.

Table of Contents

List of Tables

List of Figures

Chapter 1: Introduction to the Study

In this study, I addressed the problem of higher education not successfully producing students with positive self-identities and an integrated sense of self and the world (Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004). The purpose of this exploratory, quantitative study was to examine the interrelationships among socialization, integration, and spirituality in students enrolled in a denominationally affiliated college and to explain this phenomenon through the aid of a spirituality continuum depicted as a connected set of variables. The significance of this study is to inform educators of what spiritual identity means for students so that educators can produce students with positive self-identities and an integrated sense of self and the world.

Despite a history of mounting secularization in the United States (Marx, 2014; Weber, 2010) and religion declining as an expression of spirituality (Bartlett, 2005; Wittberg, 2000), an academic interest in spirituality is on the rise (Astin, 2005; Glendinning & Bruce, 2006). As a step toward understanding the interrelationships among socialization, integration, and spirituality, I examined correlations between indices of spirituality and integration, spirituality and socialization, and socialization and integration for students in a denominationally affiliated college. In this chapter, I have sketched the background, purpose, research questions, hypotheses, theoretical framework, nature of the study, definitions, assumptions, scope and delimitations, limitations, and significance of the study.

Background

The need to expand character formation beyond mere ethical training and to expand moral decision making into character building is a continuing theme in the higher education literature (Rashedi, Plante, & Callister, 2015; Wilhoit, Setran, Ratcliff, Haase, & Rosema, 2009). Part of the higher education mission is to not only socialize the individual into society, but also to integrate various aspects of the individual's personhood (Astin, 2004; Reimer, 2010; Tisdell & Swartz, 2011; Whitehead, 1967). Improper socialization and integration cause individuals to either focus solely on themselves or on the group because they have not learned how to integrate their own self-identity and their role in society (Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004; Whitehead, 1967). When individuals are under-integrated, they may become depressed or isolated from others (Durkheim, 1951). If, on the other hand, over-integration occurs, students may become narcissistic as they feel the effect of community and peer pressure on them (Durkheim, 1951; Lindholm & Astin, 2008; Moran & Curtis, 2004; Powers, Kramer, & Grubka, 2007).

University education as formal education is often vocational, and the spiritual aspects of education are often bypassed during the experience of the quest for academic and professional knowledge (Moulin, 2008; O'Higgins-Norman, Goldrick, & Harrison, 2009; Patel & Meyer, 2011). Discontinuities between the goals and structures of modern institutions of higher education contribute to a hindrance of successfully producing students with positive self-identities and an integrated sense of self and the world (Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004). In other words,

the gap in the social structure contributes to a lack of understanding of institutional purpose and of individual purpose (Waggoner, 2011). Students experience anxiety because of the two types of education that are occurring simultaneously (Waggoner, 2011). On the one hand, education is directed toward learning the skills requisite for earning a living or other specific goal; on the other hand, education is directed toward learning how to be human (Freire, 2000; Kazanjian, 2005; Thanissaro, 2010). Furthermore, higher education is for the purposes of both job training and for life training. The gap or dissonance between these two goals of education evokes anxiety on the part of students as they navigate what seem to be contradictory goals in higher education (Waggoner, 2011). The anxiety that results from this gap that occurs in formal education is termed cognitive dissonance by psychologists and the attempt to bridge the gap is termed the *cognitive-affective learning model* (Kazanjian, 2005, p. 1). Spirituality not only acknowledges the gap, but also addresses it and bridges it (Kazanjian, 2005).

Spirituality in higher education begins with awareness (Tisdell, 2003). The intersection of individual and social awareness is termed *social construction of reality* (Berger & Luckmann, 1966; Mead, 1967; Merton, 1968). The concept of social construction of reality suggests that teaching for the inclusion of spirituality in higher education can lead to a richer personal and social existence. If educational leaders are to address the cognitive dissonance issues that students experience, it is first necessary to understand the relationships between spirituality and the particular social dynamics of socialization and integration (i.e., the social construction of reality).

Socialization is a regulation of behavior (Durkheim, 1951), or is "a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position" (Knox & Schacht, 2013, p. 47). Integration is the combination of conditions and influences in the whole social environment; it is the result of the milieu's influence on the individual, especially in terms of making the individual into a part of the whole (Henslin, 2013; Macionis, 2013; Stenberg, 2006; Thanissaro, 2010; Yob, 2011). The crucial distinction between socialization and integration is that socialization is the process of learning the norms necessary for acquiring a personal identity within a fixed location in society, whereas integration is the result of the combination of all influences of various socializations.

Socialization occurs within specific groups or social institutions (i.e., established traditional and ritualistic aspects of society that regulate behavior), whereas integration is the ongoing process of socialization and is what individuals carry with them throughout life. Integration is the end of the process of internalization (Mead, 1967; Scott, 1972; Vygotsky, 1978), or the voluntary incorporation of socialization into one's life. The goal of integration is to bring together, in a cogent way, the internal spiritual aspects and the external socialization aspects of one's life. For the individual to make sense of the world and his or her place within it, he or she must understand the relationships among socialization, integration, and spirituality for the purpose of an integrated personality.

Integrated personalities and integrated approaches to life are ones in which values, beliefs and practices have an authenticity, wholeness, and integrity, and in which an achievement of the balance between the internal and external occurs. This, one would

hope, is a continuous process in which the members of the group also experience a sense of unity between the group's values and ideas and their own lived experiences and individual values and ideas. Socialization and integration should have a circular and reciprocal relationship, unless there is a social problem preventing this from occurring such as stagnation or too much change occurring too quickly. Socialization is the process of individuals engaging in or being involved, whereas attachment and commitment are characteristics of integration. Furthermore, the socialization process effects integration. Tables 1 and 2 in Chapter 2 display these empirical qualities.

Integration, socially speaking, is a sense of unity in one's life and results from the socialization process and from satisfying basic needs or desires. As persons become socialized and seek to satisfy their own needs and desires, this process results in a grasp of reality in which their self-concept matches the reality that others know about them. Self-actualization is the process of learning spiritual identity. The continual process of socialization and integration can close the gap between the ideal and the real self (Festinger, 1957). Grasping the relationships among spirituality, socialization, and integration is important for addressing cognitive dissonance. Developing educational plans geared toward spiritual and material ends, in which students are empowered to see their lives in transformative ways, also requires understanding the roles that socialization and integration play in relation to spirituality (Lindholm & Astin, 2008; Moran & Curtis, 2004).

College students experiment with many ways to engage in spirituality, while foregoing the traditional, ritualistic, structural aspects of society (e.g., the social

institutions of religion or education) as the vehicles for doing so (Astin, 2005; Bowman & Small, 2010; Glendinning & Bruce, 2006). Researchers who have studied religion and spirituality as a sense of self in terms of beliefs, qualities, and actions have suggested that religion is only one influence on spirituality (Mullikin, 2006). In addition, religion and spirituality can be two distinct and separate social institutions or foundational establishments for society (Glendinning & Bruce, 2006), and religion is declining as an expression of spirituality (Glendinning & Bruce, 2006; Wittberg, 2000).

Although religious practice may decrease with higher education, spiritual questing increases (Bowman & Small, 2010). The definition and function of religion in U.S. society is changing. Instead of experiencing religion as guidance of morals and as a "commanding system of personal and cosmic values and explanations, [it instead] provides a hobby [or] a mark of national or ethnic identity [or] aesthetic delight" (Macionis, 2013, p. 395). Furthermore, the charismatic denominations within Christianity are increasing in popularity, whereas the popularity of noncharismatic denominations are decreasing (Macionis, 2013), suggesting that traditional religious structure is giving way to a broader manifestation of spirituality (Glendinning & Bruce, 2006). Although spirituality has many meanings and dimensions on the continuum from individual to group experience (Astin, & Lindholm, 2008; Chickering, 1993; Erricker & Erricker, 2001; Tisdell, 2003; Waggoner, 2011), it is primarily about finding meaning to life (Tisdell, 2003). Whereas some individuals see spirituality as existing all around them (Tisdell, 2003), others feel the need to intentionally quest after it (Bowman & Small, 2010; Chickering, Dalton, & Stamm, 2009).

Spirituality and higher education are tools that can aid in the questing for the meaning of life (Chickering, 1993). The attainment of spirituality or higher education does not have to come through religion (Erricker & Erricker, 2001). A mature educated person is an integral part of, and a contributing member of society, but, more important, socialized toward spirituality and the integration of the self (Astin, 2004; Reimer, 2010; Tisdell & Swartz, 2011; Whitehead, 1967). The social and cultural environment plays a significant role in students' experiences of staying positive. Therefore, promoting spirituality could be an effective mitigation strategy, especially for African Americans who continue to face perceived racism. Many African-American children are at risk of educational failure because of a complex array of institutional and socioeconomic factors that they face within their schools and colleges that they attend, and within the communities they live in. These current social and educational conditions have historical roots and persist across generations. Effective policies and innovative interventions will improve the plight of African-Americans in educational settings and society (Palmer, Wood, Dancy, & Strayhorn, 2014).

An innovative intervention strategy in higher education is spirituality and liberatory pedagogy, which can meet the needs of both students and faculty (Stenberg, 2006; Thanissaro, 2010). Spirituality in higher education begins with the recognition that social structures such as education and religion are inherently political and oppressive. Liberatory pedagogy is the turning of such a social structure into a transformative, liberating, and humanizing experience (Freire, 2000). As a strategy of holistic education, liberatory pedagogy nurtures wholeness and authenticity of the student (Stenberg, 2006;

Thanissaro, 2010). Focusing on innovative strategies such as spirituality in higher education will help move higher education toward a more liberatory pedagogy (Stenberg, 2006; Thanissaro, 2010).

The social and critical perspective addresses the social questions regardless of whether the social questions are of religious nature, whether they are of a philanthropic nature, or whether they are of a political or economic nature. Higher education does, however, always involve examining and critiquing human society, which inevitably leads to the desire for a different arrangement of the social order, but this does not mean that it is always utopian, elitist, and unattainable (Freire, 2005; Schoeberlein, 2009; Vanderwoerd, 2015). Instead, spirituality and liberation are closely related (Holmes, 2004; hooks, 1994), and people's psychological experiences are rooted in their social experiences (Berger & Luckmann, 1966).

As an example of what it means to be liberated through higher education, both spirituality in higher education and liberatory pedagogy focus on developing the disposition in students that they are active social change agents within society (Freire, 2000). Without this disposition of being empowered to make changes in their own lives and in the society of which they are a part, students may not think to actively address the social problems they see and may, instead, simply perpetuate them (Freire, 2000; Krishnamurti, 2012). Neither liberatory pedagogy nor spirituality is exclusive to a secular experience, nor do they necessitate a socialistic worldview. Rather, liberatory pedagogy is student centered, deeply spiritual, and critical of current social structures. Furthermore, spirituality in higher education is not necessarily just about ethics and morals, which are

institutional controls (i.e., higher education, religion, socialization); spirituality in higher education is also about the right balance between individuality and social awareness (Cushman et al., 2015).

Problem

In this study, I addressed the problem of higher education not successfully producing students with positive self-identities and an integrated sense of self and the world. Spirituality (sense of self and recognition or awareness of student issues in higher education), socialization, and integration do not work harmoniously together in today's higher education (Lindholm & Astin, 2008). Evidence of structural discontinuities in higher education and student cognitive dissonance indicates that higher education has failed to develop integration, foster spirituality, and devote sufficient resources to socializing students toward the goal of integration (Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004).

Existing research leaves a gap in the understanding of how spirituality and integration are related. Some research has demonstrated that holistic educational frameworks can enhance higher education missions (Kazanjian, 2005; Patel & Meyer, 2011), whereas other research points toward the socioeconomic differences that affect an individual's sense of spiritual identity regardless of the institutionalization of religion within higher education (Banthia, Moskowitz, Acree, & Folkman, 2007; Mattis, 2002). Still other research has suggested that the institutionalization of religion alone is not sufficient, and that, instead, a religio-spiritual atmosphere should be pursued through the synergistic efforts of faculty and administrators (Moran & Curtis, 2004). No research has

offered an explanation from the structural perspective for the ways that antecedent social predispositions influence students' spirituality types. The literature identifies correlates of spirituality such as social class (Wilhoit et al., 2009), level of education (Shahjahan & Barker, 2009), ethnicity (Utsey, Chae, Brown, & Kelly, 2002), gender (Bryant, 2007), peer pressure, and charismatic professors (Bowman & Small, 2010). However, researchers have not studied integration as it correlates with spiritual identity (e.g., a sense of self, or when an individual can be identified by others and can be that character or possess those characteristics that is described by others).

Purpose of the Study

Existing research into aspects of spirituality, socialization, and integration lacks a systematic understanding in the literature of the semantic, conceptual, and empirical interrelationships among socialization, integration, and spirituality as applied to higher education. Hence, the purpose of the present study was to examine the interrelationships among socialization, integration, and spirituality in students enrolled in a denominationally affiliated college and explains this phenomenon through the aid of a spirituality continuum depicted as a connected set of variables.

Institutions of higher learning provide for an interesting subset of the population where diverse student backgrounds are present. For example, in higher educational institutional settings, although there may be some social class and racial similarities within groups pertaining to religious or denominational affiliation, there is more variation among individuals in terms of spirituality (Astin, 2011; Pascarella & Tarenzini, 2004). In other words, similarities among individuals within a group that are based on a shared

culture (e.g., commonly-held values, language, goals) are more visible than differing individually held beliefs (Tisdell, 2003). Therefore, to address this issue, I used a semantic, conceptual, and empirical understanding of integration to examine the characteristics of values (or socialization) and beliefs (or spirituality).

The research literature in Chapter 2 constitutes the basis for exploring empirical evidence of the interrelationship of the three central constructs between indices of spirituality and integration, between indices of spirituality and socialization, and between indices of socialization and integration. A conceptual model is in Chapter 3 and a discussion of the result of these relationships is in Chapter 4. I also examined the gap in the extant literature concerning the semantic, conceptual, and empirical interrelationships of the social constructs of the following:

- Socialization as the development of the social identity of the individual's beliefs, qualities, and actions (Durkheim, 1951; Maslow, 2013; Knox & Schacht, 2003).
- Integration as the development of the internalized individual identity or wholeness in the integrity of one's beliefs, qualities, and actions (Blau, 1964; Durkheim, 1951; Maslow, 2013; Tisdell & Swartz, 2011).
- Spirituality as the finding of meaning to life and as individually-held beliefs (Astin, 2000; Tisdell, 2003; Waggoner, 2011).

Aside from its importance in filling a void in the research literature, this study potentially offers a practical purpose in cultivating higher education that facilitates not only an open mind, but also an open heart (hooks, 1994). Higher education is a place

where students not only learn about themselves but also the world, and, consequently, become integrated into their place in the world (Whitehead, 1967). Such a view sees higher education as "ideal for transformative learning; where seeds of care, empathy, interconnectedness—all of which encompass compassion—are planted during these college years" (Rashedi et al., 2015, p. 135).

In sum, then, the purpose of the study addressed the study problem through the lens of the following suppositions:

- Where spirituality, socialization, and integration do not work harmoniously together, the result is cognitive dissonance and a lack of spirituality on the part of students.
- Socialization provides for the fostering of spirituality and for the achievement of integration.
- Spirituality facilitates a sense of wholeness.
- At the end of one's journey through higher education is a sense of unity and wholeness. This psychosocial construct of integration is connectedness with self and the world, where everything fits together, and where there is not a sense of cognitive dissonance on the part of students.

Research Question and Hypotheses

The research question for this study was: What are the interrelationships among socialization, integration, and spirituality at a small, historically black, Christian college located in Tennessee? The three specific hypotheses are:

$H0_1$: There is no significant correlation between the indices of integration and spirituality.

Ha_1: There is a significant positive correlation between the indices of integration and spirituality (e.g., when integrity and authenticity reflect a person's beliefs such as practicing in every social space what they profess to believe in).

$H0_2$: There is no significant correlation between the indices of spirituality and socialization.

Ha_2: There is a significant negative correlation between the indices of spirituality and socialization (in other words, regardless of the religious label, the student still professes spiritual beliefs).

$H0_3$: There is no significant correlation between the indices of integration and socialization.

Ha_3: There is a significant negative correlation between the indices of integration and socialization (e.g., a person's integrity and authenticity balanced against social pressure and social labels).

Displayed in Figure 1 is my conceptualization of the relationships among the three main variables of socialization, integration, and spirituality. This model displays the nested relationship of the three hypotheses. This model also contributes to my Figure 2 conceptual model of the spirituality continuum. The purpose was to explore the interrelationship among the three variables, as addressed more specifically in Chapters 3 and 4.

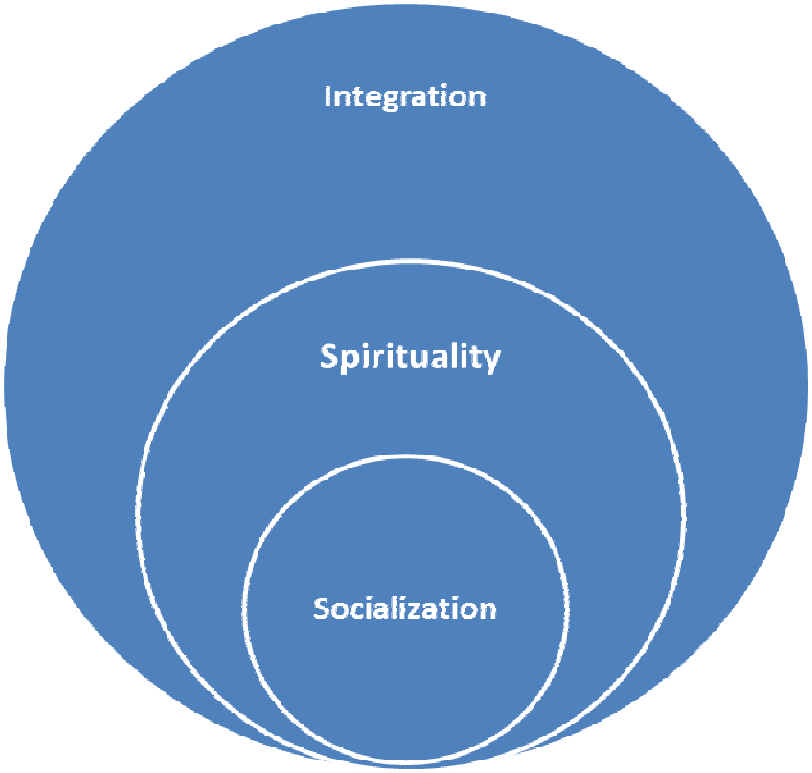

Figure 1. Conceptualized interrelationships among the variables of spirituality, socialization, and integration.

Spatial phenomena will never be mathematically perfect because the variables are always subject to fluctuations. Therefore, a more accurate depiction of a spatial phenomenon or social space projected onto a linear surface or continuum sacrifices some spatiality in favor of making the mathematical operations more accurate. An example of this is projecting a round earth onto a flat surface. Mathematically, the linear relationship in the middle of the spatial phenomenon automatically eliminates outliers (e.g., in calculating averages, determining the bell curve, or generalizing). Although all three variables in this study (socialization, integration, and spirituality) are a spatial phenomenon, Figure 2 provides a more accurate way to display them as linearly related.

For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate. The interrelationship among these variables is conceptually expanded on in Chapter 2 and operationally expanded on in Chapter 3, but it is semantically introduced here and also expanded on in Chapter 2 under the heading Defining Spirituality.

Figure 2. Depiction of the interrelationships among the variables of spirituality, socialization, and integration.

Theoretical Framework

Because integration and socialization are dynamic rather than static (Algan, Bisin, Manning, & Verdier, 2012), they need to consider social structures and functions, as well as the meaning making associated with those structures and functions (Bourdieu, 1979). When the study of a social phenomenon is from the structural perspective, especially the theory of structuralism, the study of the social structure must be in terms of the micro level and macro level processes that are involved. The evidence of the socializing agents and the integrative forces are by the differences within groups and between groups (Blau, 1964 Durkheim, 1951; Levi-Strauss, 1974). Increasingly, studies are indicating that the examination of social context determines the effects of spirituality (Lun & Bond, 2013). In this way, integration is an important factor to study, since socialization alone does not

affect spirituality and/or religion. Spirituality is also affected by what is brought to the current higher educational setting (i.e., integration) and is then amplified through the higher educational experience (i.e., socialization) in terms of exposure to secular theories, and whether the institution is religious (Reimer, 2010).

Although religion emphasizes communal values and beliefs and unifies the members into a community (Henslin, 2013; Macionis, 2013), it is individualistically held beliefs that are the essence of spirituality, according to Tisdell's (2003) theory on spirituality and culture. In other words, religion involves rituals and structural organization and focuses on the future, spirituality involves transcending the social barriers, experiencing the here and now, and is simply a state of being (Dennis, Muller, Miller, & Banerjee, 2004).

The cultural and geographical backgrounds of the students in a higher educational setting may serve as a more meaningful interpretation of the concepts of socialization, integration, and spirituality. Given the aforementioned definitions of religion and spirituality, religion and socialization have similar correlates such as culture, proper level of integration, and conformity (Henslin, 2013; Macionis, 2013; Tisdell, 2006), and spirituality and integration also have similar correlates such as subcultures, minorities, and nonconformity (Lun & Bond, 2013; Ross & Straus, 1997; Spencer, Fegley, & Harpalani, 2012; Tisdell, 2003). Many factors have an association with spirituality, but my supposition is that the concept of socialization captures important forces that influence the degree to which individuals are integrated. For example, self-actualized persons are authentic because they achieve a balance between solitude and social

spontaneity after learning about one's own abilities as well as having a grasp of the real world (Maslow, 2013). In other words, not only does an individual have to balance inner thoughts with outward behavior to achieve self-actualization, but the individual also has to be able to practice this in a social environment (Vygotsky, 1978). Furthermore, social institutions (or agents of socialization) create the social context in which socialization takes place. The agents of socialization can then overintegrate the individual (Durkheim, 1951) by teaching individuals how to incorporate the values and norms of their culture as well as their various positions in the social structure, or by causing individuals to either be self-actualized or socially awkward (Maslow, 2013). The result can then be to influence greater accessibility or to be an impediment to the obtaining of social resources—in this case, the social resource of spirituality (Linsky & Straus, 1986; Putnam, 2000).

Astin (2004) and various researchers argued that an individual who lives according to his or her spirituality will also grow to be authentic in his or her relationship with others (Tisdell, 2003; Fry & Whittington, 2005). It is my conceptualization that this type of person should be classified as spiritually mature and, therefore, could be exhibiting a specific type of spirituality (I term this spirituality with a big "S"). Spirituality with a big "S" (or spiritual maturity) is the downward stroke of inward change that manifests improvements in the physical reality around oneself (D'Souza, 2011). Spirituality with a big "S" (or spiritual maturity) is equanimity (Astin, 2011), authenticity (Chickering et al., 2009), and communal spirituality (Erricker & Erricker, 2012) or spiritual religion (Zeinert, 1997). Each variable measures characteristics of

selected student populations regarding views that pertain to religiosity and measures the conflicting notions that students possess about religion's power to bring equanimity into today's more secular society.

Nature of the Study

I conducted this single-stage, exploratory, correlational study with self-administered questionnaire at a denominationally affiliated and predominately African-American higher educational institution at which I am a faculty member. I collected the data through the survey method. In the survey, I used a five-point Likert scale (the full survey is available in Appendix B). The research literature informed a conceptual model of the relationships among socialization, integration, and spirituality (Chapter 2). The gathering of empirical data in this study occurred through Astin's (2005), Reeley's (2006), and Ross & Straus's (1997) survey instruments (Chapter 3). The survey included 10 items each for the variables of socialization and integration, and 20 items for the variable of spirituality. Normal distributions of the data led to Spearman *P* coefficients of correlation, tests of significance, and, if needed, a further mining.

Definitions

Authenticity: Awareness of the beliefs, values, attitudes, and emotions that motivate one to seek change and transformation (Astin, 2000, p. 12); behaving in ways consistent with one's beliefs and values (Astin, 1998 p. 14); possessing a strong sense of identity (Tisdell, 2003); being true to one's own personality, spirit or character (Chickering et al., 2009).

Awareness: The realization, perception, knowledge, or recognition that "every interaction [is] a spiritual opportunity" (Miller & Athan, 2007, p. 17). The personal and spiritual growth, self-actualization (O'Connor, 2007), or shared values or belief without belonging to a religious institution (Thanissaro, 2010).

Caring: The regard that originates with desire or esteem (Astin, 1998). "A commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place" (Astin, 2005, p. 8).

Civil Religion: One dimension of secularization in which a quasi-religious loyalty binds individuals in a secular society (Macionis, 2013).

Equanimity: The ability to find meaning to life and, consequently, feeling peace and centeredness (Astin, 2005).

***Holism*:** When an individual is an integral part of, or socialized into, the whole of society (Yob, 2010).

Individualism: The belief that the interests of the individual are or should be ethically paramount (Henslin, 2013; Macionis, 2013). A concern for personal happiness and earning income rather than for the happiness and well-being of others (Henslin, 2013; Macionis, 2013).

Integration: The state of achieving internalized individual identity (Maslow, 2013). When an individual sees himself or herself as part of the whole (Astin, 2000; Tisdell, 2006). The collection of identities, labels, socialization, and stigmas attached to an individual that he/she carries throughout his/her lifetime regardless of social mobility (Henslin, 2013; Macionis, 2013). For example, if an individual is resocialized, the new as

well as the old socialization contributes to the individual's identity. The measuring of integration occurs through many indicators. Ross and Straus (2007) identified the following of which are specifically suited for this study:

- Sharing thoughts with family and friends.
- Attending club meetings.
- Having life goals.
- Having family members who know of one's whereabouts when not at home.
- Not having a lot of time on one's hands (e.g. staying busy).
- Involvement in church activities.
- Having friends and family members who are willing to help out.
- Getting upset when other people think you have done wrong (Ross & Straus, 2007).

Interconnectedness: Mutually joined or related, and having internal connections within a framework, as opposed to being totally autonomous, individualistic, or mutually exclusive (Astin, 2000; Tisdell, 2003).

Liberatory pedagogy: The practice of turning an inherently political and oppressive social structure such as education into a transformative, liberating, and humanizing experience (Freire, 2000).

Questing: Finding answers to the mysteries and purpose of life, and developing a meaningful philosophy of life (Astin, 2005).

Religion: Service and worship of God or the supernatural. A commitment or devotion to religious faith or observance. A personal set or institutionalized system of religious attitudes, beliefs, and practices (Henslin, 2012; Macionis, 2012).

Secularization: The historical decline in the importance of the supernatural and the sacred (Macionis, 2012).

Self-actualization: The achievement of full potential through creativity, independence, spontaneity, and a grasp of the real world (Maslow, 2013).

Socialization: The development of the social identity of the individual, including labels and stigmas, within a particular realm, social position, or geographical location within society (Henslin, 2012; Macionis, 2012). Reeley (2004) identified the following indicators of which are specifically suited for this study:

- Memberships in fraternities and sororities.
- Discussions of spirituality with friends.
- Participation in sports.
- Attendance at classes on racial cultural awareness.
- Participation in leadership training.
- Membership in religious organizations.
- Participation in parties.
- Club membership.
- Interdisciplinary courses outside one's major.

Spirituality: Finding meaning to life (Tisdell, 2003). The sense of living in the here and now, the sense that all life itself is sacred (Astin, 2005). Astin (2004) identified the following indicators of which are specifically suited for this study:

- The belief that people are spiritual beings.
- Believing that love is the root of all religions.
- Feeling spiritual through such experience as listening to music and meditating.
- That spiritual and religious experience can be independent of one another.
- A belief that non-religious people can lead moral lives the same as religious people can.
- The role of a "higher power" in one's life.
- The importance of an interest in spirituality.
- An effort to find answers to life mysteries.
- Seeking to gain wisdom.
- Believing in the importance of helping one's friends.
- Finding strong connections with humanity.
- Gaining spiritual strength.
- Seeking to make the world a better place.
- Attempting to change things that are unfair.
- Feeling good about one's life direction.
- Having an attitude of thankfulness.

- Finding meaning in times of hardship.

Wholeism: The soundness or completeness of mind, body, and spirit (Yob, 2010).

Assumptions

Three assumptions underlay this study. First, as indicated in the Problem Statement above, this study rested on three suppositions, namely: that education seeks integration and a sense of wholeness; that spirituality facilitates this wholeness; and the achievement of spirituality and integration through socialization. The research question and hypotheses follow from these suppositions and focus specifically on interrelationships between integration and spirituality, between socialization and spirituality, and between socialization and integration. This study rested on the assumption of the conceptual independence of integration, spirituality, and socialization as examined in the research literature in Chapter 2 and the validity of the conceptual frame in Chapter 3.

Second, since this researcher sought subjects' views on integration, socialization, and spirituality, this study depended on the assumption that subjects would understand the survey questions, would have the appropriate knowledge to answer the questions accurately, and would answer the questions honestly.

Third, based on my observations of my own teaching experience, I expected to find that socialization may not promote spirituality, but may actually hinder it. While this assumption represents my personal bias, it did not limit the outcomes of the study because of the objectivity involved in using the self-report survey.

Scope and Delimitations

Among the delimitations of the study, was the study's focus on three of the variables in Figure 1, namely, the central interrelationships between integration and spirituality, between socialization and spirituality, and between integration and socialization. The other variables in Figure 1 and other demographic variables such as gender, age, and achievement level remained outside the scope of this investigation. Also, the study was limited to correlations between two variables at a time, rather than considering the possible impact of all of the variables working together as might be the case in other possible future studies that may use multiple-regression or multiple-correspondence analysis.

Participation was restricted to students from a small, private, Liberal Arts College that focuses on undergraduate education and relies on face-to-face instruction. This study concentrated on subjects in one college. Since the college is denominationally affiliated, it may be that a study of spirituality would yield different results in a secular college.

Limitations

Students at the college only partially represent the entire population of higher education students in the United States, and their views do not necessarily represent the views maintained by other individuals in the geographical location of the college. This college is not to be representative of all secular or religious institutions of higher learning. Furthermore, it is not the expectation of the study of this particular institution to produce the results that would be typical of all secular or religious institutions of higher learning.

A general limitation of the study is the exclusive use of self-report measures, which creates the possibility of recall bias and other inaccurate reporting or recording. Using a convenient sample also limited the scope for generalization. Many items in the survey instrument for this dissertation have been lifted from other original surveys, including Astin's (2005) Colleges Students Beliefs and Values (CSBV) survey, Reeley's (2004) Dissertation, and Ross and Straus's (1997) Social Integration Scale. The items used in this study for the variables of socialization and spirituality came from Reeley's (2004) Dissertation. Reeley (2004) tested the same version of the CSBV survey in his dissertation before using it for his research. He posed the questions in a manner that permitted responses to be weighted and measured as intervals, resulting in a five-point Likert Scale, and then selecting questions from the original CSBV survey that were repositioned and expressed to logically relate to the Likert Scale form of measure. The resulting new, correspondent Alpha reliability/validity scores were uncompromised from the original CSBV survey. Therefore, the wording of the questionnaire items in this study was adapted from Reeley (2004). As for the integration variable, chosen items were from sub-scales from the original Social Integration Scale (Ross & Straus, 1997). Validity and reliability for those survey items is in Chapter 3.

Significance

I began with the supposition that higher education's purpose is to produce wise individuals who have personal integrity and are integral to society (Whitehead, 1967). Learning to be integral in society is a process, much like the process of learning itself. It takes time to learn about one's self and one's place in society. This integration aids the

individual in realizing that education does not cease at the end of the journey through institutionalized education but is a process that continues long after the departure from formal education structures (Brady, 2008). Spirituality in education is the recognition of higher education's purpose of producing an individual that realizes his or her potential not only to be successful externally in the social world but also to be successful as a human being (Kazanjian, 2005). In other words, what goes on within the person in education is as significant as what happens externally.

An educated individual also recognizes that higher education is only one vehicle for obtaining spirituality (Yob, 2010) and that the practice of spirituality can occur long after graduation. Higher education is the ideal vehicle and source of guidance for learning how to live a richly spiritual and fulfilling life as well as one that enables one to live with others in the phenomenal world (Dillard, 1995). In Western culture, the vanquishing or overlooking of knowledge about spirituality in higher occurs often. However, the bringing back of this overlooked knowledge into the center of education can occur through a broader focus on the terms socialization, integration, and spirituality (Tillman, 2007).

Astin (2004) argued that authentic and empathetic graduates are those individuals who are capable of validating the intrinsic value of others. These attitudes are cultivated only through forms of facilitated interaction, self-awareness, and team building. In contrast, individuals who are less integrated, or who aren't exposed to modes of group interaction, will likely focus "on the external aspects of society: economics, acquisitiveness, competitiveness, etc., to the point where the human condition and the

quality of life is judged primarily in terms of *things*" (Astin, 2004, p. 37). Academia, as a whole, seems to encourage students to lead fragmented and inauthentic lives by divorcing the spiritual domain from the classroom (Astin, 2004). Acknowledging the significance of individuality, fostering creativity, and recognizing a duty to become conscientious contributors to social well-being (in other words, addressing both socialization and integration) may be among the most critical and formidable responsibilities of "liberal learning" (Astin, 2004, p. 39).

Summary

In Chapter 1, I introduced the central aspects of and variables of integration, socialization, and spirituality. I have also sketched the study's background, problem statement, and conceptual framework, and laid out the definitions pertinent to the topic, the research question and hypotheses, and the significance of the study. The focus in Chapter 2 now shifts to a review of the literature on the concepts of integration, socialization, and spirituality; on the individual or personal nature of spirituality; and on the ways social aspects such as the process of socialization and integration may influence that spirituality. This literature review culminates in a schema of conceptualized variables (Tables 1 - 3) and a proposed new spirituality continuum (Figure 7). In particular, the chapter includes reference to past methodologies on the study of spirituality and their limitations, and methodological considerations for the proposed study.

Chapter 2: Literature Review

Introduction

As I explained in Chapter 1, the purpose of the present study was to examine the interrelationships among socialization, integration, and spirituality in students enrolled in a denominationally affiliated college and explains this phenomenon through the aid of a spirituality continuum depicted as a connected set of variables. To address that purpose, in this chapter, I review the literature on the definitions of socialization, integration, and spirituality; the theory of structuralism; and the perspective of functionalism.

To address the problem of this study (i.e., higher education not successfully producing students with positive self-identities and an integrated sense of self and the world), the purpose of the literature review was to explore the semantic, conceptual, and empirical interrelationships of the social constructs of the three main variables (socialization, integration, and spirituality). Therefore, the organization of the literature review is by the following topics: (a) how institutional dynamics influence the growth of spirituality among college students; (b) the continuum of spirituality; (c) the phenomenon and social movement of spirituality in higher education; and (d) methodological considerations in the study of spirituality. Emerging from this literature is a schema that is applicable for cultivating spirituality in higher education as a social change mechanism.

Literature Search Strategy

My search strategy was to first research articles in Walden University's Library databases using key words and phrases such as *spirituality in higher education* and

spirituality, socialization, integration. However, I realized that I needed to broaden my search term from *integration* to *social integration*. I also needed to search for *social integration* by itself, because the use of that phrase yielded few matches when used in combination with the words *socialization* and *spirituality*. Of those matches, most were spiritual integration rather than social integration, but they would also pertain to different experiences of spiritual transformations among social classes and races of people. So, to broaden the search, after selecting "Select All Sources" and "Peer Review only," I searched for the terms *sociology* and *spirituality* in all searches while also including a third search term such as *higher education* or *social class*. After reviewing significant amounts of literature, many terms would show up repeatedly such as *wholeness* or *authenticity*, so I then used these search terms in future searches. I also searched for the references in the articles particularly pertaining to the problem and purpose of this study. The searches yielded scholarly journal articles pertaining to the field of spirituality in higher education.

Theoretical Foundation

Using structuralism as the main theory in this study is a critical perspective that points out use of power and knowledge to control people socially through oppressive social institutions (Foucault, 1994). It also addresses the impediments to obtaining social resources (in the case of this study, the social resource of spirituality). Because structuralism also involves the underlying processes and patterns of social thought (Levi-Strauss, 1974), it serves as the middle ground or integration between subjective methodology such as individual thought and belief or spirituality and objective

methodology such as social institutions and socialization (Bourdieu, 1993). I will expand on this forthcoming sections.

Durkheim (1951) also described socialization in terms of the micro level and macro level processes that are involved: the socializing agents and the integrative forces as evidenced by the differences within groups and between groups. The college is the agent of socialization in this study, as measured by variables associated with joining groups within the college setting (i.e., the involvement and engagement mentioned earlier and displayed in Table 1 in Chapter 2). The measurement of the integrative forces was associated with groups outside the college setting (i.e., the attachment and commitment mentioned earlier and displayed in Table 2 in Chapter 2). All these variables (or factors and attributes) were included in the survey instrument that the selected college student population completed. The operational displays of these variables are in Tables 1, 2, and 3 in Chapter 2 and the conceptual display of these variables are in Tables 4, 5, and 6 in Chapter 2. The displays of the specific survey items used to measure the variables of integration, socialization, and spirituality (of both the small "s" and big "S" varieties) are in Table 7 of Chapter 3.

Yob (2010) addressed the issue of music and the language of spirituality. The focus was the confounding of the terms *wholeism*, *tri-partism*, and *dualism* and how those terms no longer fit in with the new literature on spirituality in higher education. The term *wholeism* refers to the soundness or completeness of mind, body or morals, or is the sum of all these parts, while the concept of holism is when an individual is an integral part of, or the socialization of the individual into, the whole of society (Yob, 2010). Yob

(2010) also posited that various expressions of spirituality range on a spectrum (or continuum) from being very quiet and meditative to being very animated, or from being a sole practitioner to worshipping in a community. Spirituality may be a belief in and of itself, or it may be a practice involving rituals and symbols (Yob, 2010). This phenomenon relates to the concept of wholeism. On the other hand, spirituality may result in the social effects of religion influencing the person (Yob, 2010). This phenomenon relates to the concept of holism. The goal of spirituality is that religion can be a voluntary participation and a label of the individual, rather than the institution's rituals and requirements consuming the individual (Yob, 2010). For this to occur, however, the individual first needs to be centered and whole (Steingard, 2005). In other words, he or she first needs to learn about him or herself (i.e., wholeism) before the individual can know his or her function or place in society (i.e., holism). Yob's (2010) assessment of the differing language that is used when discussing spirituality (holism vs. wholeism) reinforces the notion of spirituality as being represented by a continuum ranging from isolation to communion, or from individualism to communalism.

Individualism is the philosophy of putting the individual first, while communalism is the philosophy of putting others before one's self, resulting in maintaining the security of the social unit. The important difference between religion and spirituality is that religion and socialization correlate with holism (i.e., an individual's state of being an integral part of, or socialized into, the whole of society), whereas spirituality and integration correlate with wholeism (i.e., an individual's soundness or completeness of mind, body, and spirit). However, before can addressing holism and its

correlates of social structure and socialization, wholeism and its correlates of integration and spirituality must be addressed (Steingard, 2008). Furthermore, wholeism is small "s" spirituality, while holism is big "S" spirituality. The same continuum of individual-to-communal spirituality is the result of what Gardner (1983) suggested as negotiating a religious identity.

According to many theorists, including Chickering (1993), Erricker and Erricker (2001), and Yob (2010), a typology of spirituality and religion is identified in which the individual can have a spiritual experience while alone or with a group, or can have a religious experience while alone or with a group (Yob, 2011). Taken together, these possibilities amount to four logical categories in a typology of spirituality and religion, namely (a) neither spiritual nor religious; (b) spiritual but not religious; (c) both spiritual and religious; and (d) religious but not spiritual. In other words, the identification of the experience of spirituality occurs on a continuum ranging in types between individual experience and communal experience. For example, some individuals are quiet and meditate in solitude, whereas other individuals feel the need to shout with a group of other like-minded individuals. Likewise, some individuals may choose to shout in solitude while others may choose to be quiet in a group (Yob, 2010; Yob, 2011). Although the explanation of these distinctions will be in the literature review in Chapter 2, Figure 3 portrays my conceptualization of these terms and their interrelationships on a spirituality continuum. For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

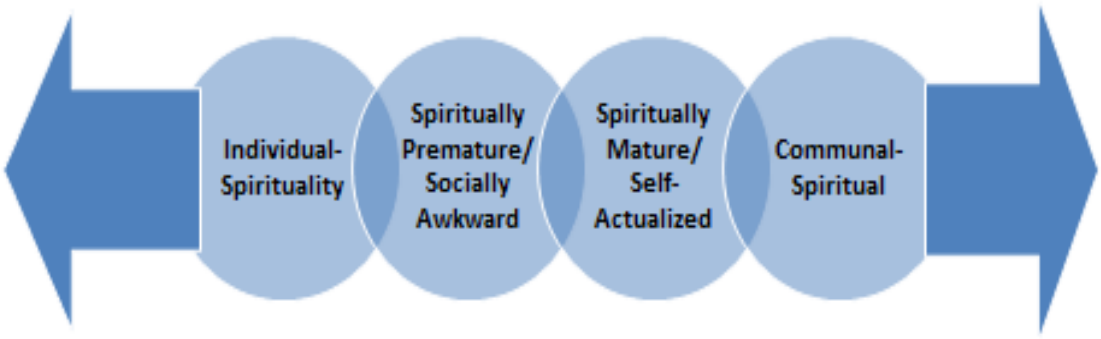

Figure 3. Schemata of conceptualized variables and existing spirituality continuum.

Spirituality in Higher Education

Steingard (2005) argued that spirituality within the classroom, if founded on the concept of wholeness, aids in creating a truly interconnected community by recognizing that all individuals have the ability to be desirous of seeking purpose through learning and being an active member of the whole society. The integration of faith (e.g. confidence and trust in something) will then facilitate spirituality in the higher education classroom. This integration of faith and learning will then help all individuals recognize their place in society both as an individual and as a social agent through education and vocation.

Yob's (2010) concept of holism is another benefit of the application of spirituality to the higher education classroom. This pedagogy aims to aid the student in understanding that he or she is part of a society that needs him or her. In other words, to aid the student in an educational experience that facilitates the individual transformation from being egocentric to being altruistic, to make a shift from meaninglessness to meaningful, and to form a spiritual self that moves from being stationary to being

transcendent. These are also characteristics of a more spiritually mature individual, according to Grof (1994).

Grof (1994) identified the move from inward to outward action as spiritual maturity. The more an individual can make change for one's self by ridding the mind of negativity and by believing more in one's own abilities, the less that individual can be controlled and the freer he or she can be (Shahjahan & Barker, 2009). Combining the aforementioned pedagogical approach with a belief in one's own abilities and with consequential moving from inward to outward action leads to equity and social justice (Shahjahan & Barker, 2009). This pedagogical approach to spirituality in higher education is termed liberatory pedagogy and stems from liberation theology. Liberatory pedagogy addresses the roles of spirituality in the classroom and is now making a comeback in higher education (Stenberg, 2003).

The role of spirituality in the classroom implies an approach to advocating anti-oppressive tendencies (Shahjahan & Barker, 2009). Although it can be challenging, expressing spirituality in the classroom, especially the idea that life itself is sacred and that we are all here for a purpose, while incorporating the concept of holism and teaching from an equality paradigm can have positive results (Shahjahan & Barker, 2009). Shahjahan and Barker (2009) interviewed spiritually minded activist scholars and discovered one concept of spiritual growth that he described as "a way of being in the world where one is connected to one's cultural knowledge and/or other beings and allows one to move from inward to outward action" (Shahjahan & Barker, 2009, p. 123).

In the current higher education classroom, many obstacles exist that impede students' spiritual growth. Individualism, for example, and overemphasizing the need to plan, is a limited view of what it means to be professional and successful (Brady, 2008). Even professors' academic freedom can impede students' spiritual growth (Fraser, 2015). Fraser (2015) reported that most professors in state-supported colleges exhibit qualities of spirituality, but they choose to keep them hidden for fear of criticism by their students and colleagues. According to Brady (2008), religion itself can be an obstacle. Rather than aiding the student of higher education, religion may instead cause anxiety and anger.

Stenberg (2006) noted that although the discounting of religion as a legitimate, scientific vehicle for critical thought does occur in higher education because of leftist/radical perspectives, the concept of higher education actually comes from the Christian tradition and has deep ties to religious faith. Whereas many see liberation theology as a liberal philosophy, it transcends political boundaries because it calls upon Christians from all social classes to enact the vision of the gospels in order to end oppressive class structures (Stenberg, 2006). Once thought of as capable of leading spiritual, moral, social, and cultural development, the pedagogy of religious education was critical (Thanissaro, 2010). The importance of critical religious education (Stenberg, 2006; Thanissaro, 2010) is not its use for indoctrination into a religious tradition, but rather, its use as a vehicle to deliver a well-rounded education. Religion aids in spiritual, moral, social, and cultural development, because religion is morality, society, and culture itself. Most importantly, religion is a vehicle for delivering spirituality, because the

institution of religion validates not only our personal beliefs, but also our collective values (Stenberg, 2006; Thanissaro, 2010; Tisdell, 2003).

Avoiding moral relativism while fostering enthusiasm for spiritual values and applying them to non-curricular learning such as school ethos or children's home lives are areas where spiritual, moral, social and cultural development might benefit from leadership by critical religious education (Thanissaro, 2010). Whether the school's model of spirituality is that of an individual spiritual tradition or a universal pluralistic religiosity, exposing children to worldviews different from their own and encouraging a depth of understanding that is forged through dialogue among pupils and teachers teaches awareness of shared values even for students who believe without belonging to a religious institution (Thanissaro, 2010). Addressing the issues of science, spirituality, and truth, and acknowledging of diversity for spiritual dialogue and human well-being is the recognition that being diverse in our religious choices is the common link within all of humanity in the questing for truth and is the fundamental grounding for culture (Henslin, 2013; Macionis, 2013; Tisdell, 2003; Watson, 2009). In order for the nature of spiritual truth to appropriately reflect in the context of spiritual diversity and commitment, spiritual education must be clear about the nature of spiritual knowledge and truth and about how it differs from the knowledge and truth generated by science (Watson, 2009). In this way, spirituality and science will be equally valued, because they both produce authentic and empathetic graduates (Watson, 2009). This is termed mindful education.

Brady's (2008) pedagogical approach to a mindful education promoted each of the seven factors of enlightenment (joy, rest, concentration, curiosity, diligence,

equanimity, and mindfulness), which together are designed to aid students' ability to be more open to the richness of the present moment in learning. Incorporating a sense of mindfulness into the courses (using activities such as meditating, yoga, or free writing about poetry, for example) created a calming of the spirit and helped students to focus individual energy on the work ahead. Rather than emphasizing the accomplishment of spirituality as the task, the approach also interweaves a part of self into the work. Finally, assessment took place in the form of recognizing the characteristics of curiosity, diligence, focus, and equanimity in students in order to take the opportunity to build upon those things (Rookstool, 2011). Although the best assessors in the classroom are the teachers (O'Higgins-Norman et al. 2009; Patel & Meyer, 2011), Brady's (2008) methodology can be construed as mere speculation because of the severe lack of controlled environment and/or quantitative analysis (Markie, 2004). In other words, Brady's (2008) methodology is lacking when the teacher, rather than a scientist, is the observer (Markie, 2004; Teddlie & Tashakkori, 2009).

Spiritual pedagogy combines authenticity among teachers and students with the "absolute and eternal nature of spiritual and moral truths" (Moulin, 2008, p. 345). Moulin (2008) emphasized three interlinked elements of Tolstoy's thinking that illuminate the crux of a spiritual pedagogy. Through criticizing religion, he emphasized the search for absolute and eternal truths. This emphasis illuminates the importance of a heuristic pedagogy.

In a literature review, critique, and content analysis of Tolstoy's writing, Moulin (2008) drew out themes and connections in Tolstoy's works and drew upon others'

biographies of Tolstoy. In addition, Moulin (2008) analyzed the social history, culture, and context surrounding Tolstoy that may have influenced Tolstoy's own subjective experience. According to Moulin (2008), Tolstoy explained the difference between religion as no special gifts being required while spirituality as the seeking of a realm of knowledge. This is why education and spirituality are fundamental and didactic. They are both a questing of truth that includes authenticity and empathy.

Astin (2004) argued that authentic and empathetic graduates are among those individuals capable of validating the intrinsic value of others, and that these attitudes are cultivated in them only by socialization (or through forms of facilitated interaction, self-awareness, and team building). In contrast, individuals unexposed to modes of group interaction (or students who are less socialized) will likely focus "on the external aspects of society: economics, acquisitiveness, competitiveness, etc., to the point where the human condition and the quality of life is judged primarily in terms of *things*" (p. 37). Academia, as a whole, seems to encourage students to lead fragmented and inauthentic lives by divorcing the spiritual domain from the classroom (Astin, 2004). Acknowledging the significance of individuality, fostering creativity, recognizing a duty to become conscientious contributors to social well-being (by paying attention to both socialization and integration) may be among the most critical and formidable responsibilities of "liberal learning" (p. 39).

Singletary, Harris, Myers, & Scales (2006) explored the intermingling of faith, learning, and vocation as a calling. The term vocation comes from the Latin word which means calling. After exploring which vocations students chose, who influenced their

decisions, and what previous educational experience they had, Singletary et al (2006) advocated for the student as the most significant source of data. They recommended a didactic approach to the teacher-student relationship that incorporates into the curriculum free dialogue in the classroom about students and their motivations to seek for a vocation.

Bowen (1996) best expounded the importance of spirituality in higher education when he posited that the evidence of intellectuality among students in a college is the conversation that occurs between classes. When students are applying ideas outside the classroom, this is when we see the work of spirituality in higher education truly taking place. Producing agents of positive social change through the free expression of ideas is the mission of many higher educational institutions, is fundamental to democracy, and is an expectation of many students (Bowen, 1996). Students also have an expectation that the faculty will escort students to the fulfillment of the expectations of philosophy and science, and to the liberation of the mind and spirit (Bowen, 1996), perhaps through "spiritual norming" (Dennis et al., 2004, p. 220). Once the identification of the correlates of spirituality takes place, educators can then make positive efforts at aiding students in "searching for their identities" and "enhancing their degree of spirituality" (Dennis et al., 2004, p. 220). Being empathetic and cooperative are employable traits and are qualities that many employers require of their workers in today's job market (Dennis, 2004). They are also traits and qualities of the individual that are best understood through first understanding the self (Astin, 2004; Bowen, 1996). After understanding the self, the individual may become "healthier [and] establish positive life patterns" (Dennis et. al., 2004, p. 220).

Academic achievement results when an individual within the higher education academic environment believes that he or she can and will meet the demands of that environment and consequently succeeds. A situation termed self-efficacy by Bandura (1977) is the concept that not only the educational environment, but also the ethnic identity is really about how the individual perceives his or her history and his or her own personal biography (Hughes, Witherspoon, Rivas-Drake, & West-Bay, 2009). A maxim of sociology is that the marriage of history and biography is the best contributor to sociological understanding of any phenomenon that can occur (Mills, 1959). In other words, the current perception by the individual of his or her ethnic and historical past is what constructs his or her present self-identity (Fife & Bond, 2011).

Zaytoun (2005) also addressed the idea that the more strongly an individual identifies with his or her ethnic background, the more motivation it provides to succeed in higher education. In other words, the inextricable link between ethnic identity and spirituality was the motivational factor in academic success. Furthermore, the individual's sense of self was not composed of disparate social labels or identities, but rather, was the self-identity itself.

Utsey et al. (2002), who discovered that differences among ethnic groups in the way that they identified with their ethnic heritage and spiritual orientation indicated that ethnic identity was positively associated with an intrinsic spiritual-means orientation and negatively related to an extrinsic spiritual-ends orientation, tested this idea. Astin and Lindholm (2011) referred to this as equanimity, while Chickering et al. (2009) referred to it as authenticity, and Steingard (2006) referred to it as wholeness. This would be another

category on the typology of spirituality on the continuum from individualism to communalism, or what Grof (1994) classified as spiritual maturity and what the Dalai Lama (2000) identified as the area of spirituality where altruism takes place. This is of cultural significance.

If culture is the common fabric of all our lives (Tisdell, 2003), and spirituality is the common thread of that fabric and is a liberating experience, then teachers are the weavers of that fabric and should have the freedom to teach about freedom (hooks, 1994). The essence of spirituality in higher education is the concept of integrity. Integrity is the recognition that we are all united and that it is the responsibility of the teacher to instill this in students. Through this practice of freedom (hooks, 1994), a teacher exhibits liberation not only by recognizing his or her calling, but also instilling in students the goal of lifelong learning through the fusing of the past (through the study of history) with the present (through the study of one's own biography and psychology). This mystery of one's self is the evolving nexus of the convergence of the inner and outer self (hooks, 1994; Palmer, 2008). This spiritual philosophy then initiates a passion in one's self to quest after this mystery. Oftentimes individuals use the vehicle of education to aid in that quest (English, 2005).

A philosophy grounded in spirituality may be the soil that will produce generations of citizens capable of legitimizing their relationships with one other. Further, these individuals will be compelled to reflect on their own places within the grand scheme by asking who they are, what kind of life they are meant to lead, and how forming connections with others strengthens their individual sense of purpose and

meaning (Astin, 2004). By presenting the need for spirituality as a valid topic within higher education and by recognizing how much the socio-cultural landscape has an impact on obtaining or blocking spirituality as part of a self-identity, educators can use spirituality as a possible pedagogical teaching tool and as a motivational technique.

Higher education is a vehicle for reaching what is sacred to the individual (Lindholm & Astin, 2008; Yob, 2010). Lindholm & Astin (2011) methodologically measured spirituality and religion separately. This methodology is in line with many higher educational institutions' missions of developing the whole student.

While the Astin studies went beyond Tisdell's (2003) paradigm of identity-as-objective and his behavior-as-subjective viewpoint to include identity as subjective, it still shared many aspects with Tisdell (2003). In theory, the examination of the phenomenon of spirituality should be from all angles (Astin, 2005; Tisdell, 2003). Astin's (2005) result was the development of new measures of spirituality to include self-identity. Since both Astin (2005) and Tisdell (2003) used self-report surveys as the chief measure for examining spirituality and religion both as separate entities and as spirituality contained within religion, this research also employed self-report surveys. The exploration of more methodological considerations is in the next section.

Defining Socialization

Durkheim mentioned social controls in *Suicide* (1951), but failed to go into detail about the social institutions that control individuals or about the precise operations for measuring this aspect of group life called integration (Berk, 2006). Durkheim's primary concern was the basis of social cohesion, in which the social institutions work together to

properly integrate individuals and regulate their behavior (Maimon and Kuhl, 2008). The suicide rate was a convenient index of weak or strong social bonds, and suicide was a manifestation of the lack of social cohesion. The context and social meaning of the act can be explored through regional patterns of the social institutions (e.g., religious affiliation, urbanity, divorce statistics, political affiliation, etc.), and determining whether the act is a manifestation of weak or strong bonds must be accomplished by examining the context and social meaning of the act (Berk, 2006). The discussion of Durkheim's work to follow is a foundational perspective that sets the stage for future research involving the subject matter of social integration and its manifestations.

Causal connections between any specific facet of integration and suicide/homicide, stress, or crime is difficult to imply when we take into consideration all the different personality types and social controls, and the complex array of, and dynamics of, integrative mechanisms and social institutions. With reference to Durkheim's (1951) classical theory on the types of suicide, Maimon & Kuhl (2008) commented that if integration and regulation symbiotically exist, egoistic and anomic types of suicide are essentially the same. In other words, egoism (or individualism) and anomie (a result of socialization) are caused by the same social structure. What this means for this study is that this theory is justification for individualism at one extreme and for social structure or communalism at the opposite extreme on the individual/communal or spiritual/religion continuum because they share many important factors from multiple levels of influence (Maimon and Kuhl, 2008). Without a proper balance, integrative/institutional inconsistency may occur in which one institution or a

combination of institutions may *over*-integrate an individual, while institution or a combination of institutions or integrative facets may under-integrate an individual. If there are too many over-integrative or under-integrative forces upon an individual, the inconsistency of those forces may produce a spiritually vacant individual (Bartlett, 2005). As mentioned earlier, it can also be an impediment to obtaining spirituality.

Defining Integration

Bryant (2007) sought to explore the factors contributing to students' struggles with spirituality during their time in college. He discovered that students often question their own faith and the values associated with spirituality. Bryant (2007) developed a new scale designed to measure the physical, emotional, and psychological aspects of spirituality. He discovered that sspiritual struggle was positively correlated with some degree of distress in some or all of the physical, emotional, or psychological measures used in the study. These are also correlates of under-integration, according to Durkheim (1951). Enrollment in a college that is religiously affiliated, and being a social science major are examples of circumstances that challenge students' belief systems by exposing them to new philosophies (Bryant 2007).

Lindholm & Astin (2011) sought to measure spirituality and religiousness separately in students in order to distinguish between spiritual action and religious action. They discovered that spirituality had more qualities of individualism and involved focusing on the here and now, while religiosity had more qualities of communalism and involved a focus on the future (Lindholm & Astin 2011). A spiritually integrated individual is one who has mastered the ability to combine internal and external identities

(Merriam-Webster's Collegiate Dictionary, 2010). While integration is more individual and socialization is more social, one of the tasks of an individual seeking wholeness is to mesh a successful combination of the two (Chickering et al., 2009).

While Durkheim's (1951) theory of integration called for the examination of the relationship between the social structure and the social groups, and of the processes and dynamics of that relationship, Blau's (1964) theory of social integration examined the culture of the groups that socialize individuals and the corresponding social exchange theory process. The process of social exchange relies on the changing nature of interpersonal relationships because of the ongoing conflict between competition and egalitarianism (Blau, 1964). In other words, social integration consists of the complex social processes through which individuals become integrated and through which groups develop social structures. The process of exchange in groups and the conflicting demands they make on the members is the process of social integration (Blau, 1964). In this way, the negotiation of competition and egalitarianism produces social reality.

Combining Durkheim's (1951) theory with Blau's (1964) theory gave rise to the theory of structuralism and its testable correlates, which together provide an important dimension for addressing the interrelationships among socialization, integration, and spirituality. Applying both micro-level analysis (e.g., the symbolic interactionist perspective, subjectivity, and spirituality) and macro-level analysis (e.g., the structural functionalist perspective, objectivity, and socialization) offers important and differing perspectives on the problem addressed in this study. Because the reality is that a social phenomenon does not consist only of the relevant social structures, but also includes the

sense that people make of their social engagements with others (Bourdieu, 1993; Levi-Strauss, 1974; Lindemann, 2007), the effect of socialization and integration on the individual is a dynamic relationship between micro and macro processes. This dynamic relationship between micro and macro processes is the essence of social reality (Blau, 1964; Bourdieu, 1993; Durkheim, 1951; Levi-Strauss).

Structuralism is a theoretical paradigm that demands that the understanding of elements of culture aids in the relationship to a larger, overarching system or structure (Merriam-Webster's Collegiate Dictionary, 2010). Alternately, structuralism is "the belief that phenomena of human life are not intelligible except through their interrelations . . . These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture" (Blackburn, 2008, p. 351). In other words, the structural perspective addresses the social structure in terms of the micro- and macro- level processes that are involved: the socializing agent (i.e., the institution/social structure, in this case, the college) and the integrative forces, as evidenced by the differences within groups and between groups (i.e. spirituality). The overarching system or structure is termed social cohesion.

Berk (2006) addressed social cohesion as the act of integration of individuals through social bonds that include:

- Shared beliefs and practices, or culture, including religious and political affiliations.
- Social relationships, including networking and family relationships.
- Organization and unity, including bureaucracy and education.

- Social interaction, or context and social meaning of the act.
- Attunement or an individual's level of isolation, loneliness, and meaninglessness.

Individual self in a social world. While Erikson (1968) addressed the importance of spirituality as a component of identity, others have addressed components of identity in terms of constituent and integral parts of the self (i.e., Freud's designation of id, ego, and superego). In either case, the construction of the self is by both psyche and social environment, oftentimes in an antagonistic manner. However, the ego is supposed to be the balancing force (Henslin, 2013; Macionis, 2013). Since the ego is where our self-construct is formed, and therefore our self-esteem, we will occasionally experience a tug-of-war between beliefs that are individual and values that are socially-defined (Henslin, 2013; Macionis, 2013). The id, in this sense, houses the internal controls on our thoughts and behavior, while the superego houses the external controls on our thoughts and behavior. In this section, I delve into spirituality as a natural part of our identity.

According to Zaytoun (2005), "personal constructions of self . . . are fundamentally influenced by . . . social positions" (p. 9), and self-identity occurs at the intersection of past learning and new learning. In other words, "an individual's concept of the self can be intimately embedded in relationships not only to other people, but to aspects of the world; a world that includes social groups, communities, and inanimate and spiritual entities" (p. 11). Zaytoun (2005) referred to this as relational learning or development, and it can be likened to Freud's structural model of the psyche in which an individual responds to internal forces and is also interactive with the social world, and in

which the ego is the balancing force (Henslin, 2013; Macionis, 2013). In essence, the individual is both an individual and a social being, and the definitions of my terms socialization and integration address this issue. Socialization identifies the social (or external) labels of the individual based on each institution's effects on that individual, while integration is the combination of all institutions' conditioned responses and effects on the individual, combined with the internalized identity of the self.

Defining Spirituality

Although the introduction to the notion of spirituality was in Chapter 1, my purpose here is to define spirituality more fully with regard to the grounding of spirituality in the extant literature. This common ground comes in the form of the use of language when discussing the topic of spirituality, language informed particularly by anthropology and the symbolic interactionist definitions of culture (Henslin, 2013; Macionis, 2013). This theoretical notion of spirituality constitutes a starting point for the research to follow.

Theoretically, there are many tested assumptions about the demographics of a population and each group's propensity to be more spiritual or less spiritual. The testing has been from many perspectives, including the cultural perspective in which Tisdell (2003) explored the possibility of the culture itself as the driving force behind an individual's adoption of spirituality. According to Tisdell (2003), culture is the fundamental commonality among all individuals in a society, but at the same time is the difference among societies themselves. In other words, the socialization of an individual is because of an inherited mentality from the previous generation. If the handing down of

spirituality to the next generation is inevitable then culture is the common link among all individuals throughout the world (Tisdell, 2003). A type of spirituality is the recognition that the connection of all human beings by one common thread in the cultural fabric of life (Tisdell, 2003). The discussion of this type of spirituality has been in the spirituality literature by many theorists, including Chickering et al. (2009), Erikson (1968), Gardner (1983), and Palmer (2008).

Bryant (2007), in analyzing students' gender during their college career and its impact on spirituality and education, discovered patterns involved with factors such as choice of major, relationships to peers, and religion. One important difference between men and women was that men were more religious, while women were more spiritual. An explanation offered by Bryant (2007) for this difference was that men might be more apt to adopt less emotional views of the world because of social expectations. Many social labels for individuals, demographically speaking, generalize presumptions about spirituality, such as the idea that women in general are more spiritual than men are. In addition, that those certain ethnic groups are more spiritual than others are, that particular age groups are more spiritual than others are, or that levels of spirituality vary according to education level. The exploration of these correlates and others are in the next two sections.

While spirituality can be difficult to define and can be either internal or external to the individual (Bowman & Small, 2010; Gebelt, Thompson, & Miele, 2009; Glendinning & Bruce, 2006), it is a component of identity (Erikson, 1968; Mullikin, 2006; Tisdell, 2006). Depending on the context in which it is defined, and depending on

the perspective from which it is defined, and the paradigm within which it is defined, spirituality can easily seem like a topic that is very difficult, and almost impossible, to examine scientifically (Lindholm & Astin, 2011; Gebelt & Leak, 2009; Yob, 2011). However, it is beneficial to study aspects of spirituality because there are just as many ways to view spirituality as there are spiritualities themselves. Oftentimes in scientific research, this is the case with topics studied from a sociological perspective, and for subjects like this, each paradigmatic or methodological epistemology sheds new light on the topic. In addition, the approach of spirituality is in an interdisciplinary fashion as it unites all people regardless of their socio-cultural status or other demographic characteristics (Tisdell, 2003). The theoretical approach to spirituality occurs in culturally relativistic ways as well as from other perspectives. The very notion of "perspective" (Henslin, 2013; Macionis, 2013; Merriam-Webster's Collegiate Dictionary, 2015) is an effort to depict as flat and linear, a phenomenon that is voluminous and spatial. The introduction of this issue was in Figure 2 of Chapter 1.

The problem of dealing with spirituality is that its multi-faceted character makes it difficult to theorize about and difficulty to scientifically study. Examining its individual characteristics seems to reduce its roundness to flatness (Flyvberg, 2001). In other words, the studying of spirituality as all around us (Astin, 2004; Chickering, 1993; Erricker & Erricker, 2001; Tisdell, 2003) should coincide with a method that incorporates its roundness rather than reducing its roundness to flatness. For example, in the same way that a flat map of a round earth distorts the true nature of the round earth, a methodology that flattens out the round subject of spirituality distorts the true nature of that spirituality.

Another example of this in an upcoming section on past methodologies, their limitations, and the proposed solution to those limitations is in the section on the suggested new methodology.

Tisdell's (2003) theories on spirituality were from a socio-cultural perspective and from a symbolic interactionist paradigm. From this perspective, identity is external, but from the symbolic interactionist paradigm, the definition of human behavior is from the individual's subjective viewpoint. Most sociological studies on spirituality have taken this approach and have produced many of the same results, justifying the approach by the fact that spirituality is inherently an internal phenomenon. However, Glendinning & Bruce (2006) paid special consideration to the study of the sociology of spirituality as an external phenomenon from the socio-cultural perspective as well. However, instead of employing the symbolic interactionist paradigm, they employed the structural paradigm, especially since spirituality has been appearing to take on institutional qualities (Glendinning & Bruce, 2006).

Astin (2005) defined spirituality as the behaviors and attitudes that include altruism or philanthropy, the ethics of caring, seeking to improve the human condition as part of a spiritual quest, and possessing an ecumenical worldview. Astin (2004) and various other researchers argued that individuals who live according to their spirituality will also grow to be authentic in their relationships with others (Tisdell, 2003; Fry & Whittington, 2004). Astin (2005) described characteristics of this quality as religious commitment, religious struggle, and religious conservatism.

Spirituality with a small "s". Spirituality with a small "s" is when one consciously tries to match behavior with belief (Chickering et al., 2009; Tisdell, 2003). If one is to be an agent of social change, one needs a feeling of connectedness with others (Tisdell, 2003) in terms of an individualistic spirituality (Chickering et al., 2009; Erricker & Erricker, 2012). Awareness that the individual is an integral member of society and thus cares about effecting positive social change in his or her surroundings is also a characteristic of small "s" spirituality (Tisdell, 2004). Palmer (1968) and Gebelt et. al. (2009) addressed this as faith with a small "f." Erricker & Erricker (2012) described faith with a small "f" as belief or hope, and as the ability of an individual to have confidence or trust in something, such as in codes of conduct, codes of ethics, standards of merit, the government, another individual, etc. A more modern methodological adaptation of this small "s" spirituality is the awareness that every interaction is a spiritual opportunity (Miller & Athan, 2007, p. 17).

According to Grof (1994), small "s" spirituality is the road to spiritual maturity, and Tisdell (2003) said that this is finding meaning to life, while Pascarella and Tarenzini used the term "questing," and Dennis et al. (2004) termed it a "state of being." In this sense, spirituality with a small "s" can refer to living in the here and now, or can represent a stopping-off point on the road to a more intense spirituality due to the changing of our cognition, affective characteristics, attitudes, values, and behaviors (Pascarella & Terenzini, 2005). Either way, it is only one-step of a potentially long journey on the spiritual road of life. In any case, the assumption that a shared viewpoint among all the previously mentioned theorists is that the individual ultimately makes the

choice to stay put or to move on. In some cases, the prompting of the individual to stay put or to move on is by their social environment.

Spirituality with a Big "S." As some writers view it, the United States has traditionally been a secular society in which a sort of secular religion takes the form of politics and economics (Sandel, 1996). The rise of positivist philosophy constituted a paradigm shift, or "cognitive revolution for human civilization" (Comte, 1988, p. ix). Addressed by Comte (1988) as a means of secular spirituality or secular religion (Comte, 1988; Sandel, 1996), positivist philosophy provided recognition of people's "legitimate need for religion but fill this need without resorting to supernaturalism or the violation of intellectual integrity" (Comte, 1988, p. ix). The writers of the U.S. Constitution sought to provide a bridge between the republic and the democracy, recognizing the need for a type of community spirit or collective conscience. In order for a democracy to flourish, but also understanding that the community spirit must be provided to the citizenry by the republic, the promotion of the freedom to pursue it or not had to be satisfied (Sandel, 1996). This type of spirituality, or collective consciousness, is what many religious institutions in the United States represent (Rookstool, 2012).

Palmer (2008) described a type of spirituality concerning Faith with a big "F" in terms of "taking inner work into our outer worlds" (p. 240). D'Souza (2011) also writes that spirituality is "one's character or quality that makes one transcend the barriers of worldliness, caste, creed and sensuality, and realize one's connection with the truth" (p. 101). Whereas religion is learned, and varies by institutional standards, spirituality is something that an individual carries with himself or herself throughout life (Tisdell,

2003). D'Souza's (2011) definition of spirituality aligns with the concept of integration (Merriam-Webster's Collegiate Dictionary, 2010; Durkheim, 1951; Henslin, 2013).

D'Souza (2011) defined spirituality as one's ability to transcend social barriers while maintaining uniform, authentic, individual character as opposed to just being an actor on the various stages of life via the social institutions (Goffman, 1959). Spirituality has many of the same qualities as equanimity (it conveys the idea of maintaining equilibrium between inner thought and outward behavior, and the quality of mental or emotional stability under social pressure) and authenticity (defined as the uniformity of behavior across all social institutions regardless of peer pressure within those groups or subcultures). Authenticity or uniformity of behavior (not being afraid to be one's self regardless of the explicit or implicit rules of conformity), even when socialization and peer pressure is involved within the agent of socialization or social institution, is another important aspect of spirituality (Chickering et al., 2009; Tisdell, 2003).

Conceptual Framework

According to Astin (2005), the conceptualized definition of socialization is developing the social identity of the individual, including labels and stigmas, within a particular realm, social position, or geographical location within society (for example, ideas learned from the institution of higher learning, or involvement and engagement in activities on campus). The involvement/engagement conceptualized continuum is in Figure 4. For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

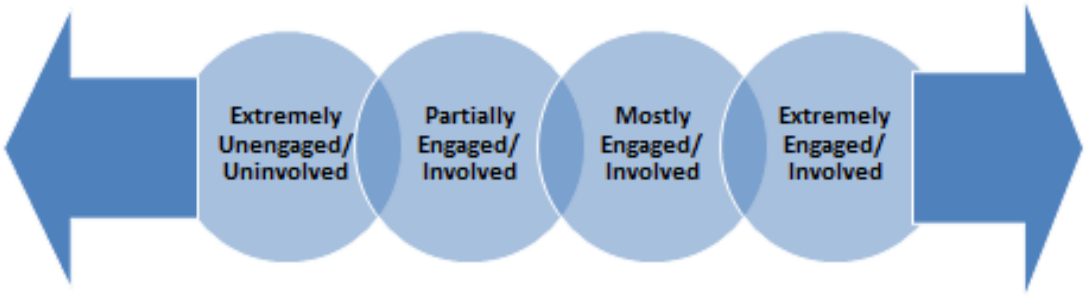

Figure 4. Conceptualization of the socialization continuum

The following items to measure socialization in Table 1 come from subscale items in the Astin (2004) CSBV survey. This survey featured questions in categories such as social activism, charitable involvement, growth in tolerance, and growth in global/national understanding. Before using it for his research, Reeley (2004) tested the same version of the CSBV survey in his dissertation by posing the questions in a manner that permitted weighted and measured responses as intervals, resulting in a five-point Likert Scale. The repositioning and expression of select CSBV survey questions to the Likert Scale form of measurement produced new correspondent Alpha reliability/validity scores that were uncompromised from the original CSBV survey. The wording of the questionnaire items in this study was adapted from Reeley (2004), and the use of higher C-Alphas determined the choice of questions in the survey.

Table 1
Survey Items from Reeley's Dissertation (2004) Used to Measure the Variable of Socialization

Item	Attributes/factors and Cronbach's alphas
Since entering college, you have:	
Joined a fraternity or sorority.	Engagement (.68)
Discussed religion/spirituality with friends.	Engagement (.68)
Participated in sports.	Involvement (.69)
Attended a class or workshop on racial/cultural awareness.	Involvement (.69)
Participated in leadership training.	Involvement (.69)
Joined a religious organization.	Involvement (.69)
Socialized with friends at least once per week.	Involvement (.69)
Party at least once per week.	Involvement (.69)
Joined a club.	Involvement (.69)
Took interdisciplinary courses or courses outside my major.	Involvement (.69)

Note. Reeley, G. S., Jr., 2004. *Similarities in Spirituality, Beliefs, and Values Among Selected College Student Populations in South Carolina* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses (3206682).

The conceptualized definition of integration is the state of achieving internalized individual identity or the collection of identities, labels, socialization, and stigmas attached to an individual that he/she carries throughout his/her lifetime regardless of social mobility. It is an individual's view of himself or herself as integral and part of the whole. If an individual is re-socialized, the new as well as the old socialization

contributes to the individual's identity. When an individual is committed as well as integrated, he or she makes him or her available to others. The committed/availability conceptualized continuum is portrayed in Figure 5. For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

Figure 5. Conceptualization of the integration continuum

The following items to measure integration in Table 2 come from subscale items in Ross and Straus's (1997) Social Integration Scale (SIS). Ross & Straus (1997) tested the 1986 version of their SIS and posed their questions in a manner that permitted weighted and measured responses as intervals, resulting in a five-point Likert Scale. New correspondent Alpha reliability/validity scores were uncompromised from the original SIS. The wording of the questionnaire items in this study was adapted from Ross and Straus (1997). The higher C-Alphas determined the choice of questions used in the Survey. For specific details on Original SIS Factor Scales please refer to Appendix E: Original SIS Factor Scales Table.

Table 2

Survey Items From Ross & Straus's Social Integration Scale (1997) Used to Measure the Variable of Integration

Item	Attributes/factors and Cronbach's alphas
I share my thoughts with a friend.	Network Availability (.70)
I attend meetings of a club or organization once per month or more.	Commitment (.61)
I have goals in life that I try to reach.	Commitment (.61)
Family or friends know where I am when I am not at home.	Network Availability (.70)
I am always busy and never have a lot of time on my hands.	Commitment (.61)
I am involved in church activities.	Commitment (.61)
I have friends who would help me out if I had a problem.	Network Availability (.70)
I have family members who would help me out if I had a problem.	Network Availability (.70)
I frequently share my thoughts with a family member.	Network Availability (.70)
I get upset when people think I have done something wrong.	Network Availability (.70)

Note. Ross, S., and Straus, M., 1997. *The Social Integration Scale* (pp. 1-21). Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, Ill., March 24-28, 1997) and the International Conference on Family Violence (4th, Durham, N.H., July 1995). Retrieved from http://files.eric.ed.gov/fulltext/ED411253.

The conceptualized definition of spirituality is finding meaning to life (Tisdell, 2003), having a sense of living in the here and now, and understanding that all life itself is sacred (Astin, 2005). Astin (2005) defined spirituality as the behaviors and attitudes that include altruism, ethics of caring, spiritual questing, seeking to improve the human

condition, and possessing an ecumenical worldview. The individual/unattached-social/attached conceptualized spirituality continuum is portrayed in Figure 6. For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

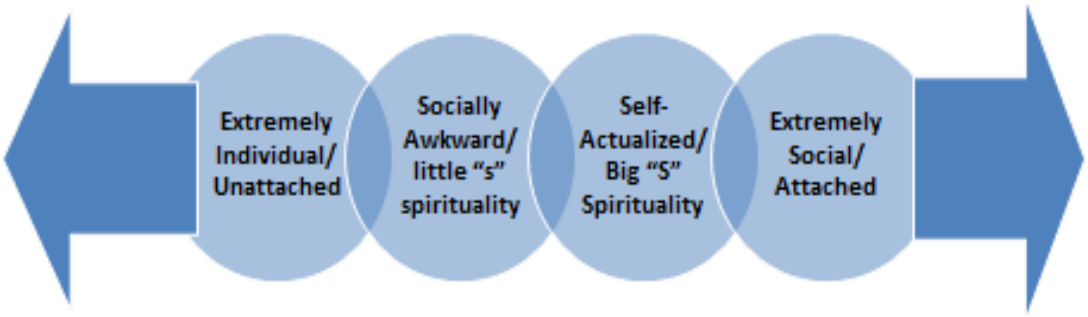

Figure 6. Conceptualization of the spirituality continuum

The following items in Table 3 are taken from Astin's (2004) CSBV survey and were designed to measure the different types of spirituality that are now grouped, according to my conceptualization of the spirituality continuum, into small "s" and big "S" spirituality. Items 21 through 30 are attributes or factors of small "s" spirituality, while items 31 through 40 are attributes or factors of big "S" spirituality.

Table 3

Survey Items from Astin's (2004) CSBV Survey Used to Measure the Variable of Small "s" Spirituality and the Variable of Big "S" Spirituality

Item	Attributes/factors & Cronbach's alphas
We are all spiritual beings.	Spirituality (.86)
Love is at the root of all the great religions.	Spirituality (.86)
I have had a spiritual experience while listening to beautiful music.	Spirituality (.86)
I have had a spiritual experience while meditating.	Spirituality (.86)
Most people can grow spiritually without being religious.	Spirituality (.86)
Non-religious people can lead lives that are just as moral as those of religious believers.	Growth in tolerance (.70)
What happens in my life is determined by forces larger than myself.	Religious skepticism (.85)
Having an interest in spirituality is important.	Spirituality (.86)
It is important to find answers to the mysteries of life.	Spiritual commitment (.83)
It is important for me to obtain wisdom.	Spiritual commitment (.83)
It is important to help friends with personal problems.	Charitable-altruistic (.68)
I feel a strong connection to all humanity.	Equanimity self-described (.75)
I gain spiritual strength by trusting in a Higher Power.	Religious commitment (.97)
I find religion to be personally helpful.	Religious commitment (.97)

(Continued on next page)

It is important for me to help others who are in difficulty.	Social activism (.81)
The ultimate spiritual quest for me is to make the world a better place.	Social activism (.81)
I trying to change things that are unfair in the world is important.	Social activism (.81)
I feel good about the direction my life is headed.	Equanimity self-described
Being thankful for all that has happened to me is important.	Equanimity self-described
I am able to find meaning in times of hardship.	Equanimity self-described

Note. Astin, A. (2005). *The spiritual life of college students – a national study of college students' search for meaning and purpose*. Los Angeles, CA: Higher Education Research Institute, UCLA.

Conceptualized Variables and Proposed New Spirituality Continuum

The review of literature above presented an examination of socialization, integration, and spirituality. Figure 1 summarized the conceptualized interrelationship of the three central constructs in this study. In Figure 1, I proposed spirituality as the central construct in the model influenced by a variety of individual and social factors that concern aspects of spirituality. Looking at the issue another way, socialization and integration both influence spirituality. The theoretical outcome (Figure 2) is a logical continuum showing a linear relationship among types of spirituality, situating communal spirituality associated with religion on the one extreme, and individual experiences of spirituality on the other. Figures 3 through 6 involve the current spirituality continuum in the literature, and then the proposed conceptualizations of socialization, integration, and spirituality. All of these variables culminate in the proposed new spirituality continuum

shown in Figure 7. The new spirituality continuum represented in Figure 7 involves overlapping circles of four types rather than categories. The types are not mutually exclusive and involve characteristics that overlap to some degree. Each polar opposite is the ideal/logical/theoretical type. The two types are "individual" spirituality on the left side of the continuum, and "communal" spirituality on the right side of the continuum. The two types in the middle are empirical types. The two types are "spiritually premature" which is measured by small "s" spirituality and socialization, and "spiritually mature," which is measured by big "S" spirituality and integration. These types are not mutually exclusive, but involve characteristics that overlap to some degree. In other words, there tend to be clusters of instances at these empirical points that have varying concentrations of the characteristics of each empirical type. Notwithstanding the theoretical possibility of various empirical types of spirituality, my focus in this investigation was on an index of spirituality that includes the range types as individual, spiritually premature, spiritually mature, and communal.

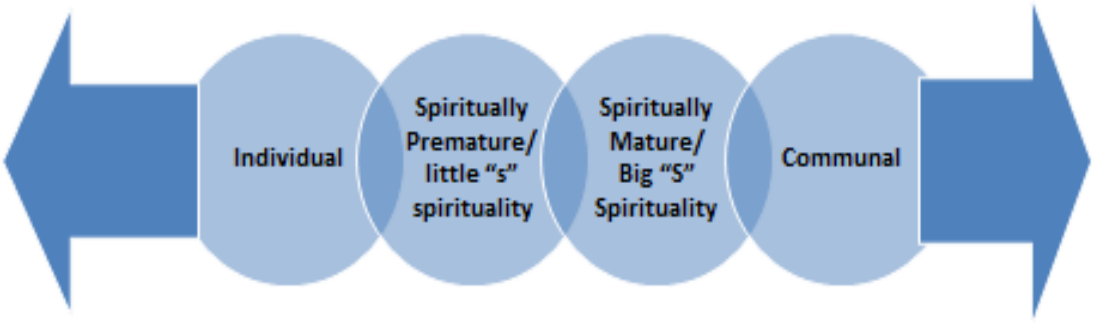

Figure 7. Proposed new spirituality continuum

Past Methodologies on the Study of Spirituality and Their Limitations

Spirituality is all around us (Astin, 2004; Chickering, 1993; Erricker & Erricker, 2001; Tisdell, 2003) and needs to be studied using a method that depicts its roundness rather than reducing its roundness to flatness (Astin, 2004). My earlier example of the distortion when a flat map depicts the round earth illustrates this point. Politics is an example of a social phenomenon that is spatial. The term "politics" labels an institution or a container that encompasses or encloses its inhabitants/citizens. The reduction of this complexity to a linear depiction results in labels such as leftists, rightists, centrists, and moderates. The Advocates for Self-Government (2015) have produced an illustration that is diamond-shaped in order to convey the message that the political system is actually spatial and not linear (see the political quiz at www.TheAdvocates.org illustrating the spatiality rather than the linearity of politics).

Karakas (2009) addressed spirituality as an organizational method by introducing new paradigms in organization development to include positivity and spirituality as methods of creativity. Karakas (2009) measured performance outcomes of organizational professionals who indicated some spiritual grounding and discovered that creativity is replacing traditionalism. A new definition of organization development emerged that relates to higher education as a spiritual institution. According to Karakas (2009), "organization development emerged as a discipline of improving an organization's problem-solving and renewal processes through collaborative practices with the assistance of change agents or consultants guided by theories of human and organizational behavior and methodology of action research" (p. 11). In other words,

teaching is the practice of freedom and is the art of aiding in the liberation of students (hooks, 1994).

In his study of religion, spirituality, and intellectual development, Kazanjian (2005) explored data from a survey about students' expectations for classroom learning that included discussions of educational and occupational needs as well as the discussion of existential questions. Based on the student data, Kazanjian (2005) advocated for the cognitive-affective model of learning because it offers a framework on the development of all aspects of human knowing, including the spiritual aspect. This holistic effort at combining the ideas of wholeness in mind, body, and spirit with interdisciplinary studies "meets the highest institutional goal of equipping students with tools of analysis and reflection (Kazanjian, 2005, p. 1). This connection then deepens the student's "understanding and ability to relate to self, other, and the world so that they might contribute meaningfully to the world through their lives" (Kazanjian, 2005, p. 1). Singletary, Harris, Myers, & Scales (2006), by Yob (2010), by Burchell & Olson (2010), and by Patel & Meyer (2011), also addressed the holistic approach to higher education in terms of interlinking religion, spirituality, secularism, vocation, civic engagement, wholeness, and inter-faith and inter-disciplinary studies.

Lindholm and Astin (2008) used data from a national study of college and university faculty to examine the relationship between faculty members who self-identified as spiritual and the preferred teaching practices of those faculty members, discovering that faculty members who were more spiritual were also more other-focused and taught from student-centered pedagogies. Lindholm & Astin (2008) also discovered

that faculty is the primary aspect in higher education for aiding students to cause social change both in college and in society-at-large.

Many other studies employed qualitative analyses such as interviewing and case studies in their assessments of spirituality in higher education. For example, through engaging in projects on familial research and involvement in dynamic presentations, students are able to gather information about their families' religious and spiritual ideas, and then talk about their own experiences as compared to other students' experiences. By melding projects and classroom discussions with reflection and constructivism, the spiritual dimension aids an integration of practice with theory (Willow, Tobin, & Toner, 2009). Another example was Hodge & McGrew (2006), who surveyed a random sample of graduate students by telephone, inquiring about religion, spirituality, and the relationship between the two. Although both of these studies used data analysis and coding, these studies were limited in terms of generalizability.

Scott's (2006) qualitative study explored different considerations and applied non-traditional approaches to the study of spirituality. Because of the question of the methodology behind spiritual studies, the perceived boundary between the study of spirituality and research creates some personal difficulty when there are implications for effective practice with children and youth and for pedagogical approaches for the young and for those who will work with them. The authors posed four questions that included the experience of spirituality, what might we expect, what might be unexpected in the process, and how this is to be realized in research and teaching. The subjective line of questioning behind spiritual studies in this article and the employed methodology of

measuring spirituality was part of the impetus for my present exploration of new ways to measure spirituality.

O'Connor (2007) explored the management of motivation from the paradigm of holism and discovered a spiritual meaning behind motivation for management and leadership (or a deeper purpose embedded in the status of "manager" or "leader"), as displayed through the characteristics of quality, ethics, self-awareness, and personal growth. Certainly, the proper alignment of belief, attitude and behavior (i.e., a balanced ego) is prerequisite for better mental health (Pargament, 2013), for spiritual mindfulness (Brady, 2009; Schoeberlein, 2009), or for authenticity (Lindholm & Astin, 2011; Chickering et al., 2009). Bacal (2011) argued that the proper alignment of these characteristics is also essential for effective leadership in higher education, of which one of the goals is to produce effective leaders.

Given that the conducting of this study occurred at an African-American College, it is fitting to address the social history of African-American spirituality from a research standpoint. Spirituality among African-Americans has been a running theme in African-American history and socialization processes (Rowles & Changming, 2012). Because spirituality is so ingrained in the culture itself (Gutierrez, Kirkinis, Goodwin, & Mattis, 2014), it has been found to be a buffer to racism (Rowles & Changming, 2012). Another way to think about this is that the use of spirituality is a coping mechanism during times of crisis, and is a positive mindset, to cushion the blows and absorb the shock of racism (Rowles & Changming, 2012). Another possible connection is ethnic pride as an indicator of positive mental health in minorities (Mosley-Howard & Evans, 2000). In

other words, resilience is specifically associated with African-American spirituality (Rowles & Changming, 2012), and the nurturing and socialization of African-American children is intended to prepare them for what is to come, specifically the hostile environment that they may encounter (Howard, Rose, & Barbarin, 2013). This is an indication that African-Americans tend to carry this life lesson with them throughout their entire lives.

When they discovered a positive correlation between happiness and subjective wellbeing, Lun and Bond (2013) concluded that the social environment plays a more significant role than most might realize. In their study on cultural context and religion and spirituality, life satisfaction was more highly correlated with beliefs than with behaviors. This suggests that internalization (an aspect of integration) is the catalyst on which there is a positive correlation among life satisfaction, the social environment, and an individual's spirituality.

Gutierrez et al. (2014) addressed the extent to which African-Americans integrate spirituality, religious importance, and commitment to religious socialization, finding that 90% of African-Americans have no doubt that God exists and that 90% of them believe religion to be a very important part of their lives. African-Americans do not tend to view religion as separate from spirituality and the meaning of life. Therefore, the question remains if it is the socialization or the integration that influences spirituality. Since African-Americans tend to carry their spirituality with them into a new socialization experience (which is actually integration rather than socialization), I expected this to

bolster the outcomes of this study, in particular the conclusion that it is the integration level that is more positively correlated with the spirituality level.

Of particular note is Spencer et al.'s (2003) phenomenological study on the empirical examination of identity on coping. The relationship between coping (i.e. links to the social environment) and psychological well-being (i.e. internalization and integration) showed that religion, spirituality, and cultural/ethnic pride were all synonymous with one another. In the sense that those who were more knowledgeable of their ethnicity's past and who also applied that pride of culture to their own self-pride, also had a sense of self-worth in relation to others. Interestingly, this phenomenon applied to boys, but not to girls. Spencer et. al. (2003) concluded that black girls may be integrated more, while black boys are not. There is a way to integrate and socialize black boys in a traditional African-American way through education, specifically, to study the past with the conscious goal of learning about the self for being a better and more confident self. This goal is what is ingrained in the African-American culture and it is actually quite easy to replicate through a formal educational socialization process (Gutierrez et. al., 2014; Lun & Bond 2013; Mosley-Howard & Evans, 2000; Rowles & Changming, 2012; Rowles & Changming, 2012; Spencer et al., 2003).

The result that tends to show up most often in the spirituality in higher education research is that women tend more than men do to exhibit spiritual characteristics. One possible connection is the stronger familial link that women tend to have with their families. Furthermore, women more consistently integrate family, spirituality, and self-identity with one another (Mosley-Howard & Evans, 2000) and in turn, pass that

integrative knowledge and spirit on to the next generation. Another possible connection is with ethnic pride as an indicator of positive mental health in minorities (Mosley-Howard & Evans, 2000). Still, it is classical integration theory that may serve as a universal explanation. Hence, level of integration may have a positive correlation with spirituality. Yet again, classical social integration theory may be able to explain all these phenomena, and I hoped with this study to illuminate social integration theory in terms of it being a source or common theme among all these studies from the sociological perspective.

Summary

In reviewing the literature in this chapter, I have illuminated the conceptual framework for this study, introduced a schema of conceptualized variables, proposed a new spirituality continuum, and shown that previous studies on spirituality in higher education have mainly involved the symbolic interactionist perspective and qualitative analysis. I noted that in the present single-stage, cross-sectional study, the influence of the exploration of social structure on individuals' spirituality through an approach that falls between the symbolic interactionist approaches that tend to be examined more subjectively and the structural functionalist approaches that tend to be examined more objectively. The focus of Chapter 3 will shift to the useful considerations of the chosen research method in this study.

Chapter 3: Research Method

As I have shown in Chapter 2, despite the studies concerning socialization within the college community and the influence of socialization on a student's spirituality, no extant study has addressed the relationship of integration and spirituality or has systematically explored the interrelationships among socialization, integration, and spirituality. The purpose of the present study was to examine the interrelationships among socialization, integration, and spirituality in students enrolled in a denominationally affiliated college and explains this phenomenon through the aid of a spirituality continuum depicted as a connected set of variables. The examination of the three specific interrelationships was paramount to this study: namely, those between indices of spirituality and integration, between indices of spirituality and socialization, and between indices of socialization and integration.

In this chapter are the research design and rationale; the population and sampling procedures; the procedures for recruitment, participation, and data collection; the instrumentation and the operationalization of concepts; and the data analysis plan. I conclude with the addressing of threats to validity, along with limitations, delimitations and assumptions, and, finally, the ethical procedures I followed to ensure the protection of human subjects in my study.

Research Design and Rationale

Because I addressed a new problem for which available research is limited, especially from the particular perspective of sociology, the best design for the study was exploratory research. Spirituality in higher education is still a young specialization within

the field of sociology. Moreover, exploratory research is usually the initial research that forms the basis of more conclusive research (Brown, 2006).

The research question for this study was: What are the interrelationships among socialization, integration, and spirituality a small, historically black, Christian college located in Jackson, Tennessee? The three specific hypotheses were:

$H0_1$: There is no significant correlation between the indices of integration and spirituality.

Ha_1: There is a significant positive correlation between the indices of integration and spirituality (e.g., when integrity and authenticity reflect a person's beliefs such as practicing in every social space what they profess to believe in).

$H0_2$: There is no significant correlation between the indices of spirituality and socialization.

Ha_2: There is a significant negative correlation between the indices of spirituality and socialization (in other words, regardless of the religious label, the student still professes spiritual beliefs).

$H0_3$: There is no significant correlation between the indices of integration and socialization.

Ha_3: There is a significant negative correlation between the indices of integration and socialization (e.g., a person's integrity and authenticity balanced against social pressure and social labels).

The use of experiments and manipulation of variables was not required because I did not address causal relationships between variables. Instead, the use of surveys organized the data on participants concerning aspects of their expressed socialization, integration, and spirituality in the natural, real-life setting (of the college campus) where most of the surveyed students live (Nachmias & Nachmias, 2008, p. 133). This exploratory study was a single-stage, cross-sectional survey with self-administered questionnaire. The use of a five-point Likert scale in questionnaire format included 10 items each for the variables of socialization and integration, and 20 items for the variable of spirituality.

Although a disadvantage of this type of design is that the methodology of correlation does not permit conclusions of causality, the advantage of the design is that this study attempted to point out where possible relationships might exist, to generate theory, and "describe the pattern of relation between variables" (Nachmias & Nachmias, 2008, p. 116). Spearman *P* correlations addressed the main question and the three hypotheses. The addressing of additional research and methodological suggestions is in Chapter 5.

Methodology

The outlining of the operational approach to this scientific investigation follows.

Population

The identified population was 1,512 enrolled college students. The college is a religious-based, undergraduate-only institution affiliated with the Methodist church. The

college provided the environment for the study, which focused on spirituality versus religion, individual versus social spirituality, and integration versus socialization.

The college comprises a population that was particularly interesting to study in light of the literature review on spiritual issues that arise in higher education, especially the question of whether this institution of higher education is aiding in the attainment of spirituality and the question of whether spirituality comes from other life experiences. The college setting is also particularly interesting to study because the assumed integration level of the overwhelmingly minority student population may be quite low (Durkheim, 1951; Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004; Powers et al., 2007).

Sampling and Sampling Procedures

The student population of the college totals 1,512. Using probability sampling techniques, the relationship between population and sample size (with a confidence level of 95%, confidence interval of 5% and response percentage of 50%) produced a sample size of 306 (Teddlie & Tashakkori, 2009, p. 183). Using the sampling error calculator for surveys (95% Confident Level, with $p = \leq .05$), the same sample size of 306 was generated, with an estimated maximum sampling error of $\pm$ 5%. When using the highly recommended power analysis formula (Creswell & Plano-Clark, 2011, p. 175), many different sample sizes were generated based on the specific analyses that were used, but no sample size of more than 306 participants was needed for each test. So, based on a weighing of all these methods, my sample size was 306.

The 306 recruited students for this exploratory study comprised a convenience sample for four reasons:

- The description of the sample was emphasized rather than generalization.
- I did not know whether all members of the population actually exhibited the traits that were under investigation in this study.
- This study was intended to be a springboard for other studies investigating this phenomenon.
- The use of a convenience sample bolsters the replicability of a study.

Although sample size representativeness is usually a concern with exploratory studies, it was not a concern in this study because the participants were automatically demographically representative because the participation in this study was limited to the specific college students and the student population of the college is more than 99% African-American or black in terms of ethnicity and race, respectively. However, participants in this sample may not be representative in terms of generalizability of the phenomenon in question, especially concerning specific level of socialization, integration, and spirituality.

Procedures for Recruitment and Participation

I personally handed out the survey in two of the three academic classroom buildings that have the heaviest foot traffic and most diversity in terms of majors. Some students, but not all, enrolled in my courses may have received the invitation. If students enrolled in my classes approached me, I handed them the survey packet, but I did not directly stop those students and ask them to participate. Directions were on the consent

form as to where to return the paper survey, instructing students to place completed surveys in a box outside of Room 306 of the Chambers-McClure Academic Center (CMAC) building. The survey cover page provided a web address where students could complete an online version of the survey if they wished. While handing out of the surveys in the two buildings, I adhered to the following protocol:

1. I handed out five survey packets to students in the halls of the CMAC and the Science and Business Building (SBB). Each packet included the survey's cover page with a website link (www.surveymonkey.com/s/CT6D3FJ) where students could complete the survey online, a participation consent form, and instructions to return the completed paper survey to a ballot-style box (in CMAC 306).
2. If approached by students enrolled in my classes, I handed them the survey packet but did not directly stop them and ask them to participate.
3. I told students that the survey was anonymous and confidential.
4. I asked that students kindly spread the word and ask other students of the college to participate.

Each cover page displayed notification of the steps taken to ensure protection of human subjects and of the need to consent to participation in the study (Appendix A: Consent to participate in a Research Study). Also on the cover page was a statement on the participants' right to withdraw, as well as text informing respondents that they could choose not to answer a question if they felt uncomfortable and could opt out of the study at any time, without risk or penalty. Completing the survey amounted to a participant's

agreement that he or she had read the description of the study, understood, and agreed to the conditions of participation.

Response rate is always an issue in survey-style data collection (Oppenheim, 1992). One way of boosting the response rate and ensuring the attainment of a higher response rate was offering more than one way to collect the data. This also aided in time-saving, ensuring that sufficient enough data was collected, ensuring that all valuable opinions were included, ensuring accuracy, and ensuring gaining the feedback that was necessary to make the study sound, valid, and reliable (Oppenheim, 1992).

Instrumentation and Operationalization

Survey questions were adapted for this study from three original sources:

- Astin's (2004) CSBV survey
- Reeley's dissertation (2004)
- Ross and Straus's (1997) SIS

Astin's (2005) study utilized a technique of factor analysis to produce the validity coefficients and a valid scale for the CSBV survey. A process of reliability analysis eliminated less reliable questions in which the resulting scale was compared with other questionnaire items in order to identify additional items that could possibly be added and to test the construct validity of the scale. Verification of reliability through Cronbach's approach validated the new instrument by linking theoretical analyses of previous empirical research with the correlations of two variables. For example, when variables that theoretical analyses of previous empirical research suggested should be associated with social integration, and when an instrument measured the correlation of one variable

with another variable, then the validity of the new instrument was validated (Astin, 2005).

Astin's (2005) CSBV survey measured spirituality through questions about beliefs, values, behaviors, individualism, socialization, and the six correlates of spirituality -- questing, authenticity, equanimity, and sense of interconnectedness, altruism, and awareness. Permission to borrow items from the CSBV is in Appendix C. The 12 outcome variables of interest for the Astin (2005) CSBV were grouped into three broad categories, but only the first subscale of variables was borrowed to measure spirituality. The borrowing of the third subscale of variables measured socialization.

Reeley (2004) tested the same version of the CSBV survey in his dissertation before using it for his research. He posed the questions in a manner that permitted responses to be weighted and measured as intervals, resulting in a five-point Likert Scale, and then selecting questions from the original CSBV survey that were repositioned and expressed to logically relate to the Likert Scale form of measure. The resulting new, correspondent Alpha reliability/validity scores were uncompromised from the original CSBV survey. Therefore, the wording of the questionnaire items in this study was adapted from Reeley (2004).

Items designed to measure "commitment" and "network availability" from Ross & Straus's (1997) SIS that also corresponded with integration theory (Durkheim, 1951) measured integration. The subscales were "network availability" and "commitment," which suggest a grounding and authenticity of the individual. There were 50 items on the original survey, but the choosing of "network availability" and "commitment" subscales

was because other subscale items were more concerned with “criminal peers” and “belief,” which, in general, do not apply to students. The exclusion of the “involvement” subscale was because it applies more to socialization. Ross & Straus (1997) tested the same version of the original 1986 version of their SIS, and reliability was established through a factor analysis with Varimax rotation that yielded five factors with eigenvalues greater than one, including the two used for the survey in this study that correspond to social integration theory -- “network availability” and “commitment.” Ross & Straus (1997) posed the questions in a manner that permitted the weighting and measurement of responses as intervals, resulting in a five-point Likert Scale. The selection of questions from the original SIS survey that were repositioned and expressed to logically relate to the Likert Scale form of measure produced new correspondent Alpha reliability/validity scores that were uncompromised from the original SIS. The wording of the questionnaire items in this study was adapted from Ross & Straus (1997). The use of the higher C-Alphas determined the choice of questions used for the survey. Only the choice of the following items for the subscales was because “network availability” and “commitment” suggest a grounding of the individual and authenticity. For specific details on Original SIS Factor Scales please refer to Appendix E: Original SIS Factor Scales Table.

Table 4 below lays out the operationalization of the theoretical constructs, their respective sources, and the use of the specific survey items in this study.

Table 4

Operationalization of Theoretical Constructs and Survey Items

Subscale/ Construct	Source	Survey Item:
Socialization	CSBV (Astin, 2005)	1) I have joined a fraternity or sorority. 2) I have discussed religion/spirituality with friends. 3) I have participated in sports. 4) I have attended a class or workshop on racial/cultural awareness. 5) I have participated in leadership training. 6) I have joined a religious organization. 7) I have socialized with friends at least once per week. 8) I party at least once per week. 9) I have joined a club. 10) I took interdisciplinary courses or courses outside my major.
Integration	SIS (Ross & Straus, 1997)	11) I share my thoughts with a friend. 12) I attend meetings of a club or organization once per month or more. 13) I have goals in life that I try to reach. 14) Family or friends know where I am when I am not at home. 15) I am always busy and never have a lot of time on my hands. 16) I am involved in church activities. 17) I have friends who would help me out if I had a problem. 18) I have family members who would help me out if I had a problem. 19) I frequently share my thoughts with a family member. 20) I get upset when people think I have done something wrong.

(Continued on next page)

Subscale/ Construct	Source	Survey Item
Small "s" spirituality	CSBV (Astin, 2005) and Reeley, 2004	21) We are all spiritual beings. 22) Love is at the root of all great religions. 23) I have had a spiritual experience while listening to beautiful music. 24) I have had a spiritual experience while meditating. 25) Most people can grow spiritually without being religious. 26) Non-religious people can lead lives that are just as moral as those of religious believers. 27) What happens in my life is determined by forces larger than myself. 28) Having an interest in spirituality is important. 29) It is important to find answers to the mysteries of life. 30) It is important for me to obtain wisdom.
Big "S" spirituality	CSBV (Astin, 2005) and Reeley, 2004	31) It is important to help friends with personal problems. 32) I feel a strong connection to all humanity. 33) I gain spiritual strength by trusting in a Higher Power. 34) I find religion to be personally helpful. 35) It is important for me to help others who are in difficulty. 36) The ultimate spiritual quest for me is to make the world a better place. 37) Trying to change things that are unfair in the world is important. 38) I feel good about the direction my life is headed.

(Continued on next page)

Subscale/ Construct	Source	Survey Item
Big "S" spirituality	CSBV (Astin, 2005) and Reeley, 2004	39) Being thankful for all that has happened to me is important. 40) I am able to find meaning in times of hardship.

Note. Astin, A., 2005. *The spiritual life of college students – a national study of college students' search for meaning and purpose*. Los Angeles: Higher Education Research Institute, UCLA. Reeley, G. S., Jr., 2004. *Similarities in Spirituality, Beliefs, and Values Among Selected College Student Populations in South Carolina* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses (3206682). Ross, S., & Straus, M., 1997. *The Social Integration Scale* (pp. 1 - 21). Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, Ill., March 24 - 28, 1997) and the International Conference on Family Violence (4th, Durham, N.H., July 1995). Retrieved from http://files.eric.ed.gov/fulltext/ED411253.

Data Analysis

A five-point Likert-type scale was used for all 40 items on the questionnaire, with the values of *strongly disagree, disagree, neutral, agree,* and *strongly agree* assigned to the values of 1 through 5. For the socialization scale, the 10 variables were summed to produce an index number and respondents could score anywhere from 10 to 50, with higher results indicating a more socialized individual, and lower numbers indicating a less socialized individual. For the integration scale, the 10 variables were summed and respondents could score anywhere from 10 to 50, with higher results indicating a more integrated individual, and lower numbers indicating less integrated individuals. For the spirituality scale, the 20 variables were summed to produce an index, and respondents could score anywhere from 20 to 100, with higher sums indicating more spiritual individuals and lower sums indicating less spiritual individuals.

The Spearman *P* coefficient test was most appropriate because it suited to data measured by Likert scales (ordinal or ranked values rather than ratio data). What was tested was whether the three pairs of variables tended to change together, but not necessarily at a constant rate.

Reliability and Validity

No threats from history, mortality/ attrition, or maturation affected this study. As this was a convenience sample, potential bias may have been unknowingly introduced, which would normally limit generalizability of the results. However, the research design for this study did not call for generalizability.

The primary advantage of surveys is that they are cost-effective, efficient, and can collect many data from many people (Mellenbergh, 2008). A disadvantage to conducting surveys, however, is that response rates can be low, especially if the survey is too lengthy, and a low response rate can affect the validity of the data that is collected (Mellenbergh, 2008). To safeguard against this seemingly automatic disadvantage, every effort to keep the survey instrument as short as possible and a set of observations occurred. For this reason as well as the issue that the survey method does not allow for respondents to ask for clarity when a question is confusing (Mellenbergh, 2008), the survey was revised after group discussions of the issues took place. This process included the handing out of a longer survey of about 150 questions to students in two Research Methods courses and in a Sociological Theory course. One class consisted of a set of traditionally aged students in the day program, while the other two classes consisted of nontraditionally aged students in the evening program. In each of the three courses, in

order to ascertain whether the students understood the questioning, there was a group discussion on the validity of the instrument, including the wording of the questions. Some discussion ideas included the purpose of the Likert Scale as well as the meaning of some of the word choices used in the structuring and the ordering of the survey questions. It was mentioned that the survey was too long, and students reported that they did not understand the term questing. These discussions showed that the elimination of many from the longer survey instrument produced safeguards designed to aid in reducing the likelihood that problems would arise (Mellenbergh, 2008). Through trusting that the value of the data justified the cost and burden on the study's researcher and respondents, and testing the understandability of the technical terms used in the survey and the meaning of the questions included in it, this ensured that the survey items produced single responses rather than possible multiple responses.

Ethical Procedures

The chosen sample and population under examination was not simply for mere convenience (although it could appear as such, since I teach at this particular College). The chosen sample and population was because the college is a religiously affiliated college. Before I began recruitment of students at the college, an approved Institutional Review Board (IRB) application was required, with the application including information "about the level of risk and harm (which should be very low or nil for a survey/questionnaire), and guaranteeing that rights will be protected" (Creswell & Plano-Clark, 2011, p. 176). I made every effort to protect the rights of respondents, including privacy and confidentiality including being the only person that had access to the data on

my personal, password-protected computer, and the destroying of the data after five years on a password-protected flash drive.

Although participants did not receive any direct incentives or benefits for participation in this study, the results of this study may have benefits for educators in higher education. The data collected in this study are confidential. The use of names and personal information were not necessary in the final report of findings, and there is no linking of any individual to the data. Only the researcher in this study has access to the data.

Summary

This chapter addressed the research design and rationale for the study, as well as the methodology, including population and sampling size procedures, and procedures for recruitment, participation, instrumentation and operationalization. Finally, the discussion of data collection and analysis and the study procedure to show how the methodology directly related to each of the research questions in this study.

Chapter 4: Results

The purpose of the present study was to examine the interrelationships among socialization, integration, and spirituality in students enrolled in a denominationally affiliated college and explains this phenomenon through the aid of a spirituality continuum depicted as a connected set of variables. In this chapter, I describe the results of the survey, the data analysis procedures, and the findings related to the hypotheses. Information about response rates and a description of the respondents are also included.

This study rested on three propositions:

- Learners who engage in formal education should actively seek integration and a sense of wholeness, should recognize that spirituality facilitates wholeness, and should recognize that socialization provides a mechanism whereby spirituality is fostered and integration is achieved.
- As I examined in the review of literature in Chapter 2 and the conceptual framework as examined in Chapter 3, this study rested on the assumption of the conceptual independence of socialization, integration, and spirituality.
- Based on my own set of observations, my teaching experience and the informal pilot study mentioned in Chapter 3, I expected to find that socialization may not promote spirituality but may actually hinder it.

Hence, the research question for this study was: What are the interrelationships among socialization, integration, and spirituality at a small, Christian, historically black college located in Jackson, Tennessee?

Working from those propositions, I used the study to explore three specific hypotheses:

$H0_1$: There is no significant correlation between the indices of integration and spirituality.

Ha_1: There is a significant positive correlation between the indices of integration and spirituality (e.g., when integrity and authenticity reflect a person's beliefs such as practicing in every social space what they profess to believe in).

$H0_2$: There is no significant correlation between the indices of spirituality and socialization.

Ha_2: There is a significant negative correlation between the indices of spirituality and socialization (in other words, regardless of the religious label, the student still professes spiritual beliefs).

$H0_3$: There is no significant correlation between the indices of integration and socialization.

Ha_3: There is a significant negative correlation between the indices of integration and socialization (e.g., a person's integrity and authenticity balanced against social pressure and social labels).

To address my research question, I relied on self-report surveys of 321 subjects at a denominationally affiliated, historically black college.

Data Collection

The approval of my project for data gathering on Friday, October 14, 2016, prompted the obtaining of my minimum sample size requirement of 306 respondents. I distributed surveys by standing in the entrance in two of the three academic classroom buildings that have the heaviest foot traffic and have most diversity in terms of majors. Some students, but not all, enrolled in my courses may have received the invitation. If students enrolled in my classes approached me, I handed them the survey packet, but I did not directly stop those students and ask them to participate. Directions were on the consent form instructing respondents to return the paper survey to a box outside of CMAC 306. The cover page provided a web address where students could complete the survey online if they preferred.

Respondents could participate in the survey either online or on paper. During the handing out of the surveys in the two buildings, I adhered to the following protocol as outlined in Chapter 3:

1. I handed out five survey packets to students in the halls of the CMAC and the Science and Business Building (SBB). Each packet included the survey's cover page with a website link (www.surveymonkey.com/s/CT6D3FJ) where students could complete the survey online, a participation consent form, and instructions to return the completed paper survey to a ballot-style box (in CMAC 306).
2. If approached by students enrolled in my classes, I handed them the survey packet but did not directly stop them and ask them to participate.

3. I told students that the survey was anonymous and confidential.
4. I asked that students kindly spread the word and ask other students at the college to participate.

The steps of ensuring Protection of Human Subjects and the Consent to Participate (please refer to Appendix A: Consent to Participate in a Research Study) was displayed to participants and appeared on the survey's cover page. Also on the cover page was a statement informing participants of their right to withdraw from the study and information letting respondents know that they could choose not to answer a question if they felt uncomfortable or could opt out of the study at any time, without risk or penalty. By completing the survey, students were agreeing that they had read the description of the study and understood and agreed to the conditions of participation.

Although there were no differences in the data collection protocol from that outlined in Chapter 3, I was surprised during data collection by the need to recruit subjects five times during a 5-week period (every Tuesday beginning October 18, 2016, and running through November 15, 2016). I first handed out the surveys on October 18, 2016, in line with my protocol, but because only 18 responses came back (one online response and 17 paper responses) after handing out 100 surveys, I realized that I needed to do something to increase response rate. I wondered whether I was intimidating students as I distributed the questionnaire and whether this was a factor affecting my response rate, so I became more persistent while still conforming to the protocol. Students became more intrigued by why I was so interested in seeking their responses, but the increased response rate could also have occurred because of the social cohesion

effect too (Dewey, 1943) once students began taking the survey and talking about the study with their friends. Either way, I received 50 responses after the second distribution of surveys, all of which were paper responses. I distributed surveys again on the following three Tuesdays (November 1, 8, and 15), with many more students asking questions about why I was so interested in this type of study.

Thirty-five students completed the questionnaire online, and 289 students returned paper questionnaires, for a total of 324 responses altogether. I discarded three paper-based surveys because one contained the response of "neutral" for every question, and two contained responses of "strongly agree" for every question. The resultant sample size ($N = 321$) surpassed the 306 participants needed, as discussed in Chapter 3. There was not collection of demographic data because it fell outside the scope of this study. However, all participants were African-American and generally fell within the age range of 18 to 25.

Results

I expected to find a positive correlation between spirituality and integration and negative correlations between spirituality and socialization, and between integration and socialization. The display of Spearman's correlation results is in Table 5.

Table 5

Spearman's Correlation Result of Correlation Among Variables

			Socialization	Spirituality total	Little "s" spirituality	Big "S" spirituality
Spearman's rho	Integration	Correlation coefficient	-0.04	0.23*	0.33*	0.01
		Sig. (2-tailed)	0.48	0.00	0.00	0.83
		N	321	321	321	321
	Socialization	Correlation coefficient		-0.07	-0.13	0.11
		Sig (2-tailed)		0.19	0.02	0.05
		N		321	321	321
	Spirituality total	Correlation coefficient			0.85	0.59
		Sig. (2-tailed)			0.00	0.00
		N			321	321
	Small "s" spirituality	Correlation coefficient				0.14
		Sig (2-tailed				0.01
		N				321

*. Correlation is significant at the 0.05 level (2-tailed).

Hypothesis 1. To test Hypothesis 1 (that there is a positive correlation between spirituality and integration), a Spearman's correlation was applied, showing a significant, positive correlation between the indices of spirituality (total) and integration ($\rho(319) = 0.23$, $p < 0.001$); and between the indices of small "s" spirituality and integration ($\rho(319) = 0.33$, $p < 0.001$). There was an insignificant correlation between the indices of big "S" spirituality and integration ($\rho(319) = -0.01$, $p = 0.83$). Therefore, the null hypothesis 1 was rejected. The alternative hypothesis that there is a significant positive correlation between the indices of integration and spirituality (e.g., when a person's beliefs are reflected by an integrity and an authentic quality such as practicing in every social space

the things that they profess to believe in) was supported by the results of the Spearman's correlation analysis. In other words, the more integrated an individual is, the more spiritual he or she is likely to be. Figure 8 also shows the positive correlation between spirituality and integration since there is an increasing trend in the graph. The *x-axis* is the index of spirituality (Sprtlty_Sum) and the *y-axis* (Integ_Sum) is the index of integration. I conducted a categorical analysis of big "S" spirituality and integration to explore the possibility that there might be a significant correlation between big "S" spirituality and some integration groups. A Pearson χ^2 test in Table 6 also showed a significant relationship between the variables of integration and big "S" spirituality ($X^2(9) = 47.85$, $p = 0.66$).

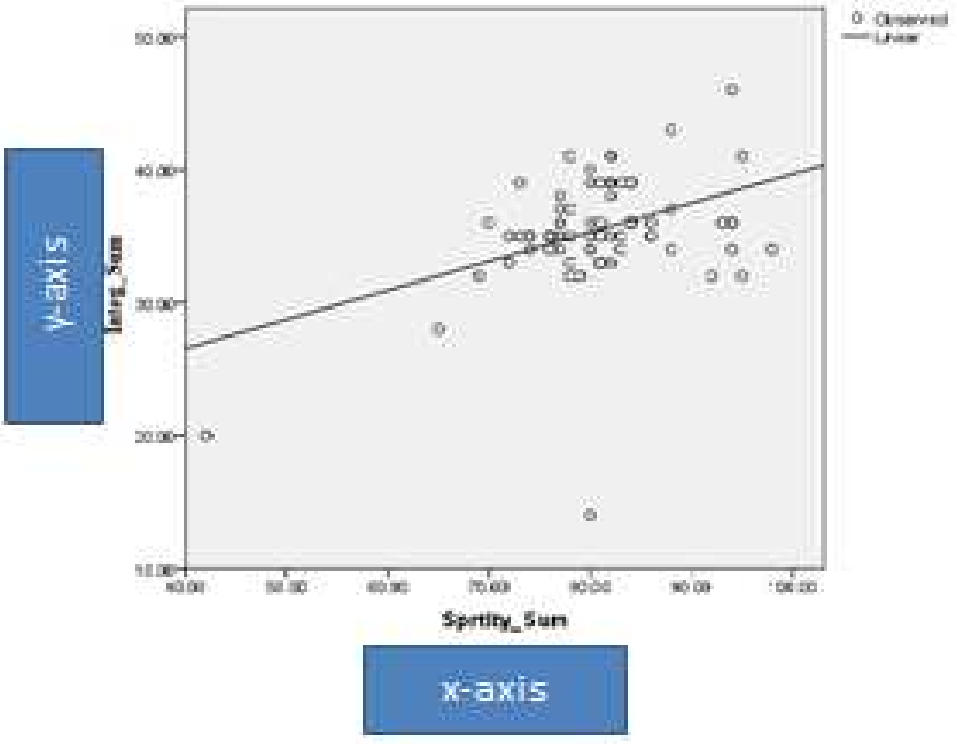

Figure 8. Linear Plots Between Spirituality and Integration

Table 6

Pearson χ^2 Result of Relationship between Spirituality and Integration

		Pearson χ^2 Value	*df*	Asymp. Sig. (2-sided)
Spirituality total		20.20	9	0.02
Small "s" Spirituality	Integration	47.85	9	0.00
Big "S" Spirituality		6.77	9	0.66

Hypothesis 2. To test Hypothesis 2 (that there is a negative correlation between socialization and spirituality), Spearman's correlation result showed an insignificant correlation between the indices of socialization and total spirituality ($\rho(319) = -0.07$, $p = 0.19$). Therefore, I did not reject the null hypothesis 2 that there is no significant correlation between the indices of spirituality and socialization. Figure 9 shows that the correlation was insignificant because there is no linear pattern observed in the graph showing the correlation between the two variables. The *x-axis* is the index of spirituality (Sprtlty_Sum) and the *y-axis* is the index of socialization (Socializ_Sum). The Spearman's correlation showed a significant, negative correlation between the indices of small "s" spirituality and integration ($\rho(319) = -0.13$, $p = 0.02$) and a significant, positive correlation between the indices of big "S" spirituality and integration ($\rho(319) = 0.11$, $p = 0.05$). The negative correlation between indices of small "s" spirituality and integration indicated that the more integrated an individual is, the less likely it is that he or she will have a higher small "s" spirituality. The positive correlation between indices of big "S" spirituality and integration indicated that the more integrated an individual is, the more likely he or she will be to have higher big "S" spirituality.

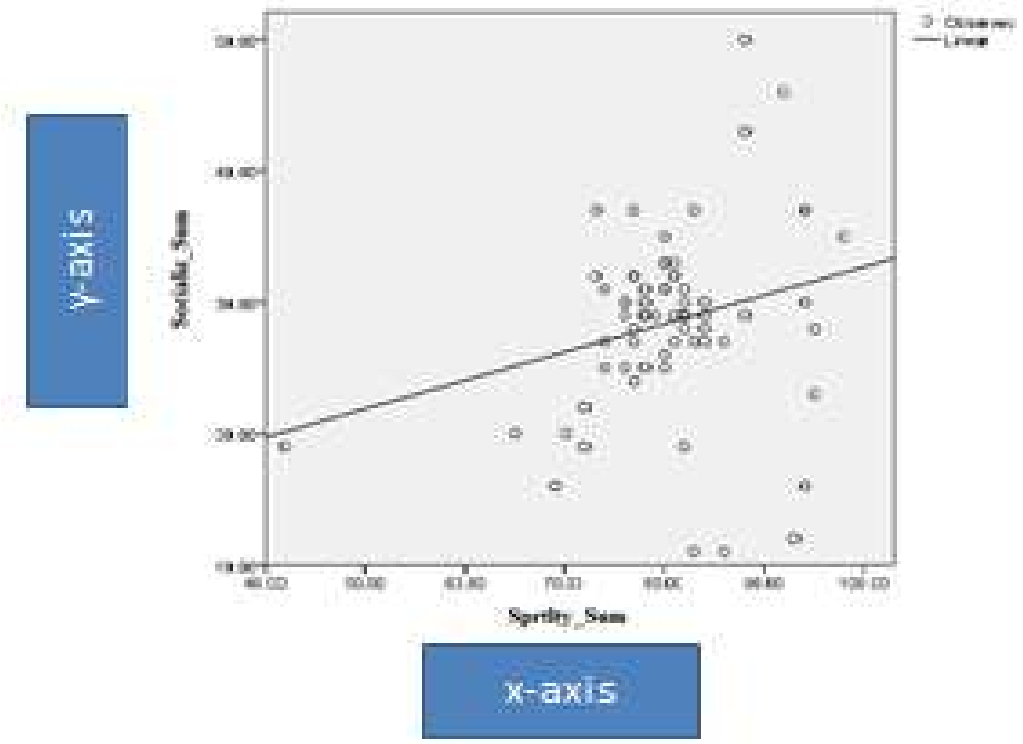

Figure 9. Linear Plots between Socialization and Spirituality

The warranting of a further examination was because, although participants who reported higher levels of spirituality also reported lower levels of socialization, which was what I expected to find, the relationship was not significant. In other words, as can be seen in Figure 9, level of socialization has nothing to do with the significant correlation between membership in some spirituality groups and socialization while belonging to other groups.

Therefore, I conducted a categorical analysis of spirituality and socialization to explore the possibility that there might be a significant correlation between socialization and some spirituality groups. The Pearson χ^2 test in Table 7 showed a significant relationship between the total spirituality and socialization ($X^2(9) = 34.61$, $p < 0.001$).

Looking at the cross tabulation below in Table 8, it can be observed that individuals with lower levels of spirituality (low or medium low) have the higher levels of total socialization (medium high or high).

Table 7

Pearson χ^2 Result of Relationship Between Spirituality and Socialization

		Pearson χ^2 Value	*df*	Asymp. Sig. (2-sided)
Spirituality total		34.61	9	0.00*
Small "s" Spirituality	Socialization	45.92	9	0.00*
Big "S" Spirituality		24.99	9	0.003*

* Relationship is significant at the 0.05 level (2-tailed).

Table 8

Cross Tabulation of Categories Between Spirituality and Socialization

			Socialization				Total
			1.00 low	2.00 medium low	3.00 medium high	4.00 high	
Spiritual. total	1.00 low	N	22	14	15	31	82
		%	23.40%	19.40%	18.10%	43.10 %	25.50%
	2.00 medium low	N	26	19	34	12	91
		%	27.70%	26.40%	41.00%	16.70 %	28.30%
	3.00 medium high	N	21	19	26	9	75
		%	22.30%	26.40%	31.30%	12.50 %	23.40%
	4.00 high	N	25	20	8	20	73
		%	26.60%	27.80%	9.60%	27.80 %	22.70%
Total		N	94	72	83	72	321
		%	100.00 %	100.00%	100.00%	100.00 %	100.00 %

In referring to Figure 3 from Chapter 1, I created new spirituality variables suggestive of the possible subgrouping: individual-spiritual, socially awkward, self-actualized, and communal-spiritual. In order to distinguish among the groups, each new spirituality variable (each of the 4 levels of spirituality) was then cross-tabbed with each level of socialization.

Within the population of socialized respondents (*N*=321), 82 respondents (or 26%) were individual-spiritual. Within the group of individual-spiritual respondents, 22 respondents (27%) were low socialized (extremely uninvolved); 14 respondents (17%) were medium-low socialized (partially involved); 15 respondents (18%) were medium-high socialized (mostly involved); and 31 respondents (almost 38%) were highly socialized (extremely involved). Therefore, under-socialized and over-socialized individuals (2/3 of respondents) were more likely to exhibit qualities that are associated with individual spirituality.

Within the population of socialized respondents (*N*=321), 91 (28%) were spiritually premature. Within the group of spiritually premature respondents, 26 respondents (29%) were low socialized (extremely uninvolved); 19 respondents (21%) were medium-low socialized (partially involved); 34 respondents (37%) were medium-high socialized (mostly involved); and 12 respondents (almost 13%) were highly socialized (extremely involved). Therefore, mostly involved respondents (over 1/3 of respondents) exhibit qualities associated with being spiritually premature (or socially awkward). In other words, socially awkward but spiritually premature persons are more spiritual than religious ones.

Within the population of socialized respondents (*N*=321), 75 respondents (23%) were spiritually mature. Within the group of spiritually mature respondents, 21 respondents (28%) were low socialized (extremely uninvolved); 19 respondents (25%) were medium-low socialized (partially involved); 26 respondents (35%) were medium-high socialized (mostly involved); and 29 respondents (almost 12%) were highly socialized (extremely involved). Therefore, partially and mostly involved respondents (2/3 of them) exhibit qualities associated with being spiritually mature (or socially awkward), while extremely uninvolved or extremely involved respondents (1/3 of them) exhibit fewer qualities associated with being spiritually mature. In other words, spiritually mature respondents are also middle-level socialized. As stated earlier, under-socialized and over-socialized individuals exhibit qualities that are associated with individual spirituality.

Within the population of socialized respondents (*N*=321), 73 respondents (23%) were communal-spiritual. Within the group of communal-spiritual respondents, 25 respondents (35%) were low socialized (extremely uninvolved); 20 respondents (27%) were medium-low socialized (partially involved); 8 respondents (11%) were medium-high socialized (mostly involved); and 20 respondents (27%) were highly socialized (extremely involved). Socially speaking, communal-spiritual respondents are extremely uninvolved, partially involved, or extremely involved, socially speaking (89% of them), while mostly socially involved respondents are more likely to be communal-spiritual (i.e. religious). Again, as stated earlier, under-socialized and over-socialized individuals exhibit qualities that are associated with individual spirituality. Consequently, individuals

who are neither over-socialized nor under-socialized (neither extremely unengaged/uninvolved nor extremely engaged/involved) are either spiritually premature or spiritually mature, while individuals who are either over-socialized or under-socialized (either extremely unengaged/uninvolved or extremely engaged/involved) are more likely to be either individual-spiritual (extremely unengaged/uninvolved) or religious (extremely engaged/involved). In other words, socialization corresponds with religion, while spirituality corresponds with individual beliefs (as stated, theoretically, in Chapter 1). Therefore, my conceptualization of the socialization continuum from Figure 4 is correct (shown here again as Figure 10). For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

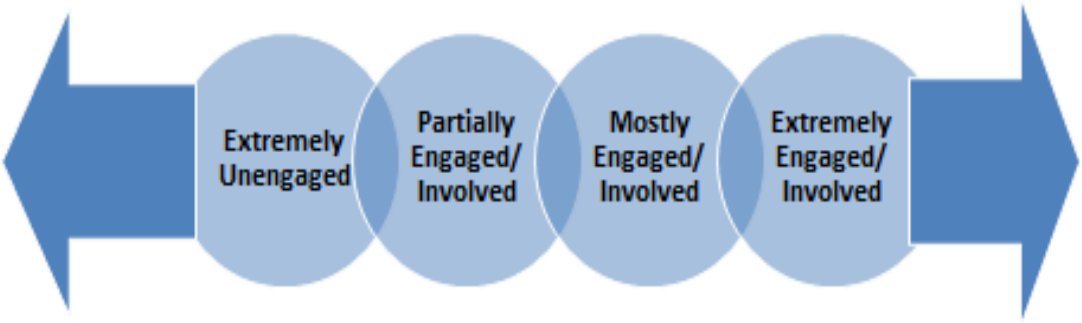

Figure 10. Conceptualization of the Socialization Continuum

Hypothesis 3. To test Hypothesis 3 (that there is a negative correlation between integration and socialization), a Spearman's correlation showed an insignificant correlation between the indices of integration and socialization ($\rho(319) = -0.04$, $p = 0.48$).

Therefore, I did not reject the null hypothesis 3 that there is no significant correlation between the indices of integration and socialization. I also conducted a categorical analysis of integration and socialization to explore the possibility that there might be a significant correlation between integration and some socialization groups. A Pearson χ^2 test in Table 9 showed a significant relationship between the variables of integration and socialization ($X^2(9) = 19.49$, $p = 0.02$). Looking at the cross tabulation in Table 10, it can be observed that individuals with lower levels of integration (low or medium low) have the higher levels of socialization (medium high or high).

Table 9

Pearson χ^2 Result of Relationship Between Integration and Socialization

		Pearson χ^2 Value	*df*	Asymp. Sig. (2-sided)
Integration	Socialization	19.49	9	0.02

Table 10

Cross Tabulation of Categories between Integration and Socialization

			Socialization				Total
			1.00 low	2.00 medium low	3.00 medium high	4.00 high	
Integration	1.00 low	n	20	11	26	23	80
		%	21.30%	15.30%	31.30%	31.90%	24.90%
	2.00 medium low	n	34	20	22	19	95
		%	36.20%	27.80%	26.50%	26.40%	29.60%
	3.00 medium high	n	25	25	11	15	76
		%	26.60%	34.70%	13.30%	20.80%	23.70%
	4.00 high	n	15	16	24	15	70
		%	16.00%	22.20%	28.90%	20.80%	21.80%
Total		n	94	72	83	72	321
		%	100.00 %	100.00 %	100.00 %	100.00 %	100.00 %

In referring to Figure 5 from Chapter 1, shown here again as Figure 11, I created the new integration variables suggestive of the following subgroupings: extremely non-committed, partially committed, mostly committed, and extremely committed. In order to distinguish among the variables, each new integration variable (i.e., each of the four levels of integration) was then cross-tabbed with each level of socialization. For this diagram, in reality, the shaded overlapping sections would expand or contract as spatial fluctuations (indicated by the opposing arrows) dictate.

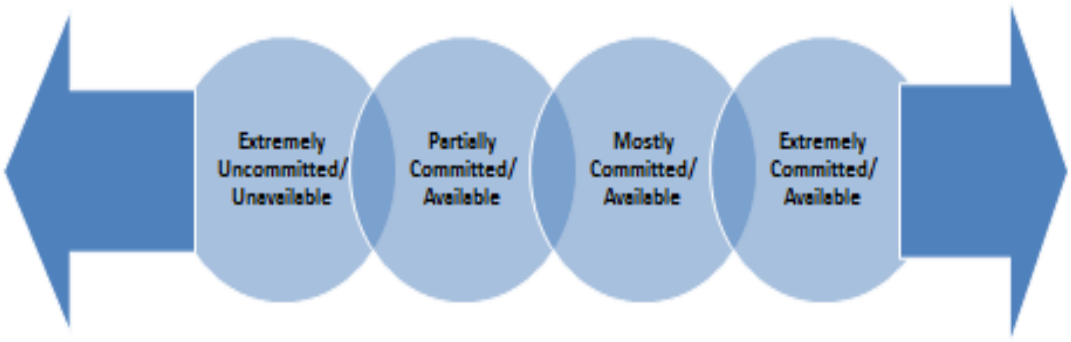

Figure 11. Conceptualization of the Integration Continuum

Within the population of integrated respondents (*N*=321), 80 respondents (25%) were extremely non-committed/unavailable (low integration). Within the group of extremely non-committed/unavailable respondents, almost 25% were low socialized (extremely uninvolved), 15% were medium-low socialized (partially involved), 33% were medium-high socialized (mostly involved), and almost 29% were highly socialized (extremely involved). Therefore, only 15% of these respondents were partially involved (medium or low socialized) while all other categories of socialized respondents were non-committed (low integration).

Within the population of integrated respondents (*N*=321), 95 respondents (30%) were partially committed. Within the group of partially committed respondents, 36% were low socialized (extremely uninvolved), 21% were medium-low socialized (partially involved), 23% were medium-high socialized (mostly involved), and almost 20% were highly socialized (extremely involved). Therefore, those respondents who were partially committed (medium-low integration) were more likely to be extremely uninvolved (low

socialized). However, since the relationship between partially committed and socialization was not significant, there was no significant difference among groups and groups were evenly distributed.

Within the population of integrated respondents (*N*=321), 76 respondents (24%) were mostly committed (medium-high integration). Within the group of mostly committed respondents, 33% were low socialized (extremely uninvolved), 33% were medium-low socialized (partially involved), 14% were medium-high socialized (mostly involved), and 20% were highly socialized (extremely involved). Therefore, of those respondents who were mostly committed (medium-high integration), 2/3 of them were more likely to be extremely uninvolved (low socialized) or only partially involved (medium-low socialization). Integration and socialization had an inverse relationship at this level. In other words, engagement or involvement did not necessitate respondents who were committed or available.

Within the population of integrated respondents (*N*=321), 70 respondents (22%) were extremely committed (high integration). Within the group of extremely committed respondents, 21% were low socialized (extremely uninvolved), 23% were medium-low socialized (partially involved), 35% were medium-high socialized (mostly involved), and 21% were highly socialized (extremely involved). Therefore, those respondents who were extremely committed were also most likely to be mostly involved, although this was a nonsignificant relationship (the distribution of all categories was even).

The previous results showed that less integrated participants socialized at higher levels while more integrated participants socialized at lower levels. In other words, the

results showed a negative correlation in which integration went down as socialization went up, as suggested in Hypothesis 3.

Summary

In this chapter, the discussion of the results of the survey, the data analysis procedures, and the findings as related to the hypotheses augment the three following concerns indicated in the literature review presented in Chapter 3:

- the ability to measure the features of socialization, integration, and degrees of spirituality separately and generally within a particular higher educational setting;
- the failure to address the statistically significant correlations between the features of socialization, integration, and spirituality;
- the identification of the specific combinations and degrees of socialization and integration that lead to greater spirituality;

The study's findings can be aggregated and summarized in the 20 statements and conclusions listed below.

- Integration had the biggest impact on students with higher levels of spirituality (Hypothesis 1).
- Socialization had a bigger impact on spirituality at lower levels of socialization (Hypothesis 2).
- Socialization and integration, although nonsignificant, had a negative correlation (Hypothesis 3).

- Correlational findings suggested that there are interrelationships among socialization, integration, and spirituality, especially between small "s" spirituality and integration, and between big "S" spirituality and socialization.
- Categorical analyses suggested that over-integrated or under-integrated respondents were more likely to be spiritually premature, while higher socialized respondents also tended to show lower levels of spiritual maturity.
- Individual-spiritual respondents were significantly more extremely involved (the highest level of socialization), while also being significantly more extremely non-committed (the lowest level of integration).
- Mostly involved respondents (those at the medium-high level of socialization) were significantly less mostly committed (had lower integration), while participants who socialized at lower levels were more likely to be more integrated.
- Less integrated participants socialized at higher levels.
- An inverse relationship between socialization and integration is in line with Hypothesis 3. The balancing of a person's integrity and authenticity against social pressure is an example of this inverse relationship between socialization and integration.
- Partially involved respondents (those at the medium-low level of socialization) were significantly less extremely non-committed (the lowest level of integration), while also measuring more often as mostly committed (at medium-level integration).

- Engagement and involvement did not necessitate respondents who were committed or available.
- Socialization may not be a predictor of integration.
- Spiritually premature respondents (those with small "s" spirituality) were significantly more often measured as mostly involved (at the highest level of socialization), while being significantly more extremely involved (the medium-high level of socialization).
- The correlation of small "s" spirituality with higher levels of socialization (or lower levels of integration) indicates a balance between a person's integrity and authenticity against social pressure. This shows that the spirituality continuum and the integration continuum are correct.
- Communal-spiritual respondents were significantly less mostly involved (the medium-high level of socialization), while also significantly less often measuring as extremely non-committed (the lowest level of integration). Again, there was an inverse relationship between socialization and integration. In other words, socialization (social gathering) forms community, while integration forms individual beliefs.
- Integration was the bigger factor than socialization. If there was medium integration, then respondents were more likely to be spiritually mature, while lower socialized respondents tended to be spiritually mature. High levels of socialization had the biggest impact on spiritual maturity. When a person's beliefs were reflected by an integrity and an authentic quality (such as

practicing in every social space the things they profess to believe in), then that individual had more control over professing his or her spiritual beliefs regardless of the religion he or she was socially labeled with.

- Extremely committed respondents (those with high integration) were more frequently measured as spiritually premature. (Recall the previous report that 80% of respondents who were extremely non-committed were also most likely to show higher levels of being spiritually premature. In other words, over-integrated or under-integrated respondents were more likely to be spiritually premature.
- Participants were more likely to fall into the lowest level of big "S" spirituality no matter their level of socialization.
- Individuals who were neither over-socialized nor under-socialized (neither extremely unengaged/uninvolved nor extremely engaged/involved) were either spiritually premature or spiritually mature.
- Over-socialized and under-socialized respondents (those who were either extremely unengaged/uninvolved or extremely engaged/involved) were more likely to be either individual-spiritual (extremely unengaged/uninvolved) or religious (extremely engaged/involved). In other words, socialization corresponded with religion, while spirituality corresponded with individual beliefs, as stated theoretically in Chapter 1. Therefore, my conceptualization of the socialization continuum from Figure 4 is correct.

The discussion, conclusions, and recommendations are in the next chapter.

Chapter 5: Discussion, Conclusions, and Recommendations

The problem that I addressed in this study relied on three suppositions:

1. At the end of formal higher education is integration or a sense of unity and wholeness. This integration is of connectedness with self and the world, where everything fits together, and students do not have a sense of cognitive dissonance.
2. Spirituality facilitates this sense of wholeness.
3. Socialization provides the mechanism for the fostering of spirituality and the achievement of integration. When socialization, integration, and spirituality do not work harmoniously together, the result for students is cognitive dissonance and a lack of integration.

Evidence of structural discontinuities in higher education and evidence of student cognitive dissonance indicates that current higher education is failing to develop integration and foster spirituality and does not devote sufficient resources to socialization of students toward the end of integration (Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004). In this chapter, I present the findings, limitations of the study, surprises, recommendations, and implications for positive social change. The chapter concludes with a proposed new spirituality continuum drawn from the findings of the study.

Interpretation of the Findings

The following three concerns, as indicated by the literature review in Chapter 3, provide the basis for the results of the problem addressed in this study as I presented in Chapter 4:

1. The ability to measure the features of socialization, integration, and degrees of spirituality separately and generally within a higher educational setting.
2. The failure to address the statistically significant correlations among the features of socialization, integration, and spirituality.
3. The identification of the specific combinations and degrees of socialization and integration that lead to greater spirituality.

As I discussed in the literature review of Chapter 2, the extant empirical research does not articulate how spirituality and integration are related. Some research has demonstrated that holistic educational frameworks can enhance higher education missions (Kazanjian, 2005; Patel & Meyer, 2011), whereas other research points toward the socioeconomic differences that affect the individual's sense of spiritual identity regardless of the institutionalization of religion within higher education (Banthia et al., 2002). Other research has suggested that the institutionalization of religion alone is not sufficient, and instead, faculty and administrators should synergistically seek after a religio-spiritual atmosphere (Moran & Curtis, 2004). Although researchers have identified many correlates of spirituality, including social class (Wilhoit et al., 2009), level of education (Shahjahan & Barker, 2009), ethnicity (Utsey, et. al., 2002), gender (Bryant, 2007), and peer pressure and charismatic professors (Bowman & Small, 2010),

researchers have not examined an individual's degree of integration as it correlates with spiritual identity. The rest of this section addresses the correlation between integration and spirituality.

As I mentioned in the summary section of Chapter 4, it appears to be lower and medium levels of integration that are correlated with spirituality, whereas higher levels of integration are not; so, socialization alone is not as highly correlated with spirituality levels as integration is. The data analysis process and correlational findings suggested that there are interrelationships among socialization, integration, and spirituality, including especially apparent connections between small "s" spirituality and integration, and between big "S" spirituality and socialization. In addition, all the frequency distributions are heavy on the left side (except for socialization), a result that corresponds to indications of lower levels of integration and spirituality but a range of socialization levels being present at the college. This is why integration is such an important variable to study to learn how to use social institutional dynamics and in order to determine at what levels to more accurately gauge and facilitate spirituality, wholeness, and authenticity. In addition, the reason spirituality in higher education is so purposeful is the realization that the use of socialization within the institution is to pick up where integration has left off, and vice versa. Therefore, if there is an instance where there is conflict between integration and socialization, there is no sacrifice to spirituality.

Results revealed that integration is correlated with higher levels of spirituality (as suggested in Hypothesis 1), that socialization is correlated with lower levels of spirituality (as suggested in Hypothesis 2), and that socialization and integration,

although nonsignificant, still had a negative correlation (as suggested in Hypothesis 3). Furthermore, oversocialized students, perhaps without high levels of integration, had lower spirituality levels, indicating that socialization is a primary facilitator in with the process of integration. Thus, many students who are more highly spiritual and who find meaning to life brought integrative experiences to the college. These students see themselves as part of the whole because they feel a sense of attachment and commitment. In contrast, many more students who had lower levels of spirituality either did not bring integrative experiences with them to the college or are becoming spiritual because of the socialization experience of the college. Those students are in the process of developing their social identities of self. They are learning social identity through memberships in fraternities and sororities, discussions of spirituality with friends, participation in sports, attendance at classes on racial and cultural awareness, participation in leadership training, membership in religious organizations, participation in parties, club membership, and taking interdisciplinary courses outside of their majors (Reeley, 2004).

Although a generalization cannot be made here that socialization is causing spiritual prematurity (i.e., small "s" spirituality) and integration is causing spiritual maturity (i.e., big "S" spirituality), there is a phenomenological, perhaps symbiotic, relationship between integration and socialization at this institution (in other words, there is a negative correlation). Lower and medium levels of integration were more correlated with spirituality, while higher levels of integration were not (i.e., were overintegrated). Moreover, socialization, by itself, was not a predictor of spirituality levels (i.e., socialization and spirituality were negatively correlated). Therefore, integration is an

integral variable that should be examined in future studies on degrees of spirituality. The discussion of this is in the section identifying recommendations for future research.

Limitations of the Study

Although the exploration of specific causality was not within the scope of this study, many important conclusions showed that:

- There is a relationship among the variables of socialization, integration, and spirituality.
- There may be two types of spirituality present at this specific college institution.
- Small "s" spirituality is correlated with integration, while big "S" spirituality is correlated with socialization.
- Although there are more under-socialized students at the college, there are medium integrated and medium-level spirituality students at the college.

The discussion of this specific phenomenon is under Recommendations after the discussion of Type I and Type II errors in the next section.

Most behavioral and social science studies use convenience samples consisting of students, paid volunteers, patients, prisoners, or members of friendship networks or organizations. Studies with such samples are useful primarily for documenting that a characteristic or phenomenon occurs within a given group or, alternatively, for demonstrating that not all members of that group manifest a trait. Such studies are also useful for the detection of relationships among different phenomena.

While a disadvantage to this type of design is that the methodology of correlation does not permit conclusions of causality, the advantage is that this study attempted to point out where possible relationships might exist, to suggest changes or additions to theory, and to "describe the pattern of relation between variables" (Nachmias & Nachmias, 2008, p. 116). This methodology did address the main research question in this study, namely, the interrelationships among socialization, integration, and spirituality.

Exploratory research was the best design for this study since it addressed a new problem where there is no significant amount of previous research. Spirituality in higher education is still a young specialization within the field of sociology. Moreover, exploratory research is for initial research that forms the basis for more conclusive research (Brown, 2006). Because this study was exploratory in nature, controlling for a Type I error was paramount especially in terms of being truthful about every report regardless of whether the report verified the original hypotheses. Since this study comprised an extraction of a homogeneous sample size of recruited participants from a homogenous population (African-American students extracted from a population of African-American students), sampling error was not an issue.

Since statistics are not a pure science, Type I and Type II errors are inevitable. Type I and Type II errors that were unavoidable included:

- interpretation of the results based on my own abilities and biases;
- skewing of data as a result of the strong homogeneity of the population;

- a lack of demographic data on gender, which hurts the ability to generalize to a broader population (although generalization was not part of my proposed methodology);
- replication challenges created by the adaptation of survey items questions from other surveys (although this was justified in the literature review).

The 306 recruited students for this exploratory study comprised a convenience sample for four reasons:

- The description of the sample was emphasized rather than generalization;
- I did not know whether all members of the population actually exhibited the traits that were under investigation in this study;
- This study was intended to be a springboard for other studies investigating this phenomenon;
- The use of a convenience sample bolsters the replicability of a study.

Surprises

I would like to say that I was surprised that there were more paper responses than online responses, but I guess that expectation was a stereotype, that because the students are young, they would prefer to complete the survey online. Upon further reflection, the students may have chosen the paper response because they are using the internet at the school with work. The support for this possibility is by the fact that when I give the students in my classes the option of doing a quiz on paper or online, they usually prefer the paper version. Nevertheless, maybe they associate work with paper and leisure with online. I see the students use their phones to be on the internet, but it is always for

purposes of talking, texting, or Facebook. At the same time, most of them have trouble even using Black Board.

In terms of the IRB process, and specifically as it relates to the involvement of two IRB boards, I have learned that it depends on the individuals involved and their temperaments. The data collection site's (i.e. the college's) IRB told me earlier in the year that as long as I choose Walden as my IRB of record, the college's IRB would automatically approve. I should have consulted the Walden IRB on that matter, but I assumed that all IRBs followed the same standards. I see now that it is not necessarily so. However, it does not make any one IRB any less credible than another; but rather, it may have to do with the caliber of students and the quality of work that is produced at the respective institutions.

Recommendations

If we go back to the original definitions of the three variables from Chapter 1, we can conclude with several phenomena:

- that the study participants at the college, in general, have strong beliefs about their own personal identity (have high integration);
- are in the process of developing a social identity (acquiring socialization);
- are finding meaning to life (developing spirituality).

This would be educating the whole student. The actual engagement of the student is now the challenge. One way to achieve this would be to make them feel as if they have a personal stake in their studies and that they must be personally invested (King & McInerney, 2014). This is the essence of the meaning of spirituality in higher education:

to educate the whole student, and to provide a learning space where students not only gain knowledge about the world, but also gain knowledge to become wise about themselves and, consequently, to become integrated into their place in the world (Whitehead, 1967).

Consequently, since socialization (or engagement and involvement) is correlated with big "S" spirituality (i.e. satisfaction), while integration (or network availability and commitment) is correlated with little "s" spirituality (i.e. joy), then lower levels of commitment and network availability are more important to spirituality than are higher levels of commitment and network availability. Socialization does not predict satisfaction. In other words, engagement and involvement correlates with satisfaction, as opposed to mere availability or commitment. Indeed, one can appear to be committed just because he or she is available or present. Therefore, while religion is a better predictor for joy than it is for satisfaction (Argyle, 1999; Kahneman, Diener, & Schwartz, 2011), spirituality proved to be a better predictor for satisfaction than for joy. It is important to note that there is a difference between satisfaction and joy. Satisfaction is what causes joy (Argyle, 1999; Kahneman et al., 2011). Therefore, religion should be an expression of spirituality.

Integration was measured by items in Ross and Straus's (1997) SIS designed to measure commitment and network availability and that also corresponded with integration theory (Durkheim, 1951). The subscales of commitment and network availability suggest a grounding of the individual and authenticity. Of interest for future studies, then, is whether forms of modern spirituality that exist outside traditional

religious institutions are symptoms of secularization or whether they instead neutralize or prevent secularization (Flanagan, 2009). Also of interest is whether integration is a symptom of socialization or whether it prevents socialization, a condition that would probably depend upon the level of spirituality.

Integration should be included when addressing spirituality in higher education. This conclusion affords the college and its constituents the opportunity to use socialization wisely when trying to educate the whole student. This includes attempting to encourage students through the following integrative qualities:

- sharing thoughts with family and friends;
- attending club meetings;
- having life goals;
- letting family and friends know of their whereabouts when not at home;
- having minimum time on one's hands;
- participating in church activities;
- permitting friends and family members to help with problems;
- not getting upset when other people think they have done wrong.

While this evidence closes many semantic, conceptual, empirical and methodological gaps in the literature, it also suggests that there may be some truth in the proposed new spirituality continuum. This evidence also provides many implications for further study.

For example, the social and cultural environment may play a significant role in African Americans' experiences of staying positive, and promoting spirituality could be

an effective prevention strategy for African Americans who continue to face perceived racism. Many black children are at risk of educational failure because of a complex array of institutional and socioeconomic factors they face within their schools and colleges and within the communities, they are a part. These current social and educational conditions have historical roots and persist across generations.

Most striking is that classical integration theory suggests that minorities are not integrated properly, and that this is the source of the inability to obtain any kind of social capital, whether it be social resources, or in this case, spirituality. Given that the conducting of this study was at an African-American College, it would be fitting to address the social history of African-American spirituality from a research standpoint.

The population of the college was interesting to study in light of the literature review on spiritual issues that arise in higher education, particularly regarding the question of whether this college is aiding in the attainment of the spirituality or whether the students' spirituality comes from other life experiences. The college institution is also interesting to study because the assumed integration level of its overwhelmingly minority student population was expected to be quite low, but yet it was not (Durkheim, 1951; Krishnamurti, 2015; Lindholm & Astin, 2008; Moran & Curtis, 2004; Powers et al., 2007). This could be evidence to support future studies about causal relationships among the three variables of integration, socialization, and spirituality.

For a future study, it would be appropriate to see what types of students respond to survey by paper versus the internet. Since I combined all the responses into one program (SPSS Statistics), I was not able to see what types of students responded by

paper versus the internet because of the analyses occurring exclusively through the SPSS software. It would also be appropriate to add to this study the difference that gender makes in the levels of socialization, integration, and spirituality.

Implications for Positive Social Change

An implication for positive social change associated with this study is to inform educators on compassion building and a proper way to measure compassion. Rashedi et al. (2015) reported that compassion has a statistically significant link with engagement, one of the measurements of integration employed in this study.

When we study a social phenomenon from the structural perspective, the studying of the social structure must be in terms of the micro- and macro- level processes that are involved. The differences within groups and between groups decipher the socializing agents and the integrative forces (Blau, 1964; Durkheim, 1951; Levi-Strauss, 1974). Increasingly, studies are indicating that the studying of social context should include the effects of spirituality (Lun & Bond, 2013). In this way, integration is an important factor to study because spirituality is also affected by what is brought to the current higher educational setting (i.e. integration). In other words, the influencing of the degree of spirituality is not just by socialization. The higher educational experience amplifies the interaction between socialization and integration in the form secular theory or religious structure exposure (Reimer, 2010). When socialization and integration come into conflict, through religion and secularism for example, as can oftentimes be the case in a formal higher educational institution, it can pose a strain on the student. The more willing the student is to engage in the educational process; the more readily the conflict between

socialization and integration can be resolved. However, because a student may lack motivation in the institution where socialization is taking place because of prior integrative experiences such as negative cultural achievement (King & McInerney, 2014), he or she will have to first be convinced to be engaged in their studies.

Contemporary interest in spirituality provides many challenges for the discipline of sociology, especially in terms of the speculation that sociology studies secular society and the contention on the part of many researchers that spirituality is not a part of secular society. The study of spirituality also challenges the sociology discipline's most fundamental assumptions (Lun & Bond, 2013). Of interest, then, is whether forms of modern spirituality that exist outside traditional religious institutions are symptoms of secularization or rather prevent and neutralize secularization (Flanagan, 2009). Perhaps the study of this phenomenon of spirituality from the sociological perspective (Lun & Bond, 2013), through data, can actually support the very foundation of one of the fundamental assumptions of the discipline. That support is that integration and socialization both have a structural effect on thinking and behavior in a symbiotic way, as evidenced by differences in groups and between groups (Blau, 1964 Durkheim, 1951; Levi-Strauss, 1974).

For example, socialization is "a continuing process whereby an individual acquires a personal identity and learns the norms, values, behavior, and social skills appropriate to his or her social position" (Knox & Schacht, 2013, p. 47) and integration is the combination of conditions and influences in the complete social environment. Therefore, it is the result of the milieu's influence on the individual, especially in terms

of making the individual as part of the whole (Henslin, 2013; Macionis, 2013; (Thanissaro, 2010; Stenberg, 2006; Yob, 2011) that is the crucial distinction between socialization and integration. Moreover, socialization is the process of learning the norms to acquire a personal identity within a fixed location in society, while integration is the result of the combination of all influences of various socializations. In other words, socialization occurs within specific groups or institutions, while integration is what individuals carry with them throughout life and is the end of the process of internalization (Mead, 1967; Scott, 1972; Vygotsky, 1978).

The paramount basis of integration is to bring together, in a cogent way, the various aspects of one's life. Integrated personalities and integrated approaches to life are personalities and approaches in which values, beliefs and practices have an authenticity, wholeness and integrity. This, one would hope, is the end of the socialization process by which the members of the group experience a sense of unity between the group's values and ideas and their own lived experiences, values and ideas. Integration is the end of the socialization process unless the individual is re-socialized. Socialization is involvement and engagement while integration is the choice to fit in.

Promoting spirituality could be an effective mitigation strategy for African Americans who continue to face perceived racism, as it appears that the social and cultural environment may play a significant role in African Americans' experiences of staying positive (Mosley-Howard & Evans, 2000). This is where the value of adding the correlate of integration to the spirituality in higher education literature is expendable.

Spirituality in higher education is not necessarily just about ethics and morals (which are institutional controls like higher education, religion, and socialization), but is also about the right balance between individuality and social awareness (Cushman et al., 2015). Individuals may focus solely on themselves or the group because they have not learned how to integrate their own self-identity and their role in society (Krishnamurti, 2015; Lindholm & Astin, 2008 Moran & Curtis, 2004; Whitehead, 1967). Spiritual integration, however, results from the socialization process and satisfying basic needs or desires.

Spiritual integration in higher education can lead to a richer personal and social existence, if educational leaders are willing to address the cognitive dissonance that students experience. However, it is first necessary to understand the relationships between spirituality and the social dynamics of socialization and integration (i.e., the social construction of reality). Developing educational plans geared toward spiritual as well as material ends, in which students are empowered to see their lives in transformative ways, also requires understanding the roles that socialization and integration play in relation to spirituality (Lindholm & Astin, 2008 Moran & Curtis, 2004).

Astin (2004) argued that authentic and empathetic graduates are those individuals who are capable of validating the intrinsic value of others, and that these attitudes are cultivated only through forms of facilitated interaction, self-awareness, and team building. In contrast, individuals who are not exposed to modes of group interaction (or who are less integrated) will likely focus “on the external aspects of society: economics,

acquisitiveness, competitiveness, etc., to the point where the human condition and the quality of life is judged primarily in terms of *things*" (Astin, 2004, p. 37). Academia, as a whole, seems divorce the spiritual domain from the classroom, thereby encouraging students to lead fragmented and inauthentic lives (Astin, 2004).

Summary

The results of this study point to a practical purpose in cultivating higher education that facilitates not only an open mind, but also an open heart (Hooks, 1994). The study depicts higher education as a place where students not only learn about the world, but also gain knowledge to become wise about themselves and, consequently, to become integrated into their place in the world (Whitehead, 1967). Such a view identifies higher education as "ideal for transformative learning where seeds of care, empathy, interconnectedness (all of which encompass compassion) are planted during these college years" (Rashedi et al., 2015, p. 135).

I began with the supposition that higher education's purpose is to produce wise individuals who have personal integrity and are integral to society (Whitehead, 1967). Learning to be integral in society is a process, much like the process of learning itself, in which an individual takes time to learn about one's self and one's place in society. This integration is one that aids the individual in realizing that education does not cease at the end of the journey through institutionalized education, but is a process that continues long after departure from the formal education structure (Brady, 2008). Spirituality in education is the recognition of higher education's purpose to produce an individual that realizes his or her potential to not only be successful externally in the social world, but

also to be successful as a human being (Kazanjian, 2005). In other words, what goes on within the person in education is as significant as what happens externally.

An educated individual also recognizes that higher education is only one vehicle for obtaining spirituality (Yob, 2010) and that after graduation the effort to obtain spirituality can continue. Higher education is the ideal vehicle and source of guidance for learning how to live a richly spiritual and fulfilling life, and an ideal vehicle for enabling students to learn to live with others in the phenomenal world (Dillard, 1995). In Western culture, knowledge about spirituality in higher education is oftentimes vanquished or overlooked, but through a broader education that focuses on the terms socialization, integration, and spirituality, this sometimes-overlooked knowledge can be brought back into the center of education (Tillman, 2007).

The study results support Figure 12, the originally posited proposed new spirituality continuum.

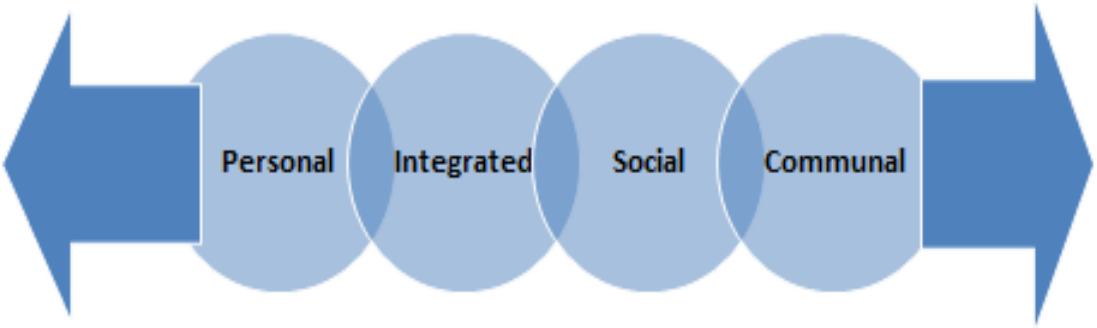

Figure 12. Updated Proposed New Spirituality Continuum

References

Algan A., Bisin, A., Manning, A., & Verdier, T. (2012). *Cultural integration of immigrants in Europe.* Oxford, United Kingdom: Oxford University Press.

Argyle, M. (1999). Causes and correlates of happiness. In D. Kahneman, E, Diener, & N Schwarz (Eds.), *Well-being: The foundations of hedonic psychology* (pp. 353-373). New York: Russell Sage.

Astin, A. (1998). The changing American college student: Thirty-year trends, 1966-1996. *The Review of Higher Education*, *21*(2), 115. Retrieved from: muse.jhu.edu/article/30042/summary

Astin, A. (2000). *Leadership reconsidered: Engaging higher education in social change.* Battle Creek, MI: W.K. Kellogg Foundation.

Astin, A. (2004). Why spirituality deserves a central place in liberal education. *Liberal Education*, *90*(2), 34. Retrieved from: eric.ed.gov/?id=EJ682573

Astin, A. (2005). *The spiritual life of college students—a national study of college students' search for meaning and purpose*. Los Angeles, CA: Higher Education Research Institute, UCLA.

Banthia, R., Moskowitz, J., Acree, M., & Folkman, S. (2007). Socioeconomic differences in the effects of prayer on physical symptoms and quality of life. *Journal of Health Psychology*, *12*(2), 249-260. doi:10.1177/1359105307074251

Bartlett, T. (2005). College students mix doubt and belief in their spiritual and religious views, study finds. *The Chronicle of Higher Education.* Retrieved from http://chronicle.com/article/College-Students-Mix-Doubt-and/120443/.

Berger, P., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge.* New York, NY: Anchor Books.

Berk, B. B. (2006). Macro-micro relationships in Durkheim's analysis of egoistic suicide. *Sociological Theory*, *24*(1). doi:10.1111/j.0735-2751.2006.00264.x.

Blackburn, S. (2008). *Oxford dictionary of philosophy* (2nd ed. rev.). Oxford: Oxford University Press.

Blau, P. (1964). *Exchange and power in social life.* New York, NY: Wiley.

Bourdieu, P. (1979). *Distinction: A social critique of the judgment of taste.* Cambridge, MA: Harvard University Press.

Bourdieu, P. (1993). *The field of cultural production.* Cambridge, UK: Polity Press.

Bowman, N., & Small, J. (2010). Do college students who identify with a privileged religion experience greater spiritual development? Exploring individual and institutional dynamics. *Research in Higher Education, 51*, 595-614. doi:10.1007/s11162-010-9175-2

Brady, R. (2008). Realizing true education with mindfulness. *Human Architecture: Journal of the Sociology of Self-Knowledge, 6*(3). Retrieved from http://scholarworks.umb.edu/humanarchitecture/vol6/iss3/13.

Brown, R. (2006). *Doing your dissertation in business and management: The reality of research and writing.* Thousand Oaks, CA: Sage Publications.

Bryant, A. (2007). Gender differences in spiritual development during the college years. *Sex Roles,* (56)11-12, 835-846. doi:10.1007/s11199-007-9240-2

Burchell, J., Lee, j., & Olson, S. (2010). University student affairs staff and their spiritual

discussions with students. *Religion and Education*, *37*, 114-128. doi:10.1080/15507394.2010.486367.

Chickering, A. (1993). *Education and identity.* San Francisco, CA: Jossey Bass.

Chickering, A., Dalton, J., & Stamm, L. (2009). *Encouraging authenticity and spirituality in higher education.* San Francisco, CA: Jossey Bass.

Comte, A. (1988). *Introduction to positive philosophy.* Indianapolis, IN: Hackett Publishing.

Creswell, J., & Plano-Clark, V. (2011). *Designing and conducting mixed methods research.* Thousand Oaks, CA: Sage Publications.

Cushman, L., Delva, M., Franks, C., Jiminez-Bautista, A., Moon-Howard, J., Glover, J., & Begg, M. (2015). Cultural competency training for public health students: Integrating self, social, and global awareness into a master of public health curriculum. *American Journal of Public Health,* 105, 132-140. doi: 10.2105/AJPH.2014.302506

Dennis, D., Muller, S., Miller, K., & Banerjee, P. (2004). Spirituality among a college Student cohort: A quantitative assessment. *American Journal of Health Education, 35*(4), 220-227. doi:10.1080/19325037.2004.10603645

Dewey, J. (1943). *The School and society*. Chicago, IL: University of Chicago Press.

Dillard, A. (1995). *An Annie Dillard reader*. New York, NY: Harper Perennial.

Durkheim, E. (1951). *Suicide: A study in sociology*. New York, NY: Free Press.

English, L. (ed.) (2005). *International encyclopedia of adult education*. New York: Pelgrave-Macmillan.

Erricker, C., & Erricker, J. (2001). *Meditation in schools: Calmer classrooms.* New York: Bloomsbury Press.

Erricker, C., & Erricker, J. (2012). *Reconstructing religious, spiritual, and moral education.* New York: Routledge.

Erikson, E. (1968). *Identity, youth, and crisis.* New York: Norton.

Festinger, L. (1957). *A theory of cognitive dissonance.* Stanford University Press.

Fife, J., and Bond, S. (2011). Correlates and predictors of academic self-efficacy among African American students. *Virginia State University Education*, 132 (1), 141-148.

Flanagan, K. (2009). A sociology of spirituality. *Sociology of Religion,* 70 (2), 197-198.

Flyvbjerg, B. (2001). *Making social science matter: Why social inquiry fails and how it can succeed again.* New York: Cambridge University Press.

Fraser, W. (2015). The quest for meaning and wholeness: Spiritual and religious connections in the lives of college faculty. *Studies in the Education of Adults,* 47 (1), 108-110.

Foucault, M. (1994). *The order of things: An archaeology of the human sciences.* London: Routledge.

Freire, P. (2000). *Pedagogy of the oppressed: 30th anniversary edition*. New York: Bloomsbury.

Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare teach.* Englewood, NJ: Westbury Press.

Fry, L., & Whittington, J. (2005). In search of authenticity: Spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. *Monographs in Leadership and Management*, 3, 183-188.

Gebelt, J., Thompson, S., & Miele, K. (2009). Identity style and spirituality in a collegiate context. *Identity: An International Journal of Theory and Research,* 9, 219–232.

Gebelt, J., & Leak, G. (2009). Identity and spirituality: Conceptual and empirical programs. *Identity: An International Journal of Theory and Research*, 9(3), 180-182.

Glendinning, T. & Bruce, S. (2006). New ways of believing or belonging: Is religion giving way to spirituality? *British Journal of Sociology*, 57 (3), 399-414.

Greenacre, M. (1984). *Theory and applications of correspondence analysis*. London: Academic Press.

Grof, C. (1994). *The thirst for wholeness: Attachment, addiction, and the spiritual path.* San Francisco: Harper.

Gutierrez, I., Kirkinis, K., Goodwin, L., & Mattis, J. (2014). Religious socialization in African American families: The relative influence of parents, grandparents, and siblings. *Journal of Family Psychology,* 28 (6): 779-789.

Habermas, J. (1983). *Moral consciousness and communicative action.* Cambridge, Mass: MIT Press.

Henslin, J. (2013). *Sociology: A down-to-earth approach*. New York: Pearson.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Hughes, D., Witherspoon, D., Rivas-Drake, D., West-Bay, N., (2009). Received ethnic – racial socialization messages and youth behavioral outcomes: Examining the mediating role of ethnic identity and self-esteem. *Cultural Diversity and Ethnic Minority Psychology,* 15 (2), 112-124.

Holmes, B. (2004). *Joy unspeakable*. Minneapolis, MN: Augsburg Fortress Publishers.

Howard, L., Rose, J., & Barbarin, O. (2013). Raising African-American boys: An exploration of gender and racial socialization practices. *American Journal of Orthopsychiatry,* 8 (2), 218-230.

Kahneman, D., Diener, E., & Schwarz, N. (2011). *Well-being: The foundations of hedonic psychology.* New York: Russell Sage Foundation.

Kazanjian, V. (2005). Religion, spirituality, and intellectual development. *Journal of Cognitive Affective Learning*, 1, 1-7.

King, R., & McInerney, D. (2014). Culture's consequences on Student motivation: Capturing cross-cultural universality and variability through personal investment theory. *Educational Psychologist*, 49:3, 175-198, doi: 10.1080/00461520.2014.926813.

Knox, D. & Schacht, C. (2013). *Choices in relationships: An introduction to marriage and the family.* Belmont, CA: Wadsworth.

Krishnamurti, J. (2015). *Education as service.* New York: Andesite Press.

Levi-Strauss, C. (1974). *Structural anthropology.* New York: Basic Books.

Lindemann, K. (2007). The impact of objective characteristics on subjective social position. *Trames,* 11, 54-68.

Linsky, A., & Straus, M. (1986). *Social stress in the United States: Links to regional patterns in crime and illness.* Dover, MA: Auburn House Publishing Co.

Lindholm, J., & Astin, H. (2008). Spirituality and pedagogy: Faculty's spirituality and use of student-centered approaches to undergraduate teaching. *Review of Higher Education,* 31(2), 185-207.

Lun, V., & Bond, M. (2013). Examining the relation of religion and spirituality to subjective well-being across national cultures. *Psychology of Religion and Spirituality,* 5 (4).

Macionis, J. (2013). *Society: The basics.* New York: Pearson.

Maimon, D., & Kuhl, D. (2008). Social control and youth suicidality: Situating Durkheim's ideas in a multilevel framework. *American Sociological Review*, 73 (6), 921-943.

Markie, P. (2004). "Rationalism vs. Empiricism" in Edward D. Zalta (ed.), Stanford Encyclopedia of Philosophy. Stanford University Press.

Marx, K. (2014). *The communist manifesto.* New York: International Publishers Co.

Maslow, A. (2013). *A theory of human motivation.* Eastford, CT: Martino Publishing.

Mattis, J. (2002). Religion and spirituality in the meaning-making and coping experiences of African-American women: A qualitative analysis. *Psychology of Women Quarterly*, 26 (2002), 309-321. doi: 10.1111/1471-6402.t01-2-00070.

Mead, G. (1967). *Mind, self, and society from the standpoint of a social behaviorist*.

Chicago, IL: The University of Chicago Press.

Mellenbergh, G. (2008). Surveys. *Advising on Research Methods: A consultant's companion*. Huizen, The Netherlands: Johannes van Kessel Publishing.

Merriam-Webster's Collegiate Dictionary (2010). Retrieved from MerriamWebster.com.

Merton, R. (1968). *Social theory and social structure.* New York: Free Press.

Moran, C., & Curtis, G. (2004). Blending two worlds: Religio-spirituality in the professional lives of student affairs administrators. *NASPA Journal*, 41 (4), 681-646.

Mosley-Howard, G., & Evans, C. (2000). Relationships and contemporary experiences of the African American family: An ethnographic case study. *Journal of Black Studies,* 30*,* 428-452.

Moulin, D. (2008). Leo Tolstoy the spiritual educator. *International Journal of Children's Spirituality.* doi: 10.1080/13644360802439490.

Mullikin, P. (2006). Religious and spiritual identity: The impact of gender, family, peers, and media communication in post-adolescence. *Journal of Communication and Religion*, 29 (1), 178-203.

Nachmias, C., & Nacmias, D. (2008). *Research methods in the social sciences*. New York: Worth Publishers.

O'Higgins-Norman, J., Goldrick, M., & Harrison, K. (2009). Pedagogy for Diversity: Mediating Between Tradition and Equality in Schools. *International Journal of Children's Spirituality*, (14) 4.

Oppenheim, A. (1992). *Questionnaire design, interviewing and attitude measurement.*

London: Pinter Publishers Limited.

Palmer, P. (2008). *A hidden wholeness: The journey toward an undivided life*. San Francisco, CA: Jossey Bass.

Palmer, R., Wood, J., Dancy, T., & Strayhorn, T. (2014). *Black male collegians: Increasing access, retention, and persistence in higher education.* San Francisco, CA: Jossey Bass.

Pargament, K. (2013). What role do religion and spirituality play in mental health? *American Psychological Association*. Retrieved from http://www.apa.org/news/press/releases/2013/03/religion-spirituality.aspx.

Patel, E., & Meyer, C. (2011). The civic relevance of interfaith cooperation for colleges and universities. *Journal of College and Character*. doi: 10.2202/1940-1639.1764.

Powers, D. V., Cramer, R. J., & Grubka, J. M. (2007). Spirituality, life stress, and affective well-being. *Journal of Psychology and Theology*, 35(3), 235-243.

Putnam, R. (2000). *Bowling alone: The collapse and revival of American community*. New York: Simon & Schuster.

Rashedi, R., Plante, T., & Callister, E. (2015). Compassion development in higher education. *Journal of Psychology & Theology*, 43 (2), 131-139.

Reeley, G.S., Jr. (2004). *Similarities in spirituality, beliefs, and values among selected college student populations in South Carolina* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses (3206682).

Reimer, S. (2010). Higher education and theological liberalism: Revisiting the old issue.

Sociology of Religion. doi:10.1093/socrel/srq049.

Rookstool, W. (2011). *Teaching and learning with spirit: The role of spirituality in teaching and learning in higher education*. Unpublished paper. (Submitted to Walden University as KAM 5, in partial fulfillment of Doctor of Philosophy requirements).

Rookstool, W. (2012). *Finding the sacred in the secular: Spirituality as motivation in higher education.* Unpublished paper. (Submitted to Walden University as KAM 6, in partial fulfillment of Doctor of Philosophy requirements).

Ross, S., & Straus, M. (1997). *The Social Integration Scale* (pp. 1-21). N.p.: Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, IL, March 24-28, 1997) and the International Conference on Family Violence (4th, Durham, NH, July 1995). Retrieved from http://files.eric.ed.gov/fulltext/ED411253.pdf.

Rowles, J., & Changming, D. (2012). Perceived racism and encouragement among African American adults. *Journal of Multicultural Counseling & Development,* 40 (1).

Schoeberlein, D. (2009). *Mindful teaching and teaching mindfulness: A guide for anyone who teaches anything*. Somerville, MA: Wisdom Publications.

Scott, J. (1972). *Internalization of norms: A sociological theory of moral commitment*. Upper Saddle River, NJ: Prentice Hall.

Shahjahan, R., & Barker, L. (2009). Negotiating Academic Learning and Research: The Spiritual Praxis of Graduate Students of Color. *Equity & Excellence in Education*,

42 (4), 456-472.

Spencer, M., Fegley, S., & Harpalani, V. (2003). A theoretical and empirical examination of identity as coping: Linking coping resources to the self processes of African American youth. *Applied Developmental Science,* 7 (3), 181-188.

SPSS.com (2015). SPSS data mining tips. Retrieved from http://spss.ch/upload/1124797262_DMtipsBooklet.pdf.

Stenberg, S. (2006). Liberation theology and liberatory pedagogies: Renewing the dialogue. *College English,* 67 (3), 271-290.

Teddlie, C., & Tashakkori, A. (2009). *Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences.* Thousand Oaks, CA: Sage Publications.

Thanissaro, P. (2010). Finding a moral home ground: Appropriately critical religious education and transmission of spiritual values. *International Journal of Children's Spirituality,* 15 (2), 175-187.

Tillman, J. (2007). *Unconventional wisdom: Gender, theology and spirituality.* Sheffield, UK: Equinox Publishing.

Tisdell, E. (2003). *Exploring spirituality and culture in adult and higher education.* San Francisco: Jossey-Bass.

Tisdell, E. (2006). Spirituality, cultural identity, and epistemology in culturally responsive teaching in higher education. *Multicultural Perspectives*, 8 (3), 19-25.

Tisdell, E., & Swartz, A. (2011). *Adult education and the pursuit of wisdom*. New York: Wiley.

Utsey, S., Chae, M., Brown, C., & Kelly, D. (2002). Effect of ethnic group membership on ethnic identity, race-related stress, and quality of life. *Cultural Diversity and Ethnic Minority Psychology*, 8(4), 366-377. Doi: 10.1037/1099-9809.8.4.367

Vanderwoerd, J. (2015). All things new: Neo-Calvinist groundings for social work. *Social Work and Christianity,* 42 (2), 121-148.

Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes.* Cambridge, MA: Harvard University Press.

Waggoner, M. (2011). *Sacred and secular tensions in higher education: Connecting parallel universities.* New York: Routledge Publishers.

Watson, J. (2009). Science, Spirituality and Truth: Acknowledging Difference for Spiritual Dialogue and Human Well-Being. *International Journal of Children's Spirituality*, 14 (4), 313-322.

Weber, M. (2010). *The protestant ethic and the spirit of capitalism.* Oxford University Press.

Whitehead, A. (1967). *The aims of education and other essays*. New York: Free Press.

Wilhoit, C., Setran, D., Ratcliff, D., Haase, D., & Rosema, L. (2009). Soul projects: Class-related spiritual practices in higher education. *Journal of Spiritual Formation and Soul Care,* 2 (2), 153-178.

Wittberg, P. (2000). Declining institutional sponsorship and religious orders: A study of reverse impacts. *Sociology of Religion*, 61 (3), 315-324.

Yob, I. (2010). Why is music a language of spirituality? *Philosophy of Music Education Review*, 18 (2), 145-51.

Yob, I. (2011). If we knew what spirituality was, we would teach for it. *Music Educators Journal.* doi: 10.1177/002743211142595.

Zaytoun, K. (2005). Identity and learning: The inextricable link. *American College Personnel Association and Wiley Periodicals, Inc.* doi: 10.1002/abc.112.

Zeinert, K. (1997). *Cults.* Springfield, NJ: Enslow Publishers.

Appendix A: Consent to Participate in a Research Study

Purpose. The purpose of this study is to examine the effects of socialization and social integration on spirituality of college undergraduate students. This study is only being conducted at this particular college and, as a student, this is why you are invited to participate in the study. You have the right to decline participation, if you wish.

Invitation to participate. You will be asked to respond to questions which examine how your degree and level of socialization, your degree and level of social integration, and how you perceive your level of spirituality. The survey should take approximately 15 minutes to complete. You may choose to fill out the paper questionnaire within this packet and deposit it in the box outside of room CMAC 306, but please do NOT put your name on it, or you may choose instead to go to the following web link and complete the survey there: www.surveymonkey.com/s/CT6D3FJ.

Research Project Member. The following person is involved in this research project and may be contacted at any time. The opportunity is welcomed to answer any questions regarding the study or your volunteer participation. Please direct your questions or comments to Ph.D. Candidate William Rookstool II at William.rookstool@waldenu.edu. Although I am a professor at this college, this study (my role as a researcher at Walden University) is totally separate from my role as professor at this college.

Potential Risks/Opting Out. Although there are no known risks in this study, there still could be minimal risk which is defined as: “the probability and magnitude of harm or discomfort anticipated in the research are not greater in and of themselves than

those ordinarily encountered in daily life." You are not obligated to finish the survey once you begin it. So, if you feel uncomfortable at any time with any of the questions, you may choose not to answer a question, or you may opt out of, or discontinue the study at any time, without risk or penalty.

Potential Benefits. Participants will not receive any direct incentive benefits for participation in this study (e.g. thank you gift(s), compensation, or reimbursement for travel costs, etc.). However, the results of this study may have social change benefits for educators in higher education: by grasping the relationship of spirituality, socialization, and integration, they may help their students live more spiritual lives and enjoy a better quality of life.

Anonymity and Confidentiality. The data collected in this study are confidential. Your name and personal information will not be used in the final report of findings, nor can any data be linked back to any one individual. Only the researcher in this study has access to the data.

Questions/Complaints. If you have questions about your rights as a research participant, any complaints about your participation in the research study, or any problems that occurred in the study, please contact the researchers identified in the consent form. Or if you prefer to talk to someone outside the study team, you can contact Walden University's Institutional Review Board at IRB@waldenu.edu.

Acknowledgement. By completing either the paper version or the online version of this survey, you agree that you: have read the description of the study on the effects of

socialization and social integration on spirituality of college undergraduate students; understand and agree to the conditions of participation; and give your consent to participate.

Thank you for your time and effort to volunteer to participate in this research. A summary of the results will be made available to research participants upon request.

You May Keep This Information for Your Records

Appendix B: Survey Questionnaire

People spend their time doing many different activities with a variety of people. Please decide how much these statements are like you and provide a check mark in the corresponding box that represents your degree of agreement with the statement.

Item:	Strongly Disagree	Disagree	Neutral/No Opinion	Agree	Strongly Agree
1) I share my thoughts with a friend.					
2) I attend meetings of a club or organization once per month or more.					
3) I have goals in life that I try to reach.					
4) Family or friends know where I am when I am not at home.					
5) I am always busy and never have a lot of time on my hands.					
6) I am involved in church activities.					
7) I have friends who would help me out if I had a problem.					
8) I have family members who would help me out if I had a problem.					
9) I frequently share my thoughts with a family member.					
10) I get upset when people think I have done something wrong.					

Item:	Strongly	Disagree	Neutral/	Agree	Strongly

	Disagree		No Opinion		Agree
Since entering college, you have:					
11) Joined a fraternity or sorority.					
12) Discussed religion/spirituality with friends.					
13) Participated in sports.					
14) Attended a class or workshop on racial/cultural awareness.					
15) Participated in leadership training.					
16) Joined a religious organization.					
17) Socialized with friends at least once per week.					
18) Party at least once per week.					
19) Joined a club.					
20) Took interdisciplinary courses or courses outside my major.					

Please decide how much these statements are like you and provide a check mark in the corresponding box that represents your degree of agreement with the statement.

Item:	Strongly Disagree	Disagree	Neutral/ No Opinion	Agree	Strongly Agree
21) We are all spiritual beings.					
22) Love is at the root of all great religions.					
23) I have had a spiritual experience while listening to beautiful music.					

24) I have had a spiritual experience while meditating.					
25) Most people can grow spiritually without being religious.					
26) Non-religious people can lead lives that are just as moral as those of religious believers.					
27) What happens in my life is determined by forces larger than myself.					
28) Having an interest in spirituality is important.					
29) It is important to find answers to the mysteries of life.					
30) It is important for me to obtain wisdom.					
31) It is important to help friends with personal problems.					
32) I feel a strong connection to all humanity.					
33) I gain spiritual strength by trusting in a Higher Power.					
34) I find religion to be personally helpful.					
35) It is important for me to help others who are in difficulty.					
36) The ultimate spiritual quest for me is to make the world a better place.					
37) Trying to change things that are					

unfair in the world is important.					
38) I feel good about the direction my life is headed.					
39) Being thankful for all that has happened to me is important.					
40) I am able to find meaning in times of hardship.					

Appendix C: Permission to Borrow Items From CSBV

Permission

From

Alexander Astin Jun 24, 2013

To

rookstoolw@yahoo.com

You're welcome to use these items, provided you give full credit for the source in your dissertation and in any other written documents that you produce.

Good luck in your research.

Alexander W. Astin
Allan M. Cartter Professor Emeritus &
Founding Director
Higher Education Research Institute
University of California, Los Angeles
aastin@gseis.ucla.edu

*This communication was copy and pasted from my own personal e-mail account.

Appendix D: Original CSBV Factor Scales Table

College Students' Beliefs and Values (CSBV) Factor Scales Table

Spirituality (Cronbach's alpha=.86)

Personal goal[a]: Integrating spirituality into my life
Belief[b]: We are all spiritual beings
Belief[b]: People can reach a higher spiritual plane of consciousness through meditation or prayer
Self-description[c]: Having interest in spirituality
Self-description[c]: Believing in the sacredness of life
Personal goal[a]: Seeking out opportunities to help me grow spiritually
Spiritual experience while[d]: Listening to beautiful music
Spiritual experience while[d]: Viewing a great work of art
Spiritual experience while[d]: Participating in a musical or artistic performance
Spiritual experience while[d]: Engaging in athletics
Spiritual experience while[d]: Witnessing the beauty and harmony of nature
Spiritual experience while[d]: Meditating
On a spiritual quest[e]
Self-rating[f]: Spirituality

Percent of students who are "high" scorers (≥ 36) on Spirituality: 21%
Percent of students who are "low" scorers (≤ 23) on Spirituality: 17%

Aesthetically-Based Spiritual Experience (Cronbach's alpha=.78)

Spiritual experience while[d]: Viewing a great work of art
Spiritual experience while[d]: Listening to beautiful music
Spiritual experience while[d]: Witnessing the beauty and harmony of nature
Spiritual experience while[d]: Participating in a musical or artistic performance

Percent of students who are "high" scorers (≥ 8) on Aesthetically-Based Spiritual Experience: 35%
Percent of students who are "low" scorers (≤ 4) on Aesthetically-Based Spiritual Experience: 21%

Religious Commitment (Cronbach's alpha=.97)

My spiritual/religious beliefs[g]: Are one of the most important things in my life
My spiritual/religious beliefs[g]: Provide me with strength, support, and guidance
My spiritual/religious beliefs[g]: Give meaning/purpose to my life
Belief[b]: I find religion to be personally helpful
Belief[b]: I gain spiritual strength by trusting in a Higher Power
Self-rating[f]: Religiousness/religiosity
My spiritual/religious beliefs[g]: Lie behind my whole approach to life
Experience[h]: Felt loved by God
My spiritual/religious beliefs[g]: Have helped me develop my identity
Self-description[c]: Feeling a sense of connection with God/Higher Power that transcends my personal self
Reason for prayer[i]: Help in solving problems
Reason for prayer[i]: Emotional strength
Self-description[c]: Seeking to follow religious teachings in my everyday life
My spiritual/religious beliefs[g]: Help define the goals I set for myself

Percent of students who are "high" scorers (≥ 44) on Religious Commitment: 31%
Percent of students who are "low" scorers (≤ 21) on Religious Commitment: 15%

Self-Esteem (Cronbach's alpha=.79)

Self-rating[f]: Self-confidence (intellectual)
Self-rating[f]: Self-understanding
Self-rating[f]: Courage
Self-rating[f]: Emotional Health
Self-rating[f]: Self-awareness
Self-rating[f]: Self-confidence (social)
Self-rating[f]: Leadership Ability

Percent of students who are "high" scorers (≥ 28) on Self-Esteem: 28%
Percent of students who are "low" scorers (≤ 20) on Self-Esteem: 10%

Equanimity (Cronbach's alpha=.75)

Self-description[c]: Feeling good about the direction in which my life is headed
Experience[h]: Felt at peace/centered
Self-description[c]: Being thankful for all that has happened to me
Self-description[c]: Seeing each day, good or bad, as a gift
Experience[h]: Been able to find meaning in times of hardship
Self-description[c]: Feeling a strong connection to all humanity

Percent of students who are "high" scorers (≥ 16) on Equanimity: 26%
Percent of students who are "low" scorers (< 11) on Equanimity: 15%

Spiritual Distress (Cronbach's alpha=.65)

Experience[h]: Questioned your religious/spiritual beliefs
Self-description[c]: Feeling unsettled about spiritual and religious matters
Experience[h]: Struggled to understand evil, suffering, and death
Experience[h]: Felt angry with God
Self-description[c]: Feeling disillusioned with my religious upbringing

Percent of students who are "high" scorers (≥ 11) on Spiritual Distress: 20%
Percent of students who are "low" scorers (< 7) on Spiritual Distress: 33%

Psychological Distress (Cronbach's alpha=.66)

Experience[h]: Felt overwhelmed by all I had to do
Experience[h]: Felt that your life is filled with stress and anxiety
Experience[h]: Felt depressed

Percent of students who are "high" scorers (≥ 8) on Psychological Distress: 26%
Percent of students who are "low" scorers (< 5) on Psychological Distress: 21%

Spiritual/Religious Growth (Cronbach's alpha=.88)

Self-change[i]: Religious beliefs and convictions
Self-change[i]: Religiousness
Self-change[i]: Spirituality

Percent of students who are "high" scorers (≥ 12) on Spiritual/Religious Growth: 29%
Percent of students who are "low" scorers (≤ 8) on Spiritual/Religious Growth: 18%

Growth in Global/National Understanding (Cronbach's alpha=.82)

Self-change[i]: Understanding of social problems facing our nation
Self-change[i]: Understanding of global issues
Self-change[i]: Understanding of the problems facing your community

Percent of students who are "high" scorers (≥ 13) on Growth in Global/National Understand: 32%
Percent of students who are "low" scorers (≤ 9) on Growth in Global/National Understand: 11%

Growth in Tolerance (Cronbach's alpha=.70)

Self-change[i]: Ability to get along with people of different races/cultures
Self-change[i]: Knowledge of people from different races/cultures
Self-change[i]: Acceptance of people with different religious/spiritual values

Percent of students who are "high" scorers (≥ 13) on Growth in Tolerance: 23%
Percent of students who are "low" scorers (≤ 9) on Growth in Tolerance: 19%

Growth in Leadership (Cronbach's alpha=.71)

Self-change[i]: Leadership abilities
Self-change[i]: Interpersonal skills

Percent of students who are "high" scorers (≥ 9) on Growth in Leadership: 32%
Percent of students who are "low" scorers (≤ 6) on Growth in Leadership: 11%

Religious Engagement (Cronbach's alpha=.87)

Activity[k]: Reading sacred texts
Activity[k]: Religious singing/chanting
Experience[h]: Helped at local houses of worship
Behavior[l]: Joined a religious organization on campus
Activity[k]: Other reading on religion/spirituality
Experience[h]: Attended class/workshop or retreat on matters related to religion/spirituality
Experience[h]: Attended a religious service
Close friends[m]: Belong to a campus religious organization
Close friends[m]: Go to church/temple/or other house of worship
Experience[h]: Found new meaning in the rituals and practices of my religion

Percent of students who are "high" scorers (≥ 26) on Religious Involvement: 20%
Percent of students who are "low" scorers (≤ 12) on Religious Involvement: 20%

Charitable Involvement (Cronbach's alpha=.68)

Experience[h]: Participated in community food or clothing drives
Experience[h]: Performed other volunteer work
Experience[h]: Donated money to charity
Experience[h]: Helped friends w/ personal problems
Personal goal[a]: Participating in a community action program

Percent of students who are "high" scorers (≥ 13) on Charitable Involvement: 15%
Percent of students who are "low" scorers (≤ 8) on Charitable Involvement: 22%

Religious/Social Conservatism (Cronbach's alpha=.82)

Belief[b]: People who don't believe in God will be punished
Self-description[c]: Being committed to introducing people to my faith
Belief[b]: If two people really like each other, it's all right for them to have sex even if they've known each other for only a very short time (reverse coded)
Belief[b]: Abortion should be legal (reverse coded)
Reason for prayer[i]: Forgiveness
Relationship to God[n]: Father-figure
Close friends[m]: Share your religious/spiritual views

Percent of students who are "high" scorers (≥ 20) on Religious/Social Conservatism: 16%
Percent of students who are "low" scorers (≤ 10) on Religious/Social Conservatism: 20%

Social Activism (Cronbach's alpha=.81)

Ultimate spiritual quest[a]: To make the world a better place
Personal goal[a]: Becoming involved in programs to clean up the environment
Personal goal[a]: Reducing pain and suffering in the world
Personal goal[a]: Influencing the political structure
Personal goal[a]: Influencing social values
Personal goal[a]: Helping others who are in difficulty
Personal goal[a]: Helping to promote racial understanding
Personal goal[a]: Becoming a community leader
Engaged in[p]: Trying to change things that are unfair in the world

Percent of students who are "high" scorers (≥ 24) on Social Activism: 17%
Percent of students who are "low" scorers (≤ 15) on Social Activism: 21%

Artistic Orientation (Cronbach's alpha=.70)

Personal goal[a]: Creating artistic works
Personal goal[a]: Becoming accomplished in one of the performing arts
Personal goal[a]: Writing original works
Self-rating[f]: Creativity

Percent of students who are "high" scorers (≥ 12) on Artistic Orientation: 14%
Percent of students who are "low" scorers (≤ 6) on Artistic Orientation: 29%

Religious Skepticism (Cronbach's alpha=.85)

Self-description[c]: Believing in life after death (reverse coded)
Belief[b]: While science can provide important information about the physical world, only religion can truly explain existence (reverse coded)
Belief[b]: It doesn't matter what I believe as long as I lead a moral life
Belief[b]: What happens in my life is determined by forces larger than myself (reverse coded)
Belief[b]: Whether or not there is a Supreme Being is a matter of indifference to me
Belief[b]: I have never felt a sense of sacredness
Belief[b]: The universe arose by chance
Belief[b]: In the future, science will be able to explain everything
Relationship between science and religion[o]: Conflict; I consider myself to be on the side of science

Percent of students who are "high" scorers ($\geq$ 23) on Religious Skepticism: 15%
Percent of students who are "low" scorers ($<$ 13) on Religious Skepticism: 30%

Spiritual Quest (Cronbach's alpha=.83)

Personal goal[a]: Finding answers to the mysteries of life
Personal goal[a]: Attaining inner harmony
Personal goal[a]: Attaining wisdom
Personal goal[a]: Seeking beauty in my life
Personal goal[a]: Developing a meaningful philosophy of life
Engaged in[p]: Searching for meaning/purpose in life
Engaged in[p]: Having discussions about the meaning of life with my friends
Personal goal[a]: Becoming a more loving person
Personal goal[a]: Improving the human condition
Close friends[m]: Searching for meaning/purpose in life

Percent of students who are "high" scorers ($\geq$ 29) on Spiritual Quest: 28%
Percent of students who are "low" scorers ($<$ 20) on Spiritual Quest: 15%

Compassionate Self-Concept (Cronbach's alpha=.78)

Self-rating[f]: Kindness
Self-rating[f]: Compassion
Self-rating[f]: Forgiveness
Self-rating[f]: Empathy
Self-rating[f]: Generosity
Self-rating[f]: Helpfulness

Percent of students who are "high" scorers (≥ 25) on Compassionate Self-Concept: 25%
Percent of students who are "low" scorers (≤ 19) on Compassionate Self-Concept: 18%

[a] Personal goal measured on a 4 point scale, "Not important" to "Essential"
[b] Belief measured on a 4 point scale, " Disagree strongly" to "Agree strongly"
[c] Self-description measured on a 3 point scale, "Not at all" to "To a great extent"
[d] Spiritual experience measured on a 3 point scale, "Not at all" to "Frequently"
("Not applicable" recoded as "Not at all")
[e]Being on a spiritual quest measured on a 2 point scale, "No" or "Yes"
[f] Self-rating measured on a 5 point scale, "Lowest 10%" to "Highest 10%"
[g] My spiritual/religious beliefs measured on a 4 point scale, " Disagree strongly" to "Agree strongly"
[h] Experience measured on a 3 point scale, "Not at all" to "Frequently"
[i] Reason for prayer measured on a 3 point scale, "Not at all" to "Frequently"
[j] Self-change measured on a 5 point scale, "Much weaker" to "Much stronger"
[k] Activity measured on a 6 point scale, "Not at all" to "Daily"
[l] Behavior measured on a 2 point scale, "No" or "Yes"
[m] Close friends measured on a 4 point scale, "None" to "All"
[n] Relationship to God measured on a 2 point scale, "No" or "Yes"
[o] Relationship between science and religion measured on a 2 point scale, "No" or "Yes"
[p] Engagement measured on a 3 point scale, "Not at all" to "To a great extent"
[q] Ultimate spiritual quest measured on a 2 point scale, "No" or "Yes"

Revised and posted October 2004

This dissertation is not affiliated with related studies underway at the University of California, Los Angeles (UCLA). In addition, data are credited to researchers at UCLA whose project was funded by the John Templeton Foundation.

Appendix E: Original SIS Factor Scales Table

Table 3. Factor Loadings and Reliability of SIS Subscales

Item		26 Item Scale Factor Loading
	Factor 1 - Belief (Alpha = .77)	
5	I always appreciate hearing about a good con game.	.46
14	To get ahead, I have done some things which are not right.	.57
15	It's OK to lie to keep yourself out of trouble.	.51
20	Foolish people deserve to be taken advantage of.	.56
22	It's all right to break the law as long as you don't get caught.	.57
27	I enjoy harming or destroying objects.	.46
	Factor 2 - Criminal Peers (Alpha = .81)	
29	I have gotten in trouble because I acted without thinking.	.48
30	I hang out with friends who don't mind breaking a few rules.	.54
36	I have friends that have committed crimes.	.71
39	I spend time with friends who have been in trouble with the law.	.72
40	I have friends who get into physical fights.	.63
	Factor 3 - Network Availability (Alpha = .70)	
6	I share my thoughts with a friend.*	.52
32	I have friends who would help me out if I had a problem.*	.48
41	I have nothing to lose if I got caught breaking the law.	.42
43	I get together with friends or relatives once a week or more.*	.44
53	I have family members who would help me out if I had a problem.*	.63
54	I share my thoughts with a family member.*	.60
	Factor 4 - Commitment (Alpha = .61)	
11	I give up easily on difficult projects.	.52
35	I have goals in life that I try to reach.*	.60
37	When I work, I care what my coworkers and boss think about my work.*	.45
48	I try to get as much education as possible.*	.41
	Factor 5 - Involvement (Alpha = .69)	
12	I spend a lot of time doing volunteer work.*	.52
17	I give time or money to charitable organizations or my community.*	.61
28	I rarely have anything to do with church activities.	.64
42	I attend a church, synagogue, or mosque once a month or more.*	.71
49	I spend a lot of time with my family.*	.40

* Indicates item that was reversed when computing scores

Table 4. Social Integration Short Scale Items

Item	Subscale
Ten Item SIS (Alpha = .65)	
It's all right to break the law as long as you don't get hurt.	Belief
To get ahead, I have done some things which are not right.	Belief
I spend time with friends who have been in trouble with the law.	Delin. Peer
I have friends that have committed crimes.	Delin. Peer
I have family members who would help me out if I had a problem.*	Net. Avail.
I share my thoughts with a family member.*	Net. Avail.
I have goals in life that I try to reach.*	Commit.
I give up easily on difficult projects.	Commit.
I attend a church, synagogue, or mosque once a month or more.*	Involve.
I rarely have anything to do with church activities.	Involve.
Five Item SIS (Alpha = .38)	
It's all right to break the law as long as you don't get hurt.	Belief
I spend time with friends who have been in trouble with the law.	Delin. Peer
I have family members who would help me out if I had a problem.*	Net. Avail.
I have goals in life that I try to reach.*	Commit.
I attend a church, synagogue, or mosque once a month or more.*	Involve.

* Indicates item that was reversed when computing scores

Table 5. Intercorrelations of Subscales

	SIS26	SIS10	SIS5	BELIEF	C PEERS	NETWRK	COMMIT	INVO
SIS26	1.00							
SIS10	.90**	1.00						
SIS5	.84**	.93**	1.00					
BELIEF	.78**	.65**	.60**	1.00				
CRIMIN PEER	.69**	.61**	.58**	.53**	1.00			
NETWORK AVAIL	.58**	.45**	.42**	.31**	.12	1.00		
COMMITMENT	.50**	.41**	.42**	.33**	.12	.36**	1.00	
INVOVLEMENT	.57**	.65**	.60**	.21**	.18**	.19**	.12	1.0
MEAN	76.74	28.37	14.79	18.55	11.62	21.21	13.47	11.8
STD DEV.	8.40	3.80	2.05	2.88	3.19	2.41	1.69	2.9
MINIMUM	45.00	15.00	6.00	7.00	5.00	11.00	7.00	5.0
MAXIMUM	100.00	40.00	20.00	24.00	20.00	24.00	16.00	20.0
N OF CASES	337	348	351	346	354	353	358	35

* p< .01, ** p< .001, 2-tailed tests

Table 6. Correlations of Social Integration Scale with Construct Validity Variables

Variable	SIS			Subscales				
	SIS26	SIS10	SIS5	Belief	D Peer	Netwrk	Commit	Involv
A. All Respondents (N = 279)								
Physical Assault	-.29**	-.23**	-.23**	-.29**	-.23**	-.16*	-.06	-.12
Psych. Aggression	-.20**	-.21**	-.18*	-.21**	-.26**	-.12	-.04	.00
Neglect Scale	-.40**	-.40**	-.38**	-.22**	-.08	-.48**	-.30**	-.28**
Parents Married	.11	.07	.06	.15*	.11	-.02	.05	-.01
Respondent Race	-.06	-.05	-.06	-.14*	-.07	.04	.04	-.08
Mother Education	-.02	-.00	.01	-.05	-.05	.04	.06	-.00
Father Education	.03	.04	.05	-.07	.04	.05	.04	.07
Family Income	-.06	-.02	-.03	-.14*	-.07	.07	-.05	.03
B. Male Respondents (N = 101)								
Physical Assault	-.38**	-.35**	-.34**	-.37**	-.24*	-.23*	-.17	-.19
Psych. Aggression	-.36**	-.32**	-.29*	-.41**	-.26*	-.24*	-.19	-.00
Neglect Scale	-.52**	-.44**	-.40**	-.42**	-.13	-.58**	-.41**	-.17
Parents Married	.14	.12	.16	.14	.10	.00	.15	.01
Respondent Race	-.03	-.00	.01	-.13	-.06	.10	.09	-.05
Mother Education	-.04	-.07	-.05	-.05	-.04	-.03	.00	-.01
Father Education	-.10	-.13	-.06	-.24*	-.03	-.07	-.02	.10
Family Income	-.09	-.05	-.08	-.21	-.16	.03	-.10	.14
C. Female Respondents (N = 190)								
Physical Assault	-.19*	-.13	-.14	-.20*	-.19*	-.07	.01	-.07
Psych. Aggression	-.13	-.15	-.12	-.08	-.25**	-.04	.05	.00
Neglect Scale	-.30**	-.36**	-.33**	-.01	-.02	-.39**	-.29*	-.32**
Parents Married	.09	.04	.00	.18*	.11	-.05	-.01	-.03
Respondent Race	-.00	-.04	-.09	-.06	-.03	.08	.02	-.09
Mother Education	.00	.04	.05	-.04	-.04	.11	.10	-.00
Father Education	.12	.14	.13	.02	.08	.13	.09	.05
Family Income	.00	.03	.04	-.04	-.00	.17*	.00	-.00

*$p < .01$ ** $p < .001$ (one-tailed tests, pairwise).

Appendix F: IRB Approval Number and Expiration Date (Approval to Collect Data)

10-04-16-0196869

10/03/2017