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ASSESSING THE CHRISTIAN ENGAGEMENT AND SERVICE  
OF STUDENTS INVOLVED IN BAPTIST COLLEGIATE  
MINISTRY: A MIXED METHODS STUDY

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A Thesis  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
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Doctor of Education

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by  
Laura Sue Winstead  
December 2020

**APPROVAL SHEET**

ASSESSING THE CHRISTIAN ENGAGEMENT AND SERVICE  
OF STUDENTS INVOLVED IN BAPTIST COLLEGIATE  
MINISTRY: A MIXED METHOD STUDY

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For the glory of God

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Laura Winstead

Dixon, Kentucky

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CHAPTER 1  
INTRODUCTION

**Research Concern**

Meet Sarah.

Sarah grew up in a small-town Christian home and attended church since infancy. As an active member of the church youth group, Sarah later served as teen ministry worship leader. Her relationship with Jesus Christ continued to grow. Sarah graduated from high school and received a full scholarship to the largest university in her state. About thirty thousand students attended the university.

At the university, a variety of organizations and activities waited for Sarah. With no connection from her youth group or church to the campus, Sarah disconnected from everything she knew to be true. Through classes and other activities on campus, she engaged with a variety of thoughts and religions that took her down a new road. She began to question her faith and made some poor choices. As a result, Sarah lost her scholarship. In addition, she almost lost her life due to excessive drinking.

Before she moved to the university, Sarah lived in an environment of prayer and guidance in making daily decisions. On her own, she felt disengaged. Her grades suffered, as did her relationship with Jesus Christ. Sarah attempted to make good grades and fill those voids in her life, but her efforts only proved futile. Before long, Sarah dropped out of school, had no job, and lost all hope.<sup>1</sup>

The above scenario describes the fate of many Christian college students

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<sup>1</sup> Campus Renewal, "Campus Link Grant Proposal," accessed October 16, 2019, <https://www.campusrenewal.org/wp-content/uploads/2016/09/Campus-Renewal-Campus-Link-Grant-Proposal.pdf>.

today. The students grew up in a Christian home and were active in church as a youth. Unless they become involved in Christian campus organizations during their college years, many will abandon their faith and succumb to the temptations and pressures of the college campus. According to Campus Renewal, 70 percent of high school graduates disconnect from their faith and the Christian community while attending college.<sup>2</sup> This statistic alone is a cause for concern.

Alexander Astin confirmed in his research that the collegiate experience contributes to the secularization of students. Leaving home to attend college increases the likelihood that students will abandon their previous beliefs.<sup>3</sup> Many students come to college seeking answer to questions about life, including how they are to live peacefully in a world changing day by day and how they are to make sense of all that is happening.<sup>4</sup> Bottom line, students are searching for answers. They will find answers to their questions, but the answers they find may lead them down a road they never planned to go.

According to Jennifer Capeheart-Meningall, as college students grow and change, the most pressing question becomes what kind of influence the college experience has on that change.<sup>5</sup> The classroom represents only a small portion of the influence of the college on students. Liberal learning and secular theories in the classroom influence students, but the influence of college goes well beyond the classroom because many faculty and students on secular campuses have a pluralistic worldview and are not Christian. Because of this worldview of many on the college

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<sup>2</sup> Campus Renewal, "Our Vision and How You Can Partner with Us," accessed October 16, 2019, <https://campusministrylink.org/wp-content/uploads/2018/07/Campus-Ministry-Link-Mobilization-Proposal-July-2018.pdf>.

<sup>3</sup> Alexander Astin, *Four Critical Years* (Indianapolis: Jossey-Bass, 1977), 59.

<sup>4</sup> Kathy Winings, "Campus Ministries and New Paradigms for Educating Religiously," *Religious Education* 94, no. 3 (1999): 339.

<sup>5</sup> Jennifer Capeheart-Meningall, "Role of Spirituality and Spiritual Development in Student Life outside the Classroom," *New Directions for Teaching & Learning* 2005, no. 104 (2005): 31.



campus, students do not necessarily switch religions, but they are more likely to embrace religious claims that are inclusive and expressions of spirituality that are eclectic—rather than standing firm in their current beliefs. According to Jonathon P. Hill, “Students influenced by these forces on college campuses might be more likely to embrace non-exclusivist religious claims and eclectic expressions of spirituality over institutional expressions of religious faith to ease the cognitive dissonance associated with worldview pluralism.”<sup>6</sup> Without a Christian influence on the college campus, many students will take the easy way out and no longer be willing to stand firm on their faith.

### **Introduction to the Research Problem**

Aside from getting married or having children, Astin reports that the decision about college has the most far-reaching implications on life.<sup>7</sup> Decisions of which college to attend, whether it be public versus private or religious versus secular, affects careers, families, and every aspect of students’ lives. Thus, some of the decisions they make will come with consequences because the time of the college years is the most pivotal time in students’ lives. Brian Frye with the North American Mission Board reports that 80 percent of the most important life decisions happen before the college student reaches age thirty.<sup>8</sup> According to Max Barnett, during the college years, students are more teachable and open to new ideas.<sup>9</sup> Because students are at an age where they are learning to be adults and have begun making decisions, their minds are still very open, and they are willing to listen. According to Sharon Parks, higher education is the primary mediator of

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<sup>6</sup> Jonathan P. Hill, “Faith and Understanding: Specifying the Impact of Higher Education on Religious Belief,” *Journal for the Scientific Study of Religion* 50, no. 3 (2011): 537.

<sup>7</sup> Alexander Astin, *What Matters in College?* (New York: Jossey-Bass, 1993), 1.

<sup>8</sup> “Collegiates,” *On Mission* (Fall 2018): 15.

<sup>9</sup> Max Barnett, *A Guide for Making Disciples on College Campuses* (Nashville: Sunday School Board, 1990), 16.

the images students will use to reimagine self, world, and God.<sup>10</sup> The decisions they make in college will likely be decisions that will affect them for the rest of their lives.

Students are going into adulthood, but many have not matured enough to understand and know the implications of new ideas on their lives. They enter college with excitement and the values they learned growing as a child. Nonetheless, college is a new world to many students.

Numerous Christian students bring their faith with them to college, but as they encounter faiths and beliefs different from their own, many do not retain their original beliefs. On the other hand, there are also Christian students who come to college but do not bring their faith with them because they do not see its relevance.<sup>11</sup> Faith is not a driving force in their lives. As a result, many students form new ideas that are negative or harmful to their faith and are likely to stay with them through their adult lives.<sup>12</sup>

Not having their faith with them on campus makes the students more likely to yield to temptations and pressures that come from peer groups as well as the classroom. Non-Christian teaching of evolution, relativism, moral permissiveness, and biblical criticism from feminist and atheistic perspectives permeate the classroom. Promotion of these doctrines, theories, and viewpoints encourages students to question and reconsider everything they were taught.<sup>13</sup> More faculty are adding elements of Buddhism and other contemplative religions into the classroom and the campus. Additionally, Hinduism, Islam, and Sikhism are finding their place in American higher education.<sup>14</sup> Students may

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<sup>10</sup> Sharon Parks, *The Critical Years* (San Francisco: Harper & Row, 1986), 139.

<sup>11</sup> Guy Chmielewski, *Campus Gods* (Wilmore, KY: Seedbed, 2013), 3.

<sup>12</sup> Steve Ford, "Reaping the International Harvest," *SBC Life* 9, no. 8 (June 1, 2001), <http://www.sbclife.net/article/732/reaping-the-international-harvest>.

<sup>13</sup> Paul A. Bramadat, *The Church on the World's Turf* (Oxford: Oxford University Press, 2000), 78.

<sup>14</sup> John Schmalzbauer and Kathleen A. Mahoney, *The Resilience of Religion in American Higher Education* (Waco, TX: Baylor University Press, 2018), 47-48. I have also witnessed this practice in the institution where I work. Recently, a professor handed out some Buddhist meditation practices as aids

feel pressured from faculty or other students with these beliefs to participate in other belief systems in order to feel accepted into the college community. With so many choices and opportunities abounding on the college campus, how are students to decide what to insert into their lives and what to leave out? According to Samuel Sanford Jr., the old answers of how to resist these temptations have struck out.<sup>15</sup> Answers such as trusting God, reading the Bible, and praying will resonate with only a select few students in the twenty-first century because of cultural influences and the reality that colleges are moving further away from Christianity.

One of the strongest factors affecting the decisions made by college students is peer pressure. Therefore, the students need strong Christian relationships on the college campus to help them avoid the temptations and pressures. Collegiate ministries can help fill that void and assist students in staying engaged in the Christian community during their college years.

If college students are going to stay engaged in the Christian community, collegiate ministries need to be visible on the college campus. A lack of visibility from a collegiate ministry can be detrimental to Christian students' staying engaged with their faith or to non-Christian students who are seeking answers to their questions. In a study on assessing college students' religious experiences, Alyssa N. Bryant et al. found that at one community college, religious organizations were unknown. The organizations neither held activities nor promoted themselves. As a result, students did not know about the organizations. The researchers report one student in their study as stating, "It would be nice to see them do something. . . . Maybe I haven't looked. Maybe there is a religion

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in studying for exams. There is also a separate room dedicated to Yoga on the campus. Additionally, students are asked to read books that are about homosexuals in some classes. Although these practices seem subtle, secularization and other religions are slowly creeping into the campus.

<sup>15</sup> Samuel Sanford Jr., *Baptist Campus Ministry at Crossroads* (Franklin, TN: Providence House, 1997), 76.

club. Why aren't they more promoted? Why haven't I seen them?"<sup>16</sup> Because of a lack of promotion, students did not have the opportunity to participate in the organizations. The same situation has the potential to happen on the university campus as well.

If student religious organizations, including Baptist Collegiate Ministry (BCM), are not reaching out to students, then they will not have the opportunity to help these students in their spiritual growth. Most importantly, the organizations miss opportunities to introduce students to Christ. Community colleges, in particular, face a challenge with BCM and other student organizations because students are commuters and are only on campus for their scheduled class times; they develop their school schedules around their work and family schedules. A lack of visibility is a large problem for BCMs on many community college campuses. Therefore, student organizations on the community college campus, such as BCM, have to be visible.

Universities, on the other hand, have ideal settings for BCM because a large number of students at universities live on the college campus, either in a dormitory or in on-campus apartments. University students have greater access to campus organizations and activities, and many do not hold full-time jobs in addition to going to school. According to Stella Y. Ma, living on campus is influential for the spiritual growth of students.<sup>17</sup> However, BCMs at universities do not make the effort to reach out to the students, they will be just as invisible as the BCMs at community colleges.

Furthermore, today's college population is no longer solely traditional students coming out of high school. The mix of college students in the twenty-first century includes single parents, students from broken homes, traditional students, dropouts,

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<sup>16</sup> Alyssa N. Bryant et al., "Developing an Assessment of College Students' Spiritual Experiences: The Collegiate Religious and Spiritual Climate Survey," *Journal of College and Character* 10, no. 6 (2009): 6.

<sup>17</sup> Stella Y. Ma, "The Christian College Experience and the Development of Spirituality Among Students," *Christian Higher Education* 2, no. 4 (2003): 332.

students who change majors, and students who are undecided.<sup>18</sup> Adult learners and second career students also comprise the college campus and are a large population of the local community colleges. Nonetheless, traditional college-age students continue to make up a large population of the college campus. Because of this diversity, BCMs have to be more visible than ever.

The college years are a time of growth and maturity in the lives of many students. Their daily schedules are filled with classes and activities designed to enhance their growth. Although many Christian students have good intentions to continue standing firm in their faith, they fail to do so. Likewise, non-Christian students also succumb to the many voices calling out to them. Today's students have many pressures placed on them and on the public university and community college campuses. Baptist Collegiate Ministries can be an essential tool in helping students to avoid these pressures and temptations.

### **The Religious Landscape**

Roger Oldham quotes Bryan Frye with the North American Mission Board as saying,

Baptist Collegiate Ministry has become one of the most significant training grounds for thousands of leaders who go on to become pastors, pastors' wives, church staff members, church planters, evangelists, International Mission Board missionaries, North American Mission Board missionaries, deacons, Sunday school teachers, and directors and educators in the Southern Baptist Convention.<sup>19</sup>

Serving as links to area churches, Baptist Collegiate Ministry is one of the largest Christian campus organizations in the United States. In 2011, 69,500 students were actively involved in BCM on 839 college and university campuses in the United States

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<sup>18</sup> Sanford, *Baptist Campus Ministry*, 129.

<sup>19</sup> Roger S. Oldham, "Baptist Collegiate Ministry (BCM)," *SBC Life* 21, no. 1 (October 1, 2012), <http://www.sbclife.net/article/2139/baptist-collegiate-ministry-bcm>.

and Canada.<sup>20</sup> In the 2018-19 school year, the number of students involved in BCM increased to 70,472, the most recent year of data available. Among 768 BCM organizations, 7,025 salvations were reported.<sup>21</sup> These numbers demonstrate the potential impact of BCM. However, given these impressive numbers, numerous students have not heard the gospel.

Many college students are in a category known as the “religiously unaffiliated.” This group is growing more across America. People do not have a desire for religious affiliation. James Emery White refers to this group of religiously unaffiliated as the “nones.”<sup>22</sup> According to a Pew Research report, Christianity is declining in the United States, with 70.6 percent of Americans describing themselves as Christian in 2014 (down from 78.4 percent in 2007), while the number of religiously unaffiliated grew by 19 million between 2007 and 2014.<sup>23</sup> Barna Research indicates that one of the defining trademarks of the current generation (Generation Z, or Gen Z) is moral relativism, and the consensus among them is that truth is elusive.<sup>24</sup> These statistics are a cause for concern as many of the religiously unaffiliated either have stepped onto or will be stepping onto the college campus.

Because of the change in the religious landscape, it is crucial that college students hear the gospel. Attending church on Sunday is no longer the norm for many in America today. Church attendance is not necessarily a huge factor in college students’

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<sup>20</sup> Oldham, “Baptist Collegiate Ministry (BCM).”

<sup>21</sup> The most recent year of data available for these statistics is 2017-18. “Salvations” in this context refers to first-time confessions of faith. Southern Baptist Convention, “Fast Facts about the SBC,” last modified September 12, 2019, <http://www.sbc.net/BecomingSouthernBaptist/FastFacts.asp>.

<sup>22</sup> White uses the terms “Generation Z” and “nones” interchangeably throughout *Meet Generation Z*. James Emery White, *Meet Generation Z* (Grand Rapids: Baker, 2017), 21.

<sup>23</sup> Pew Research, “America’s Changing Religious Landscape,” last modified May 12, 2015, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape>.

<sup>24</sup> Barna Research, “Atheism Doubles among Generation Z,” last modified January 24, 2018, <https://www.barna.com/research/atheism-doubles-among-generation-z/>.

lives; instead, they do what their friends do. Arthur Chickering and Nancy Schlossberg observe that the greatest impact on college students comes from friends and groups with which the student identifies.<sup>25</sup> Because relativism is prevalent in the world, Christian students need fellowship groups to help them remain in their faith.

### **The College Campus**

The college campus is a diverse community with many religions, cults, and beliefs represented. Designed to promote community on campus, a plethora of choices welcomes college students daily. Stephen Lutz describes colleges as being similar to cities: “They are uniquely able to put the best and worst of society on display, often simultaneously side by side.”<sup>26</sup> Some students have no problem with this kind of setup. For others though, the worst of society becomes more influential for them than the best of society. Because students are open-minded, they welcome other viewpoints and beliefs. Activities such as drugs, alcohol, and parties are highly attractive during the college years, and many students participate, not realizing the possible long-term consequences of such activities.

Because colleges offer a large menu of daily activity choices, students have the opportunity to fill every free minute of their day with collegiate campus organizations and activities. Guy Chmielecki refers to the activities as “crowds”: “In crowds, we simply follow the lead and example of the crowd, and our beliefs and decisions are made for us. In crowds, we can hide who we really are, from others and ourselves. And sometimes living a façade is easier, or more exciting, than living the life that God has given us to live.”<sup>27</sup> In other words, students have the freedom to choose which group they will belong

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<sup>25</sup> Arthur W. Chickering and Nancy K. Schlossberg, *Getting the Most out of College* (Needham Heights, MA: Allyn and Bacon, 1995), 119.

<sup>26</sup> Stephen Lutz, *King of the Campus* (Kansas City, MO: House Studio, 2013), 21.

<sup>27</sup> Guy Chmielecki, *Noise, Hurry, Crowds* (Franklin, TN: Seedbed, 2015), 69.

to and follow what that group believes and does. Not all college activities will point students to God. In fact, many turn students away from God. For example, a former student at the University of Alabama was headed down this road before getting involved in a campus religious organization her sophomore year. During her first semester at the university, her life revolved around sorority life, dance, school, and Alabama football. Not until her sophomore year did she settle down and become involved in Cru's campus ministry.<sup>28</sup> Students need to be careful to fill their schedules—early in their college careers—with activities that will encourage them to honor God.

In addition to campus participation, students seriously discuss and evaluate topics on campus that are religious and philosophical. These discussions happen among peers as well as in the classroom. As Kathy Winings indicates, although these students may be theologically illiterate, they do have a desire to learn.<sup>29</sup> Students are searching, they have a desire to learn, and many times collegiate ministries have only four years to influence students' lives and introduce them to Jesus.<sup>30</sup> For collegiate ministries at community colleges, the timeframe is approximately two years. The activities or non-activities of collegiate ministries may be the reason some students follow or do not follow Christ.

### **Biblical Foundations for Collegiate Ministry**

The Bible contains the foundations for collegiate ministry. Jesus said, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and

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<sup>28</sup> Baptist Collegiate Ministry is not the only Christian organization that has a positive effect on students in college. The above example is given to demonstrate the overall importance of, and need for, campus ministry. Formerly called Campus Crusade for Christ, Cru is another ministry present on many college campuses. Ashley Tripp, “Why Students Lose Their Faith in College,” Cru, accessed October 13, 2019, <https://www.cru.org/us/en/communities/campus/why-students-lose-faith-in-college.html>.

<sup>29</sup> Winings, “Campus Ministries and New Paradigms,” 329-44.

<sup>30</sup> Rebecca Wolford, “Baptist Collegiate Ministry: I Remember,” *SBC Life* 24, no. 2 (December 1, 2015), <http://www.sbclife.net/article/2412/baptist-collegiate-ministry-i-remember>.



of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:19-20).<sup>31</sup> Luke also records in Acts Jesus’s command just before his ascension: “But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth” (Acts 1:8). This command was given to the church for the spreading of the gospel. Collegiate ministries are an extension of the church in fulfilling the Great Commission.

The college campus is a powerful mission field. *On Mission* reports that only about 1 percent of the world’s population is on the college campus.<sup>32</sup> Although 1 percent is relatively small when compared to the world’s population, it represents a diverse group of students from all over the world, many of whom need to hear the gospel. These students will complete their classes and graduate. Some will go back to their home countries to begin their career. One’s home country may be in a remote place. The time they are in college may be the only opportunity these students have to hear the gospel in their entire lives. Collegiate ministries have the opportunity to fulfill Christ’s commands in Matt 28:19-20 and Acts 1:8 within the context of the college campus. College students *must* be reached with the gospel.

According to Joshua Project, there are 17,097 unreached people groups in the world.<sup>33</sup> Although not officially recognized as an unreached people group, many individuals from these unreached people groups are on the college campus. College students, therefore, create a unique opportunity for missions. In the Gospel of John, Jesus

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<sup>31</sup> Unless otherwise noted, all Scripture quotations come from the Christian Standard Bible.

<sup>32</sup> “Collegiates,” 15.

<sup>33</sup> A ministry of Frontier Ventures, Joshua Project is a research initiative that highlights ethnic people groups of the world with the fewest followers of Christ. Joshua Project identifies who the ethnic people groups of the world are, which people groups are in need of church planting, and ministry resources that are available for the Unreached People Groups. Joshua Project, accessed January 15, 2019, <http://www.joshuaproject.net>.

indicated that the fields were ripe for harvest (John 4:35). The college campus, likewise, is a ripe mission field, and collegiate ministries are in a prime location to affect the lives of those who are questioning their faith or have no faith at all.

### **Research Purpose**

This project implemented a two-phase explanatory sequential mixed-methods study in order to assess the Christian engagement and service of students involved in Baptist Collegiate Ministry. An explanatory sequential mixed-method design that involves first collecting quantitative data and then explaining the quantitative results with in-depth qualitative data was used. The initial quantitative phase identified the factors that affect students' involvement in BCM and how that involvement impacts engagement in Christian service and ministry involvement. Data gathered from this phase was used to determine the selection of participants for a second qualitative phase. In the second qualitative phase, responses to the open-ended survey questions and interviews further clarified how BCM has influenced students' Christian engagement and service. The results of such research can be useful in the efforts conducted by campus ministers and faculty sponsors to improve the quantity and quality of student involvement in their programs. The results can be especially helpful to campus ministers and faculty sponsors at community colleges who find it challenging and difficult to involve students in BCM.

### **Research Questions**

The above research design focused on six research questions for the study. Four were quantitative, and two were qualitative. A chi-square test was used to analyze the data.<sup>34</sup>

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<sup>34</sup> Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6th ed. (Thousand Oaks, CA: Sage, 2017), 316.

### **Quantitative Questions**

1. What demographic variables influence student involvement in BCM?
2. What other key factors affect student's involvement in BCM?
3. What are the main forms of service, ministry, and Christian engagement that BCM participants engage in?
4. To what extent does level of participation in the campus BCM impact Christian engagement and service beyond the campus?

### **Qualitative Questions**

1. Among students demonstrating involvement in BCM, how do students perceive their spiritual growth in college?
2. How do students perceive that participation in BCM has influenced their Christian engagement and service?

### **Population and Sample**

The present research concern was to study the Christian engagement and service of students involved in Baptist Collegiate Ministry groups at universities and community colleges during the last six weeks of the 2019-20 school year. I chose the last six weeks because students had the entire year to participate in BCM, thus resulting in a more complete picture of the Christian engagement and service of students in BCM.

The population for this study consisted of all students participating in BCM. The population was determined from a map that showed the distribution of BCM throughout the United States.<sup>35</sup> I also used most recent BCM population information available from the Southern Baptist Convention.<sup>36</sup> Students with both low and high levels of involvement comprised the research population.

For the purposes of this study, BCM was divided into four geographic regions in the United States: Southeast, Midwest, Northeast, and Southwest (see appendix 1). For

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<sup>35</sup> Oldham, "Baptist Collegiate Ministry."

<sup>36</sup> Southern Baptist Convention, "Fast Facts about the SBC."

the purpose of sample selection, I randomly five states from each geographic region to be included in the study. From the selected states, I assigned each school in each category a different number, starting with the first school alphabetically as number 1, the second as number 2, and continuing until each school has its own number. Using a Random Numbers Generator,<sup>37</sup> I randomly selected ten schools (five universities and five community colleges) from each state to be included in the study.<sup>38</sup>

The first round of sampling did not yield sufficient results, so I conducted three more rounds of sampling using the same procedure. At the end of the sixth week of the semester, data was still not sufficient, so I contacted the state Baptist Collegiate Ministry directors and asked them to encourage the campus ministers to have their students participate in the study (see appendix 9). This effort yielded additional participation, and the final response total was 299.

### **Delimitation of the Proposed Research**

The delimitation for the research limited the sample population to students who are involved in Baptist Collegiate Ministry during the last six weeks of the 2019-20 school year. Job, family, and class schedule changes may change the participation rate of students throughout the 2019-20 school year, thus limiting how much a student can be involved in Baptist Collegiate Ministry. Nonetheless, by using the last six weeks, students had the entire school year to participate in BCM. BCM participation fluctuates during the school year, but utilizing the end of the school year gave a more accurate picture of the Christian engagement and service of students in BCM. Involvement was measured through an electronic quantitative survey, and Christian engagement and

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<sup>37</sup> Random Numbers Generator is an online tool that will generate a random set of numbers. It is useful for tasks such as generating data encryption keys, simulating and modeling complex phenomena, and selecting random samples from larger data sets. Random Numbers Generator, accessed March 15, 2020, <https://www.random.org/>.

<sup>38</sup> A directory of Baptist Collegiate Ministries and Baptist Student Unions is available by state at <https://collegeministry.com/>.

service was through phone interviews with volunteer students.

### **Limitations of Generalization**

While the conclusions and findings included that are applicable to all Baptist Collegiate Ministry groups, there were that are direct applications of these findings. The data did not to all students involved in BCM. Furthermore, the data did not generalize to students involved in other campus organizations.

### **Terminology**

*Baptist Collegiate Ministry (BCM)* is the revised name for Baptist Student Union.

*Baptist Young People's Union (BYPU)* is an early collegiate Baptist student organization designed to provide opportunities for college students to grow in their faith and Christian service. BYPU provided a foundation for what would later become Baptist Collegiate Ministry.

*Baptist Student Union (BSU)* is a term for the cooperative ministry of churches on the college campus. The ministry includes churches who are members of the Southern Baptist Convention and consists primarily of undergraduate students.<sup>39</sup>

*Campus minister(s)* are men and women employed by the state Baptist conventions to facilitate ministry to students on college campuses. Campus ministers may be ordained or non-ordained.

*Faculty sponsor(s)* are faculty members at the college who serve as advisor for the BCM in absence of a campus minister.

*Lifeway Christian Resources*—formerly the Sunday School Board of the Southern Baptist Convention—works in partnership with state conventions to provide

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<sup>39</sup> Morris Lynn Baker, “An Analysis of Selected Factors Influencing Student’s Intensity of Involvement in Baptist Student Unions” (EdD thesis, The Southern Baptist Theological Seminary, 2003), 5.

opportunities across the nation for BCM.

*Southern Baptist Convention* is a nationwide organization consisting of Southern Baptist churches. Each church cooperates with the Southern Baptist Convention but is also autonomous in polity.

### **Procedural Overview**

Research data was through emailing campus ministers and faculty sponsors of the Baptist Collegiate Ministry to obtain permission to survey their students (see appendix 5).<sup>40</sup> Through the assistance of campus ministers and/or faculty sponsors, the students selected for this study were assumed to be reliable sources of information. After receiving approval from the campus ministers and faculty sponsors, I sent the survey instrument via Survey Monkey link in a letter to students for each campus minister and/or faculty sponsor of BCM groups to distribute to their students (see appendix 2).<sup>41</sup> Volunteer campus ministers and/or faulty sponsors at the selected institutions administered the survey to participants during the last six weeks of the 2019-20 school year.

The number of students involved in BCM was 70,472 in the 2018-19 school year, the most recent year of data available.<sup>42</sup> I desired a research sample of approximately 316 student volunteers to complete the research instrumentation based on a confidence level of 95 percent and a confidence interval of 5.5.<sup>43</sup> I arrived at this

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<sup>40</sup> All of the research instruments used for this thesis were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in this research.

<sup>41</sup> Survey Monkey is an online survey development tool. It is a cloud-based software that allows users to create and send surveys as well as collect data and generate reports. Survey Monkey, accessed March 15, 2020, <https://www.surveymonkey.com/>.

<sup>42</sup> Southern Baptist Convention, "Fast Facts about the SBC."

<sup>43</sup> A Sample Size Calculator is an online tool used to determine how many people to survey or interview to get results that reflect the target population as precisely as needed. Sample Size Calculator, accessed March 11, 2020, <https://www.surveysystem.com/sscalc.htm#two>.

conclusion based on sampling criteria for populations over five thousand.<sup>44</sup> Based on this criteria, the sample size was deemed adequate.

After the research instrumentation, I tabulated the data and analyzed the findings accordingly. Conclusions to the research questions were on the data collected and phone interviews.

Once the survey results were analyzed quantitatively, a random subset of the respondents were contacted by phone for an additional follow up interview at their election. This interview dove deeper on items from the initial survey.

Given the nature of the mixed-methods approach, the design of this research was broken down into the following phases.

### **Phase 1: Quantitative**

Phase 1 of this study was quantitative.<sup>45</sup> Utilizing a two-phase explanatory sequential mixed-methods approach,<sup>46</sup> a survey was utilized to obtain the quantitative data.

The survey instrument used was an adaptation of the Baptist Student Ministry Alumni Response Form (BSMARF) research instrument developed by Evelyn Ashcraft in 2010 (see appendix 3).<sup>47</sup> The development of the survey instrument “followed a rigid research process in 2007.”<sup>48</sup> Ashcraft had a panel of six experts review the BSMARF and provide recommendations for revising the instrument. The BSMARF was field tested by fifteen former students, who gave additional feedback regarding revisions of the

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<sup>44</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York: Pearson, 2018), 184.

<sup>45</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 147.

<sup>46</sup> Creswell and Creswell, *Research Design*, 218.

<sup>47</sup> Evelyn J. Ashcraft, “An Examination of Texas Baptist Student Ministry Participation and Post-Collegiate Ministry Activity” (PhD diss., Dallas Baptist University, 2010).

<sup>48</sup> Ashcraft, “An Examination of Texas Baptist Student Ministry,” 63.

instrument. Additionally, a group of six experts in church leadership provided additional feedback and guidance for the project.<sup>49</sup> Because of the rigid process of instrument review, Ashcraft assumed the BSMARF to be a reliable instrument.<sup>50</sup> Ashcraft's research involved college graduates who were involved in Texas Baptist Collegiate Ministry as students.

Campus ministers/faculty sponsors were contacted via email at schools with a Baptist Collegiate Ministry asking for permission to have their students participate in a research study (see appendix 5). Using an email link to a survey adapted from Ashcraft's study and developed on Survey Monkey, the survey was sent to campus ministers/faculty sponsors, who forwarded the link to the participating students via a letter (see appendix 2). The survey was made available for campus ministers/faculty sponsors to link on their BCM's Facebook and other social media pages as well. Students willing to participate were in a drawing for a Starbucks gift card. All survey responses were anonymous. At the end of the survey, a question asked whether students would be willing to participate in a phone interview. Students willing to participate in a phone interview included their name, email address, and phone number.

All participants were informed that all of the information is completely confidential and anonymous. Some demographic information collected for validation and analysis included (1) age, (2) classification in school, (3) gender, (4) type of school attending, (5) employment status, (6) current housing situation, (7) size of hometown, (8) current denominational affiliation before attending college, and (9) school location. The survey took approximately ten minutes to complete.

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<sup>49</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 66-67.

<sup>50</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 69.



## **Phase 2: Qualitative**

Once the survey results were analyzed quantitatively, I emailed each student who provided his or her email address a thank you letter stating how the phone interviews would be conducted (see appendix 10). Next, I contacted a random subset of the respondents by email for an additional follow-up interview at their election. I emailed each student and set up a day/time for the voice interview via Zoom software (see appendix 11). This interview dove into items from the initial survey. The proposed design was created with the intent of interviewing eight to twelve students by phone. More than twelve said they were willing to participate in a phone interview, so students were selected for the interviews by random sampling. Students were informed at the beginning of the interview that individual responses would not be published. I used an adapted version of a qualitative instrument developed by Zachary D. Samples for the qualitative portion of this study (see appendix 4).<sup>51</sup> The interview instrument was validated by an expert panel comprised of Samples's thesis advisor, thesis committee, and the Institutional Research Board at Eastern Illinois University (see appendix 8).

## **Research Assumptions**

The following assumptions underlie this study:

1. Any student involvement in Baptist Collegiate Ministry may be impacted by the various demographic variables.
2. Friends' and peers' participation in campus activities may affect student involvement negatively or positively.
3. The proximity of the Baptist Collegiate Ministry meeting center as well as a student's course schedule are factors in determining student involvement.
4. The time/day of the Baptist Collegiate Ministry meeting is a factor in determining student involvement.

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<sup>51</sup> Zachary D. Samples, "Developing the Whole Student: Campus Ministry's Impact on Spiritual Development" (MS thesis, Eastern Illinois University, 2016), 54-55.

## CHAPTER 2

### REVIEW OF THE LITERATURE

The following study assesses the spiritual impact of involvement in Baptist Collegiate Ministry on students in universities and community colleges. Any study that undertakes the task of determining the spiritual impact of BCM on students is supported by precedent research related to success in college and literature related to collegiate ministry efforts. This literature review begins with early collegiate ministry efforts and a history of BCM. It then moves to a discussion of student involvement in campus organizations and student success and retention. Finally, the review focuses on spiritual formation of college students and a discussion of the need for collegiate ministry.

#### **Early Beginnings of Collegiate Ministry**

Collegiate ministry has been around for over two hundred years, and the early post-secondary institutions in the United States had close ties with religion and the church. Schools such as Yale, Princeton, and Harvard formed for the purpose of training clergy, and an annual day of prayer at Yale began in 1750. Additionally, the Young Men's Christian Association (YMCA) and the Young Women's Christian Association (YWCA) had early impacts on the religious direction of the colleges.<sup>1</sup> From 1700 to 1850, early campus ministries had four purposes: (1) opportunity for worship experiences, nurturing the devotional life, and Christian fellowship; (2) mutual watchfulness over the moral conduct of its members; (3) the combating of the atmosphere

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<sup>1</sup> Tony W. Cawthon and Camilla Jones, "A Description of Traditional and Contemporary Campus Ministries," *College Student Affairs Journal* 23, no. 2 (Spring 2004): 158.

of colleges, thought to be evil institutions; and (4) intellectual elements.<sup>2</sup> Christian values and morals dominated the institutions' purposes and continued to do so throughout much of the colleges' histories.

Nonetheless, as more public institutions started, and concern grew over the distinction regarding the separation of church and state, the distinction between the secular and the spiritual on the college campus grew, which eventually resulted in the formation of Christian student organizations.<sup>3</sup> Educational institutions saw various movements of God during the early nineteenth century at various colleges.<sup>4</sup> These movements had profound impact on the campuses and resulted in many preachers of the gospel being sent out. In 1886, missionary interest among college students led to the Student Volunteer Movement for Foreign Missions less than ten years after the World Student Christian Federation formed.<sup>5</sup> Unfortunately, culture was changing, and many of the revivals were short lived. In response, the clergy in local churches began to work more with students, especially as the institutions enrolled more non-Protestants.<sup>6</sup>

Additionally, during the nineteenth century, the universities also began to focus on scholarship and research. The new focus became a concern as science and research conducted by universities moved further away from religion. Although religion

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<sup>2</sup> Samuel Sanford Jr., *Baptist Collegiate Ministry at Crossroads* (Franklin, TN: Providence House, 1997), 21.

<sup>3</sup> Frances C. Pearson and William R. Collins, "Senior Student Affairs Officers' Perceptions of Campus-Based Student Religious Organizations" (paper presented at the Annual Meeting of the National Association of Student Personnel Administrators, Seattle, WA, March 2001).

<sup>4</sup> Michael F. Gleason includes several movements of God on the college campus in *When God Walked on Campus*. Yale University experienced several movements of God during this time. In 1802, 230 students were converted, and in 1808, at least 30 students were converted. Princeton saw similar results with 12 believers in 1815, 70-80 conversions, and about 30 of those entering vocational ministry. In 1815, similar results happened after prayer gatherings for revival at Brown, Yale, Harvard, and Middlebury. A revival in 1834 at Wake Forest yielded 75 percent of the student body's professing faith in Christ, and in 1839, Mercer University cancelled classes during its time of revival. Michael F. Gleason, *When God Walked on Campus* (Dundas, Ontario: Joshua Press, 2002), 29-32.

<sup>5</sup> Gleason, *When God Walked on Campus*, 58.

<sup>6</sup> Cawthon and Jones, "Traditional and Contemporary Campus Ministries," 158.

was never completely gone from university campuses, it became a secondary focus when it came to the emphasis of the institutions. As a result, the religious denominations associated with college campuses became concerned. Once a powerful force in the world of higher education, religion “had been pushed to the very margins of the academic enterprise during the twentieth century.”<sup>7</sup> However, religion would not be silent on college campuses.

During the early twentieth century, movements of God began to affect other institutions once again. In 1905-1906, revival spread to many universities, resulting in more Bible study groups.<sup>8</sup> Additionally, the number of chaplains hired to organize Christian programs on college campuses increased during this time. For example, the Baptist state associations in Michigan and Wisconsin secured funding for full-time chaplains. After 1936, campus revivals decreased until the 1950s, when God began to move again.<sup>9</sup>

A revival occurred in 1950 at Wheaton College that included student confessions and rededications to God. Later that same year, a similar revival occurred at Asbury College in Kentucky. John Brown University, California Seminary, and Whitworth College all saw similar movements. Due to a crusade at UCLA, 150 students professed faith in Christ, and Campus Crusade for Christ was started. The 1950s saw an outpouring of the Holy Spirit on college campuses all across the nation. There was also a growth in spiritual interest as a result of the efforts of InterVarsity Christian Fellowship. By 1960, Campus Crusade had grown to having a presence on over forty college

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<sup>7</sup> Kathleen A. Mahoney, John Schmalzbauer, and James Youniss, “Religion: A Comeback on Campus,” *Liberal Education* 87, no. 4 (Fall 2001): 36.

<sup>8</sup> Institutions experiencing these movements of God included University of Florida; Stage College, Pennsylvania; Randolph-Macon; Henry College; Fork Union Academy; Oberlin College; Campbell College; Trinity College; and University of Michigan. Yale University reported sending out more missionaries from the freshman class in 1905 than any other class in its history. Gleason, *When God Walked on Campus*, 78-80.

<sup>9</sup> Gleason, *When God Walked on Campus*, 81-82.

campuses.<sup>10</sup>

During the 1960s and mid-1970s, campus ministry was inactive. There was an understanding that students and faculty were knowledgeable about the mission of the church. Therefore, campus ministry simply existed as a resource, which would respond when the need arose. By the late 1970s, campus ministries served the churches by connecting students with church activities. In the late 1980s, campus ministries reflected the churches and became the “church-on-campus.” Campus ministries provided worship and Bible study. The distinction was that the activities were located on the college campus rather than at the church.<sup>11</sup> This format continued throughout the 1990s and into the twenty-first century.

By the 1990s, religious and spiritual issues made their way back to college campuses in advanced learning and scholarship. These issues led to an increase in religious activity on campus that reflected the current society. Voluntary religious activities, renewed attention to church-college relations, and scholars looking to integrate their faith into their work began to permeate campuses once again.<sup>12</sup> These trends secured religion a substantive place in higher education during the twentieth century.<sup>13</sup>

With the advent of the twenty-first century, religion required a foothold on college campuses. The pluralistic society today provides a place for many religious views and activities. Additionally, Kathleen A. Mahoney, John Schmalzbauer, and James

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<sup>10</sup> Gleason, *When God Walked on Campus*, 101-3.

<sup>11</sup> Cawthon and Jones, “Traditional and Contemporary Campus Ministries,” 159.

<sup>12</sup> The twentieth century saw an increase in overall religious participation on campuses. Multi-faith chapels were built, and religious diversity programs were developed. Groups such as Campus Crusade for Christ and InterVarsity Christian Fellowship grew tremendously during this time. Campus Crusade increased from 20,000 members in 1995-96 to 39,000 members in 2001. InterVarsity Christian Fellowship reported a membership growth to 35,000 on over 560 campuses. Additionally, the Fellowship of Christian Athletes reported over 500,000 participants in high schools and colleges. Mahoney, Schmalzbauer, and Youniss, “Religion,” 38.

<sup>13</sup> Mahoney, Schmalzbauer, and Youniss, “Religion,” 36.

Youniss report that there is also an epistemological revolution in higher education.<sup>14</sup> In a society dominated by pluralism, these opportunities are an advantage for groups such as Baptist Collegiate Ministry because there is now a greater freedom to be present on most college campuses.

## **History of Baptist Collegiate Ministry**

### **Baptist Young People's Union**

Early beginnings for Baptist Collegiate Ministry started with the Baptist Young People's Union of America (BYPU) in 1891.<sup>15</sup> This organization became the foundation for what would become Baptist Student Union (BSU) and later Baptist Collegiate Ministry (BCM).<sup>16</sup> The BYPU formed from a burden to provide Christian service opportunities for Baptist young people. This organization would fill the void of a lack of organized Christian ministry on the college campus. There would now be an organization solely dedicated to Christian ministry among college students.

The consensus was to have denominational control over young people so they could have the best training and utilization or Christian usefulness.<sup>17</sup> The objective of the organization was for "the unification of Baptist young people, their increased spirituality, their stimulation in Christian service, edification in Scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in all missionary activity through existing denominational organizations."<sup>18</sup>

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<sup>14</sup> Mahoney, Schmalzbauer, and Youniss, "Religion," 40.

<sup>15</sup> John Wesley Conley, *History of the Baptist Young People's Union of America* (Philadelphia: Griffith & Rowland Press, 1913), 27.

<sup>16</sup> Cawthon and Jones, "Traditional and Contemporary Campus Ministries," 161.

<sup>17</sup> Although these early beginnings of BYPU were narrow in focus, they provided a backdrop and foundation for establishing a collegiate ministry among Southern Baptists. The goal of training young people through denomination efforts laid the groundwork for future Southern Baptist collegiate ministry. Conley, *History of the Baptist Young People's Union of America*, 17.

<sup>18</sup> Conley, *History of the Baptist Young People's Union of America*, 34.

BYPU provided the foundation of what would eventually become Baptist Collegiate Ministry and had some successes, including the students' spiritual growth and their entering Christian service for the Lord.<sup>19</sup> A result of these successes was young people's entering Christian service. Therefore, the denomination conserved its principles. Furthermore, John Wesley Conley reports that the largest contribution of BYPU was the unification of the Southern Baptist Convention (SBC).<sup>20</sup> Between 1895 and 1909, new conceptions of Baptist life were born. Northern, Southern, and Canadian Baptists all came together like never before, resulting in the formation of the Baptist World Alliance and the Northern Baptist Convention. BYPU did not begin these entities itself, but it did play an instrumental role in helping to make the organizations possible.<sup>21</sup> Through the educational work of BYPU, young people were encouraged to stand on the denomination's principles, generous cooperation, and fellowship with all brothers and sisters in Jesus Christ. These principles encouraged BYPU to work together, which in turn led to unification for the SBC.

### **Baptist Student Union**

Early efforts for Baptist Student Union were scattered and somewhat sporadic. The Foreign Mission Board, Women's Missionary Union, and Baptist Sunday School Board took a number of efforts, but they all focused on different locations and populations. Some students joined these efforts.<sup>22</sup> However, there was no large movement

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<sup>19</sup> Other denominational agencies, including missionary organizations, contributed to this impetus as well. Conley, *History of the Baptist Young People's Union of America*, 110-11.

<sup>20</sup> Conley, *History of the Baptist Young People's Union of America*, 111.

<sup>21</sup> Conley, *History of the Baptist Young People's Union of America*, 111-12.

<sup>22</sup> In 1908, the Foreign Mission Board visited and lectured at Baptist colleges in the South, and these efforts helped to secure personnel. By 1910, the Woman's Missionary Union was reaching out to women on the campuses to secure membership for their organizations. By 1920, the Baptist Sunday School Board began working with collegians to create classes for teacher training that would help to maintain doctrinal purity in Baptist students. Charles Ball, a missions professor at Southwestern Seminary, led an effort for the Baptist Student Missionary Movement for the purpose of replenishing the mission fields. However, this movement was met with opposition, and the idea was soon abandoned. Samuel Sanford Jr.,

of student ministry. Despite the scattered efforts of these organizations, a growing idea and movement among Southern Baptists to reach college campuses began to develop.

Efforts by various SBC entities and others desiring to reach college campuses saw little results. However, in 1904, Baylor University students in Waco, Texas, prayed for Texas Baptists to establish a student program. Upon approval by the Texas Baptist Convention, a different Baptist Student Missionary Movement started in 1914 that students—rather than faculty—led.<sup>23</sup> The students held their first meeting, and in 1919, the Texas Baptist Young People’s Union recommended a campus minister. These events led to the first student conference at Palacios, Texas, in 1920 to start an organization to promote the religious interests of college students. This conference resulted in the creation of the name Baptist Student Union.<sup>24</sup>

Likewise, the state of Mississippi also had an interest in collegiate ministry at this time. During the 1919 annual state convention, Mississippi Baptists took a vote to select “a Baptist student field man” to work with the college students. Efforts from Texas and Mississippi became the foundational philosophy for student work, which was conserving youth for the denomination.<sup>25</sup>

BSU activities operated under the Inter-Board Committee of the SBC, and in 1921, the Baptist Student Association became official. Led by Frank Leavell, the organization focused on students making a difference, linking with the local church, and offering resources. The name Southern Baptist Student Union became official in 1924 at a regional BSU conference.<sup>26</sup> In 1928, oversight of BSU transferred to the Sunday School

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*Baptist Campus Ministry at Crossroads* (Franklin, TN: Providence House, 1997), 27-28.

<sup>23</sup> Cawthon and Jones, “Traditional and Contemporary Campus Ministries,” 161.

<sup>24</sup> Sanford, *Baptist Campus Ministry*, 29.

<sup>25</sup> Sanford, *Baptist Campus Ministry*, 30.

<sup>26</sup> Cawthon and Jones, “Traditional and Contemporary Campus Ministries,” 161.



Board.<sup>27</sup>

During the twentieth century, BSU had two doctrinal purposes that guided the organization in its programs: save students for their denomination and protect them from “corrosive acids of rationalism,” meaning the university.<sup>28</sup> With the increasing secularization of the college campus, BSU served as a place to keep students focused on the doctrine they knew. BSU would serve as a safe haven for Christian college students while also giving them opportunities for missions involvement. Many future missionaries and church leaders would have the opportunity to develop and sharpen their skills through participation in BSU-related activities. Likewise, participation in BSU activities also provided a platform on which college students could seek out the will of God for their lives.

Shortly after the arrival of the twenty-first century, many state conventions began using the term Baptist Collegiate Ministry (BCM) instead of Baptist Student Union (BSU).<sup>29</sup> BCM seeks to lead students and others in the academic community to Jesus Christ and help them grow in discipleship. The purpose of BCM is “to assist in fulfilling the mission of the church by leading students and others in the academic community to faith in God through Jesus Christ as Savior and Lord, to guide them in Christian growth and discipleship, and to involve them in responsible church membership.”<sup>30</sup>

From its scattered beginnings, collegiate ministry has developed in that specialized portion of the work of the church directed toward students and others in the

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<sup>27</sup> Sanford, *Baptist Campus Ministry*, 31.

<sup>28</sup> Sanford, *Baptist Campus Ministry*, 115.

<sup>29</sup> There is some uncertainty as to the reason for the name change. Murray State University BCM Campus Minister Jonathan Clark indicates three possible reasons for the name change: (1) the Black Student Union was also called BSU, as well as the Baptist Student Union, so the name change helped to alleviate some confusion; (2) the term “Union” was somewhat dated, and not many people knew the implications of a union; and (3) the name change may have had to do with specialized ministry to the campus in not just the general “student.” Not all states use BCM; Mississippi still uses BSU, and Texas uses BSM. Jonathan Clark, email correspondence to author, September 17, 2019.

<sup>30</sup> *Baptist Student Ministry Guidebook* (Nashville: Sunday School Board, 1988), 10.

academic community.<sup>31</sup> It functions in reaching, teaching, and involving students. Collegiate ministry not only helps to meet the spiritual needs of students; it also functions as a vital student organization on the college campus by providing college students an opportunity for involvement in fellowship and activity outside of the classroom.

### **Student Involvement in Campus Organizations**

In his landmark research regarding the effects of college, Alexander Astin broke ground with his theory for student involvement. *Four Critical Years* is a culmination of ten years of research work conducted by the Cooperative Institutional Research Program (CIRP) that began in 1966 and entailed surveying over 200,000 students.<sup>32</sup>

Astin's theory of student involvement posits that high student involvement (interpersonal, academic, and athletic) leads to a greater chance of completing college. In contrast, the uninvolved student has a poor chance of completing college and implementing a career plan. According to Astin, any effort to increase student involvement on campus enhances students' ability to persist and intensifies the impact of their undergraduate experiences on their personality, behavior, career progress, and satisfaction.<sup>33</sup> Susan Leen-Eklund and Robert B. Young studied the relationship between the intensity of students' involvement in community colleges, their attitudes toward community involvement, and their self-reported projections of participation in

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<sup>31</sup> Very little information was available as to when collegiate ministry came to the community colleges. Jonathan Clark, Campus Minister at Murray State University, indicated that there was a BSU presence on the community college campuses as far back as the 1980s and possibly before. In the western Kentucky area, Mel Doughty of Mayfield was tasked to make sure that there was a BCM presence and a Campus Minister at Paducah Community College, Madisonville, Hopkinsville, Owensboro, Henderson, Mid-Continent, and maybe even Kentucky Wesleyan. Jonathan Clark, email correspondence to author, January 23, 2020.

<sup>32</sup> Alexander W. Astin, *Four Critical Years* (San Francisco: Josey-Bass, 1977), 3.

<sup>33</sup> Astin, *Four Critical Years*, 260.

community activities.<sup>34</sup> Student leaders in campus organizations comprised the population of this study. After random selection, 350 students at an urban Midwestern community college were deemed as potential participants, of whom 121 were designated leaders in a campus organization.<sup>35</sup>

The findings of Leen-Eklund and Young study were consistent with Astin's research and showed a positive correlation between the intensity and extent of involvement and a beneficial college experience. The more the students were involved, the greater benefits they experienced, and there was a direct correlation between time spent on campus and involvement. Commuter students experienced less involvement than those who lived on campus.<sup>36</sup> This study further supports the link between the intensity of involvement in student organizations and enhanced educational outcomes of the institution, but it does not show how the involvement benefitted the students personally.

C. Robert Pace concurs with Astin as well. He concludes that higher education is a value-added experience, and the more effort students put into their college experience, the more valuable their college education will be.<sup>37</sup> Research by Pace also found a positive correlation between student involvement and student retention, student satisfaction, and student perceptions of the college experience. The more effort students put into their college experience, the more benefits they will receive.<sup>38</sup> Student involvement benefits the student and the institution. Involvement increases the benefits students receive from the whole college experience. Likewise, by providing opportunities

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<sup>34</sup> Susan J. Eklund-Leen and Robert B. Young, "Attitudes of Student Organization Members and Nonmembers about Campus and Community Involvement," *Community College Review* 24, no. 4 (April 1997): 71.

<sup>35</sup> Eklund-Leen and Young, "Attitudes of Student Organization Members," 73.

<sup>36</sup> Eklund-Leen and Young, "Attitudes of Student Organization Members," 78.

<sup>37</sup> C. Robert Pace, *Measuring the Quality of College Student Experiences* (Los Angeles: Higher Education Research Institute, 1984), 105.

<sup>38</sup> Pace, *Measuring the Quality of College Student Experiences*, 96.

for student involvement, the institution is helping to educate the students holistically. Jennifer Capeheart-Meningall indicates that holistic education includes programs and activities that feature social, physical, intellectual, career, psychological, cultural, and spiritual development.<sup>39</sup>

Twenty-three years after *Four Critical Years*, Astin followed up his previous research by conducting an additional study focusing the link between student outcomes and college environments.<sup>40</sup> In his updated and expanded research, Astin proved his previous studies to be true, noting that high interpersonal involvement in college leads to “increased chances of completing college, implementing career objectives, and satisfaction with the undergraduate experience.”<sup>41</sup> Astin’s follow-up research found that any student involvement has generally beneficial effects regarding a variety of outcomes.<sup>42</sup> For students to get the most out of their college experience, they must be involved in something beyond classes. Involvement can range from academic involvement to involvement in student-led organizations and athletics.

One of the powerful influences for students in Astin’s research was from a student’s peer group. He noted, “The student’s peer group is the single most potent source of influence on growth and development during the undergraduate years.”<sup>43</sup> Further building on Astin’s research, Jeanessa M. Blair examined the impact that students’ involvement, attachment anxiety, attachment avoidance, and spiritual well-being have on their grade point average, self-esteem, and life satisfaction at a large public

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<sup>39</sup> Jennifer Capeheart-Meningall, “Role of Spirituality and Spiritual Development in Student Life outside the Classroom,” *New Directions for Teaching & Learning* 2005, no. 104 (2005): 33.

<sup>40</sup> Astin, “What Matters in College,” *Liberal Education* 79, no. 4 (Fall 1993): 4.

<sup>41</sup> Astin, *Four Critical Years*, 241.

<sup>42</sup> Astin, “What Matters in College,” 7.

<sup>43</sup> Astin further makes the generalization that a student’s beliefs, values, and aspirations change in the direction of the dominant beliefs, values, and aspirations of the peer group. Students will do and believe what their friends and peers do and believe. Astin, *What Matters in College*, 398.

university. The population for the study consisted of 216 students over age eighteen completing an anonymous online survey. Results of the study concluded that students involved in campus organizations reported higher self-esteem, life satisfaction, and grade point average than those who were not involved in campus organizations.<sup>44</sup> Positive outcomes result from peer group activities. As members of a peer group, students are more likely to stay involved in academics as well.

Concurrent with Blair's and Astin's research, T. J. Jenney also found positive relationships connected with friends who share religious and spiritual values and attend a class, workshop, or retreat on spirituality.<sup>45</sup> His findings confirm that peer groups are one of the most highly influential factors for student success as well as student behaviors and actions. Often, students will change their behaviors based upon the influence of their peer groups and participation in clubs and organizations. These activities yield more peer interaction.<sup>46</sup>

In addition to peer interaction, the values of the peer group determine how students develop. In a study regarding extracurricular activities, L. F. Belikova found that organizations are necessary to meet the needs and interests of students.<sup>47</sup> These findings further build upon Astin's theory of student involvement. In his research, Astin confirmed a link between students' positive satisfaction with campus life and their time spent in clubs and organizations.<sup>48</sup> Students tend to do the same activities as their friends,

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<sup>44</sup> Jeanessa M. Blair, "The Impact of Student Involvement, Spiritual Well-Being and Attachment Style on College Student Success and Satisfaction" (MS thesis, California State University, Long Beach, 2015), 58-59.

<sup>45</sup> T. J. Jenney, "The Holistic Development of College Students: Spirituality as a Predictor of College Student's Pro-Social Character Development," *Culture & Religion Journal* 2011, no. 4 (January 2011): 105.

<sup>46</sup> Kimberly F. Case, "A Gendered Perspective on Student Involvement in Collegiate Clubs and Organizations in Christian Higher Education," *Christian Higher Education* 10, no. 3-4 (2011): 172.

<sup>47</sup> L. F. Belikova, "Students' Attitudes toward Extracurricular Activity in an Institution of Higher Learning." *Russian Education & Society* 44, no. 2 (2002): 73.

<sup>48</sup> Astin, *What Matters in College*, 284.

and interaction among peers affects every area of students' lives.

In his 2003 doctoral thesis, Morris Lynn Baker found the same to be true in his study regarding selected factors influencing students' intensity of involvement in Baptist Student Union. This quantitative study involved a sample of approximately four hundred student volunteers that Baker deemed adequate to represent over seven thousand students involved in BSUs in Mississippi during the 2001-2002 school year.<sup>49</sup> Baker's study focused on intensity of involvement for students in BCM in the state of Mississippi. The purpose of Baker's study was to explore and understand how certain factors (including age, classification in school, gender, type of college, housing situation, and employment status) influenced students' intensity of involvement in BSUs. He also considered how other factors—such as leadership responsibilities, relationship with campus ministers, perspective of students' friends, and BSU program emphasis—influenced students' intensity of involvement.

Baker sought to answer the following questions in his study:

1. In what ways is intensity of involvement in Baptist Student Unions affected by the demographic variables of a student's age, classification in school, gender, type of college attended, housing situation, and employment status?
2. What is the relationship between intensity of involvement in Baptist Student Unions and a student's role as an appointed leader in the local BSU?
3. In what ways is intensity of involvement in Baptist Student Unions affected by the participation of a student's friends in the BSU?
4. In what ways is intensity of involvement in Baptist Student Unions affected by a student's perception of, and relationship to, the BSU campus minister(s)?
5. What is the relationship between the local BSU's program of emphasis in the areas of discipleship, evangelism, fine arts ministries, leadership, missions, outreach, and worship, and a student's intensity of involvement in Baptist Student Unions?<sup>50</sup>

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<sup>49</sup> Morris Lynn Baker, "An Analysis of Selected Factors Influencing Student's Intensity of Involvement in Baptist Student Unions" (EdD thesis, The Southern Baptist Theological Seminary, 2003), 48.

<sup>50</sup> Baker, "An Analysis of Selected Factors," 4-5.

The study revealed that when looking at the demographic variable of age, grade level, gender, school type, employment status, housing status, and leadership status, the only significant differences in intensity of involvement were between ages 18 and 19. Intensity of involvement for 18-year-olds was 20 percent lower than for 19-year-olds.<sup>51</sup> Although there were not many significant differences between the groups, factors such as school type and employment status influence student involvement. The study further revealed that campus ministers, discipleship, evangelism, fine arts, leadership, missions, outreach, and worship all had significant impacts on intensity of involvement in BSU. The results specifically noted, “A BSU that is structured around several program emphases instead of only a few may be one where students exhibit a higher intensity of involvement.”<sup>52</sup>

However, the precedent study had limited generalizability of its findings as the population focused only on BCM in Mississippi. Likewise, the study did not include variables such as proximity of the BCM meeting center to the main campus, day and time of the BCM meeting, and the length of the BCM meeting. Baker also limited his study to the first six weeks of the school year.<sup>53</sup> Although the first six weeks of the school year is a critical time in determining whether a student will continue in school, no data is available to determine whether those participating students continued in BCM through the whole school year. Furthermore, his research did not show whether students who began participating in BCM early in the school year continued through the remainder of the school year, nor did it show the spiritual impact that BCM had on the students.

A study by Evelyn Ashcraft in 2010 sought to address the influence Baptist Student Ministry had on students after graduation. She sought to answer two questions:

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<sup>51</sup> Baker, “An Analysis of Selected Factors,” 129.

<sup>52</sup> Baker, “An Analysis of Selected Factors,” 156.

<sup>53</sup> Baker, “An Analysis of Selected Factors,” 5.

(1) Do persons involved in Texas BSM during college years remain active in church and ministry post-graduation? (2) Is there a relationship between BSM experience and ministry involvement post-graduation?<sup>54</sup>

Ashcraft's study revealed a positive relationship between participation in BSM and ministry participation after graduation. BSM seemed to encourage church involvement, and 72 percent of the BSM participants surveyed were serving as leaders in the church after college graduation. Thus, it is imperative that collegiate ministries equip the college generations for leadership in the local church.<sup>55</sup>

Another finding by Ashcraft revealed that participants in the study placed a high value on activities, and the value of importance of those activities that helped the students become spiritually formed. As a result, many BSM participants went on to become church leaders after graduation. Ashcraft cautions that activities need to be meaningful and focus on relationships and not simply "a program or gimmick."<sup>56</sup> Therefore, BCM programs must be meaningful to be effective. According to Ashcraft, "The emphasis must be on the development of the participants into the persons and leaders that God created them to be."<sup>57</sup>

However, Ashcraft's study was limited in her findings. First, the study focused only on BSM alumni in Texas and did not include alumni BCM groups in other states. Additionally, surveying alumni from any institution presents a challenge. The BSMs in Ashcraft's study did not maintain post-graduate information; therefore, the possibility of a true random sample was eliminated.<sup>58</sup> Furthermore, since this study was the first of its

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<sup>54</sup> Evelyn J. Ashcraft, "An Examination of Texas Baptist Student Ministry Participation and Post-Collegiate Ministry Activity" (PhD diss., Dallas Baptist University, 2010).

<sup>55</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 136.

<sup>56</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 136.

<sup>57</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 137-38.

<sup>58</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 69.



kind, there was no additional data available for comparison.

Astin correctly refers to education as something that is more than simply the content taught in the classroom.<sup>59</sup> A complete education will consist of more than classes and academics. For students to receive the best benefits from their college experience, it is imperative that they get involved beyond the classroom. A high student-to-student contact in clubs and organizations equals student satisfaction with peer interaction. Thus, students will be more likely to be involved in campus clubs and organizations.<sup>60</sup> By being involved in peer groups through clubs and organizations, students develop interpersonal and leadership skills as well.

Each of the above studies continues to build upon Astin's theory of involvement. Collectively, these studies show a vital link between student involvement and collegiate ministry. Involvement in organizations can play a large role in retaining students and helping them to be successful in the classroom.

### **Student Success and Retention**

Student attrition is a problem in many colleges. Many students began college but leave before they graduate. Vincent Tinto studied the reasons for student attrition as well as strategies to encourage students to stay in school and graduate. Before diving into the reasons for students' departure, Tinto found it first important to study the entry points into higher education. He reports that nearly 77 percent of first-time freshmen who enter college in the fall semester do not enroll in a degree track. Out of all college freshmen, 17 percent do not enroll in a degree track, and many are part-time students who take classes that do not necessarily count toward a degree.<sup>61</sup>

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<sup>59</sup> Astin, "What Matters in College," 15.

<sup>60</sup> Case, "A Gendered Perspective on Student Involvement," 172.

<sup>61</sup> Vincent Tinto, *Leaving College* (Chicago: University of Chicago Press, 1993), 8. However, this is changing as the federal government has implemented program applicability. Program applicability is a federal requirement that federal financial aid will only pay for coursework required in the program of

In his research, Tinto found that a key to students' learning and persistence in college was through linking with their peers and faculty both inside and outside of the classroom.<sup>62</sup> The college is a community in itself. Becoming involved in the college community positively influences students' experiences, thus enhancing their performance in the classroom. Tinto writes, "Students will be more likely to invest in greater effort to learn where they become involved as members of the college community."<sup>63</sup> Greater effort yields better grades that encourages and motivates the students to stay in school.

Tinto asserts that estimating student departure rates become very difficult because of the diversity of college entry.<sup>64</sup> The populations of colleges no longer primarily consist of 18-to-20-year-olds coming out of high school. Further, college populations now include more females (53.8 percent) and minority populations.<sup>65</sup> These diverse populations make attrition a challenging task in higher education.

Attrition is a problem in post-secondary institutions, especially at the community college level. This situation happens more in the community colleges than four-year universities because many community-college students work full-time and have started families, thus limiting the amount of time they can devote to their college career. The community college offers some unique challenges regarding student retention and completion. Many individuals are first generation college students, while others strive to balance family, work, and school. Admission and cost are often more student-friendly at community colleges, but retention and completion rates are lower than four-year schools.

Robert Mark Rasor studied the impact of involvement in Baptist Collegiate

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study the student has chosen.

<sup>62</sup> Tinto, *Leaving College*, 71.

<sup>63</sup> Tinto, *Leaving College*, 71.

<sup>64</sup> Tinto, *Leaving College*, 9.

<sup>65</sup> Tinto, *Leaving College*, 11-12.

Ministry by students who began their collegiate education at a community college on their retention, completion, and academic success. Rasor reported retention rates at community colleges averaged less than 59.0 percent while four-year institution retention rates averaged 78.8 percent.<sup>66</sup> Many of the students coming to community colleges have work and family obligations, whereas their counterparts at four-year schools live on campus away from their home, work, and family. Additionally, community colleges are attractive to non-traditional students who are returning to school for re-training. Mission and funding are the driving forces that mandate colleges to address retention rates.

Rasor sought to answer two questions: (1) What is the impact, if any, of student involvement in Baptist Collegiate Ministry at two-year colleges on student retention/completion? (2) What is the impact, if any, of student involvement in Baptist Collegiate Ministry at two-year colleges on academic success?<sup>67</sup> Results from the study indicated that BCMs have a unique opportunity to have a positive influence on community college students. Therefore, BCM must intentionally seek out those students and encourage them to get involved. Rasor found that BCM provided a sense of community for the students, and he concluded that BCM has a positive impact on retention and completion.<sup>68</sup> However, new students at community colleges are not likely to seek out campus organizations, nor are they—as Rasor found—likely to return to the group if they do not feel welcomed and included in the group.<sup>69</sup> The campus organizations must go to the students and make them feel a part of the group. Many of these students—as Rasor reported—arrive on campus with little or no direction.<sup>70</sup> The

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<sup>66</sup> Robert Mark Rasor, “Assessing the Impact of Student Involvement in Campus Ministry on Retention and Academic Success: A Mixed Method Study” (EdD thesis, The Southern Baptist Theological Seminary, 2017), 5.

<sup>67</sup> Rasor, “Assessing the Impact of Student Involvement,” 15.

<sup>68</sup> Rasor, “Assessing the Impact of Student Involvement,” 75, 84.

<sup>69</sup> Rasor, “Assessing the Impact of Student Involvement,” 89.

<sup>70</sup> Rasor, “Assessing the Impact of Student Involvement,” 87.

status of these students presents an opportunity for BCM to have a positive impact on their lives.

Another finding from Rasor's study indicates that BCMs at community colleges provide opportunities for discipleship. Rasor specifically noted that several of the students he interviewed indicated that their involvement in BCM served as a replacement for the discipleship they were missing while away from home. Weekly Bible studies and accountability partnerships were a key factor in these opportunities for discipleship.<sup>71</sup>

Additionally, a positive impact Rasor found for BCM at community colleges was the contribution of BCM to students' discovery of God's call on their lives. Students from Rasor's study reported that because of BCM, they did not have to party and drink to have a fulfilling life, and they could be a Christian in a secular career. More significantly, others reported a call to missions work and discovering God's plans for them while in BCM.<sup>72</sup> Although community college BCMs have a unique challenge in attracting and keeping students involved, they do have the opportunity to play a significant role in helping students with discipleship and learning God's calling on their lives. Some of Rasor's findings do indicate a positive link between campus ministry and Christian engagement; however, his study primarily measured retention and academic success in campus ministry and did not focus on how campus ministry influences Christian students outside of the BCM context.

Peer involvement influences both spiritual and social development. Tinto found a positive correlation between students' being involved with their peers and faculty outside of class time and their improved learning and persistence.<sup>73</sup> Jessica Schubmehl,

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<sup>71</sup> Rasor, "Assessing the Impact of Student Involvement," 86.

<sup>72</sup> Rasor, "Assessing the Impact of Student Involvement," 86-87.

<sup>73</sup> Tinto, *Leaving College*, 71.

Stephen Cubbellotti, and William Van Onum studied the effect of spirituality and campus ministry on academic accomplishments among 247 Marist College sophomores and juniors.<sup>74</sup> Contrary to other studies, this study found no significant correlation between campus ministry involvement and grade point average. Nonetheless, the researchers felt like a high level of involvement may have led to higher spirituality among the students.<sup>75</sup> Although involvement did not directly affect grade point average, on-campus communities and activities helped to mark students' progress through college. Tinto notes that these activities develop a shared community among students they might not get otherwise.<sup>76</sup>

Being involved has many positive aspects and benefits. However, it is also necessary to consider the reasons for students' departure from college. According to Tinto, the majority of departures are not because of an individual's inability or unwillingness to meet academic standards but because of one's decision to leave.<sup>77</sup> The transition to the college environment is a big leap for many students because they have been sheltered and are secure in the communities where they live. In college, they are no longer under their parent's roof, and the college environment is very different from the high school environment. Likewise, non-traditional students now have to find childcare and adjust work schedules to meet the demands of college classes. Arthur Chickering and Nancy Schlossberg note how the college experience is different and challenging from other experiences students have faced. New challenges include loneliness, fear, and being in an unfamiliar environment. College students develop a new identity; they face many

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<sup>74</sup> Jessica Schubmehl, Stephen Cubbellotti, and William Van Onum. "The Effect of Spirituality and Campus Ministry on Academic Accomplishment in College Students," *Adolescence* 44, no. 174 (Summer 2009): 499.

<sup>75</sup> Schubmehl, Cubbellotti, and Onum, "Effect of Spirituality and Campus Ministry," 501-2.

<sup>76</sup> Tinto, *Leaving College*, 193.

<sup>77</sup> Tinto, *Leaving College*, 136.

decisions, including deciding on a major, getting the most out of the classroom experience, getting the most out of opportunities and activities beyond the classroom, and growing and maturing as individuals using such abilities as time management and interpersonal skills.<sup>78</sup>

Chickering and Schlossberg indicate that along with adjusting to new life at the college campus, students should become involved in campus activities as well. Specific reasons students should become involved in campus activities and organizations include connecting with others, leadership skills, and personal growth.<sup>79</sup> According to Chickering and Schlossberg, involvement in all aspects of the college experience is the single most important factor regarding student success.<sup>80</sup> Being involved in college life beyond the classroom can provide students the sense of community they need in the college world.

It is important that these individuals gain traction early on in their college careers by becoming involved in the life of the college. Without this external assistance, many will leave because they did not establish intellectual and social connections that met their needs.<sup>81</sup> Therefore, integration in college life is a key factor in student persistence. Some students survive college on intellectual persistence only. However, such is the case for only a small percentage of students. Most college students need some form of social involvement during their college years. Research affirms that both social and intellectual experiences greatly enhance persistence and are essential “to the education of maturing individuals.”<sup>82</sup>

Successful retention includes breaking down the campus into small

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<sup>78</sup> Arthur W. Chickering and Nancy K. Schlossberg, *Getting the Most out of College* (Needham Heights, MA: Allyn and Bacon, 1995), 6.

<sup>79</sup> Chickering and Schlossberg, *Getting the Most out of College*, 119-20.

<sup>80</sup> Chickering and Schlossberg, *Getting the Most out of College*, 117.

<sup>81</sup> Tinto, *Leaving College*, 99.

<sup>82</sup> Tinto, *Leaving College*, 137.

communities, which include extracurricular activities that can help break down the isolation many new students feel on campus.<sup>83</sup> Humans were created to be relational beings.<sup>84</sup> By utilizing small communities, students feel like they are a part of something important, and they quickly make new friends and assimilate into college life. Smaller communities provide a place for students to belong. Because they help to break the campus into smaller communities, campus organizations help to shape and mold students as individuals as well as contribute to the retention of students. Baptist Collegiate Ministry is one such small community.

## **Spiritual Formation of College Students**

### **The College Student Today**

Today's college students are in what Chuck Bomar refers to as a later adolescent stage.<sup>85</sup> They are searching, exploring, and discovering who they are and how they fit into society. David Setran and Chris Kiesling refer to this late adolescence time in students' lives as "emerging adulthood," which carries with it many responsibilities that compete and "crowd out" participation in religious activities.<sup>86</sup> Bomar describes emerging adults as neither kids nor independent thinking adults. He states, "College-age people have a foot in both camps but no solid grounding in either one."<sup>87</sup> Emerging adults show signs of adulthood, but they have not yet matured enough to be labeled as "adults."

During their college years, students seek authentic relationships, search for the

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<sup>83</sup> Tinto, *Leaving College*, 199.

<sup>84</sup> Guy Chmielecki, *Shaping Their Future* (Wilmore, KY: Seedbed, 2013), 151.

<sup>85</sup> Not all college students fit into this category. Bomar is referring specifically to 18-to-25-year-olds. However, the same spiritual needs exist for non-traditional college students as well. Chuck Bomar, *World's Apart* (Grand Rapids: Zondervan, 2011), 25.

<sup>86</sup> David P. Setran and Chris A. Kiesling, *Spiritual Formation in Emerging Adulthood* (Grand Rapids: Baker, 2013), 17. Also, according to Chmielecki, emerging adulthood begins in the college years and extends into the late twenties. Chmielecki, *Shaping Their Future*, 7.

<sup>87</sup> Chuck Bomar, *College Ministry from Scratch* (Grand Rapids: Zondervan, 2010), 27.

meaning of life, and consider their futures. Because of the lack of maturity among emerging adults, Nancy Evans, Deanna Forney, and Florence Guido-DiBrito indicate that students who begin college at lower levels of development often will look to others for advice and may need additional support.<sup>88</sup> In addition, new ideas and worldviews compete for students' attention.<sup>89</sup> Traditional college-age students reevaluate everything they learned and assumed to be true growing up. Most come to college not knowing what they believe or why they believe it.

Between the 1950s and the 1970s, students could graduate high school and get a job without further education. But that is no longer the case today. Education beyond high school is essential for many careers, and more young people are attending college than ever before. Bomar reports that from 1970 to 2009, the number of 18-to-25-year-olds attending college grew by 97 percent.<sup>90</sup>

Two groups make up the primary populations on college campuses: Millennials and Generation Z (Gen Z).<sup>91</sup> Neil Howe and William Strauss focus on the generation of college students known as Millennials. Millennials, who were born between 1981 and 1996, have different characteristics than the previous Generation Xers and the Baby Boomers. With the onset of the Millennials and Gen Z, there are new concerns regarding tuition, college rankings, and institutional reputation to higher education.

Furthermore, Howe and Strauss emphasize standards, data, accountability, and

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<sup>88</sup> Nancy J. Evans, Deanna S. Forney, and Florence Guido-DiBrito, *Student Development in College* (San Francisco: Jossey-Bass, 1998), 125.

<sup>89</sup> Rebecca Wolford, "Baptist Collegiate Ministry: I Remember," *SBC Life* 24, no. 2 (December 1, 2015), <http://www.sbclife.net/article/2412/baptist-collegiate-ministry-i-remember>.

<sup>90</sup> Bomar, *World's Apart*, 27.

<sup>91</sup> Millennials were born between 1981 and 1996. Generation Z (Gen Z) includes those who were born in 1997 and later. Millennials have been classified as the most racially and ethnically diverse generation, but Gen Z is quickly catching up and has more diversity. Additionally, Gen Z is growing up in a time when their technological devices are "always on" and social media is important. As a result, there have been dramatic shifts in youth behaviors, both positive and negative, for Gen Z. Pew Research, "Defining Generations: Where Millennials End and Generation Z Begins," last modified January 17, 2019, <https://www.pewresearch.org/fact-tank/2019/01/17/where-millennials-end-and-generation-z-begins/>.



personalized services as needs of the Millennial generation. Millennials have the following traits: special, sheltered, confident, team-oriented, conventional, pressured, and achieving. Other values by Millennials include friendships, less time alone, peer opinion, group work, and community building.<sup>92</sup>

Likewise, much of Gen Z does not see religion as a priority. Many have abandoned religion altogether, and according to James Emery White, the most defining mark of Gen Z is spiritual illiteracy.<sup>93</sup> With the rise of Gen Z and the religiously unaffiliated in the twenty-first century, the need for ministry on the college campus becomes much greater. In a Barna Research study, 14 percent of Gen Z identified themselves as atheist. Gen Z is the first generation called “post-Christian.”<sup>94</sup>

White notes that Gen Z has an enormous amount of knowledge but little wisdom and almost no mentors.<sup>95</sup> Gen Z is described as a fatherless generation and in desperate need of an older generation’s investing in their lives. Shane Pruitt indicates that Gen Z individuals know brokenness at a younger age, are exposed to more violence and evil earlier in life, do not know a world without fear of mass shooting and terrorism, and comprise a pornography-saturated culture.<sup>96</sup> They are also given the following descriptions: individualistic, lonely, social justice-oriented, activists and volunteers who want to make an impact, raised on technology, grew up during the Great Recession, value financial stability, sexually fluid, and account for 25.9 percent of the American

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<sup>92</sup> Neil Howe and William Strauss, *Millennials Go to College* (Great Falls, VA: Lifecourse, 2007), 59.

<sup>93</sup> James Emery White, *Meet Generation Z* (Grand Rapids: Baker, 2017), 24, 131.

<sup>94</sup> Barna Research, “Atheism Doubles among Generation Z,” January 24, 2018, <https://www.barna.com/research/atheism-doubles-among-generation-z/>.

<sup>95</sup> White, *Meet Generation Z*, 65.

<sup>96</sup> Shane Pruitt, “Six Common Traits of Gen Z,” Kentucky Today, November 7, 2019, <http://kentuckytoday.com/stories/six-common-traits-of-gen-z,22556?>

population.<sup>97</sup>

Therefore, spiritual formation is extremely important, especially during the college years. As students grow academically, it is imperative that they have an opportunity to grow in their faith.<sup>98</sup> Any college that does not support spiritual growth opportunities is doing a disservice to its students. Research has already proven that involvement in organizations helps students to grow academically and personally. Organizations that provide spiritual growth opportunities help further the maturity-level of college students.

Students in college adjust to new ways of life. Because of the prevalence of postmodernist and pluralist worldviews, it becomes harder for Christian students to remain in their faith. Another reason it is hard for Christian students to remain in their faith is that while attending college, many students do not attend church away from their hometown. Current Cedarville University Gen Z student Tessa Landrum states,

If the church desires to reclaim Gen Z and reintegrate them into the body of Christ, then we must educate our children and youth. We must actively seek out the lost and meet them where they are with their questions and concerns. If we remain silent, these trends toward atheism and spiritual illiteracy will continue to grow—and our culture will complete the shift from sacred to secular until Christian thought is no more than a trivial relic of an intolerant, uneducated past.<sup>99</sup>

The time of enrollment in college is a critically important period, especially in the lives of Christian college students. Since college students are in a time of transition in their lives, it is easy for them to begin to follow another way if they are not spiritually prepared (Eph 6:10-18). A lack of church attendance in an unfamiliar city can be a detriment to student's spiritual growth. Daryl Alan Diddle addressed the issue of why

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<sup>97</sup> Tessa Landrum, "Gen Z Is Spiritually Illiterate and Abandoning Church: How Did We Get Here?," Kentucky Today, December 27, 2019, <http://kentuckytoday.staging.communityq.com/stories/gen-z-is-spiritually-illiterate-and-abandoning-the-church-how-did-we-get-here,23397?newsletter=>.

<sup>98</sup> Hubert C. Noble, "Evangelism on the College Campus," *Theology Today* 11, no. 1 (1954): 75.

<sup>99</sup> Landrum, "Gen Z Is Spiritually Illiterate."

Christian college students do not attend church or participate in the ministries of local churches. His research questions focused on the ways demographics, their friends, their leadership role(s), the pastor/campus minister, spiritual growth opportunities in college, and the college's intensity of commitment for providing spiritual growth affects students' intensity of involvement in the local churches.<sup>100</sup> Diddle found that the demographic factors of age, school attending, employment status, and marital status all had a statistically significant impact on students' intensity of involvement in the local churches.

Likewise, Kevin Richardson also studied the problem of spiritual decline among students in colleges and universities. Much like Diddle, Richardson reported that many students do not live active Christian lives or attend church during their college years.<sup>101</sup> To fill this void, Richardson developed a program for Christian students at three colleges to become biblically based and spiritually formed over the course of twelve weeks. Ten students became the subjects of the study based upon their participation at the beginning and end of—as well as throughout—the semester. Results from this study indicated positive spiritual changes in the lives of students who completed the course, with the most change evident in worship, evangelism, holistic stewardship, knowing what one believes, and applying one's faith.<sup>102</sup> Since students' participation in the local churches fluctuates because of various factors, collegiate ministry can help fill the void of the lack of church attendance.

Zachary D. Samples, through a qualitative study, sought to obtain a better understanding of the impact that students' involvement in a campus ministry organization

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<sup>100</sup> Daryl Alan Diddle, "An Analysis of Selected Factors Influencing Evangelical College Students' Intensity of Involvement in Local Churches" (EdD thesis., The Southern Baptist Theological Seminary, 2006), 6.

<sup>101</sup> Kevin Richardson, "Helping Today's College Students Become Spiritually Formed at the University of Michigan, Eastern Michigan University, and Washtenaw Community College" (DMin project, Midwestern Baptist Theological Seminary, 2010), 8.

<sup>102</sup> Richardson, "Helping Today's College Students," 110.

can have at the undergraduate level. Samples found evidence of students' spiritual growth from participating in programs sponsored by collegiate ministries.<sup>103</sup> His research further confirms the positive impact collegiate ministries can have on students. Collegiate ministry organizations can and do provide spiritual formation opportunities that will make a difference for students who desire to grow their faith.

### **The College Context**

The secular college campus includes people of diverse backgrounds and cultures. Many are college students who do not have a relationship with God, nor are they looking for a relationship with him. White affirms, "In our world, increasing numbers of people lead their lives without any sense of needing to look to a higher power, to something outside of themselves. Leaders of science and commerce, education and politics-regardless of their personal views-do not tend to operate with any reference to a transcendent truth, much less a God."<sup>104</sup> Today's Christian college students dialogue with professors and other students who are either of different religious persuasions or of no religious persuasion at all. Secular humanism and evolution permeate the institution.

In the college context, "familiar and ingrained ways of thinking" are put to the test.<sup>105</sup> Brad Schneeflock reports that the battle on the college campus is spiritual, and some professors attack the foundations of the Christian faith; many Christian students are not prepared mentally or spiritually to handle these attacks.<sup>106</sup> These challenges cause many students to question their beliefs, and sadly, many embrace the skepticism that is prevalent in secular colleges and universities.

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<sup>103</sup> Zachary D. Samples, "Developing the Whole Student: Campus Ministry's Impact on Spiritual Development" (MS Thesis, Eastern Illinois University, 2016), 34-35.

<sup>104</sup> White, *Meet Generation Z*, 20.

<sup>105</sup> Chmielecki, *Shaping Their Future*, 185.

<sup>106</sup> Brad Schneeflock, "A Team Approach to Support Development for Baptist Collegiate Missionaries" (DMin project, Golden Gate Baptist Theological Seminary, 2014), 4.

Jonathon P. Hill also found that some students alter their beliefs after attending and graduating from college. Students do not necessarily abandon their Christian beliefs altogether and adopt other religious beliefs, but they tend to become skeptical of their previously held beliefs in super empirical entities. Hill specifically states, “Although we cannot directly link this skepticism to social processes occurring on college campuses, exposure to secular philosophies and the methods of the social and natural sciences, which de-emphasize the role of the super-empirical explanation, is a likely influence.”<sup>107</sup> College can and does have an impact and influence on religious belief at one of the most important times in students’ lives.

College also brings many new distractions—such as living independently for the first time, writing research papers, paying for classes, and learning to get along with roommates—that compete for students’ attention and time. Other first-time experiences include encountering peers with different beliefs, drugs, political activism, and challenges to their academic motivation.<sup>108</sup> Additionally, this period is a newfound freedom for many students. Within that freedom also comes new choices to make, including not only class choices but also choices on what to do with their free time. They have the freedom to choose with whom they will spend their time and to choose activities that will strengthen their faith.<sup>109</sup> These newfound freedoms serve to help the students grow and mature, and these significant choices will likely affect them for the rest of their lives. Emerging adulthood may very well be one of the most confusing times in college students’ lives. Amid all of this busyness, students are looking for answers to life’s questions, and they find many answers on the college campus.

Postsecondary education also exposes Christian students to many contacts,

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<sup>107</sup> Jonathan P. Hill, “Faith and Understanding: Specifying the Impact of Higher Education on Religious Belief,” *Journal for the Scientific Study of Religion* 50, no. 3 (2011): 545.

<sup>108</sup> Astin, *What Matters in College*, 8.

<sup>109</sup> Guy Chmielewski, *Campus Gods* (Wilmore, KY: Seedbed, 2013), 34.

including those with “more diverse backgrounds, beliefs, and moral standards.”<sup>110</sup> Exposure to other beliefs in college leads many students to question their own beliefs regarding God. Bomar reports four influences that shape the thinking of 18-to-25-year-olds: religious convictions, philosophical thought, the sciences, and relationships.<sup>111</sup> Each of these influences is present on the college campus. Students will encounter other students who have different religious convictions. They encounter many worldviews relating to philosophical thought in the classroom. Additionally, the sciences are taught from a secular worldview, and students will develop many new relationships while in college. The four influences above will influence students’ thinking and habits for the rest of their lives.

With the increase in college attendance among later adolescents, the ministry needs are much greater. Later adolescents are in a time of transition from adolescence to adulthood, and they are searching for meaning in life. Emerging adults may be religious, but they are not likely to make their personal faith a priority. Oftentimes, religion takes a back seat in the lives of emerging adults. According to Setran and Kiesling, many emerging adults rarely engage their faith.<sup>112</sup> As a result, many turn to other philosophies and beliefs that are far from God. Other characteristics of emerging adults include instability and inconsistency, extreme egocentrism and priority on self-discovery, and loss of, and search for, belonging.<sup>113</sup> Due to the uncertainty of these years, it is important for students to have a solid foundation on which to stand because the number one battle going on in the mind of college students is self-discovery.

Aside from the toddler years, the college years most profoundly shape and

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<sup>110</sup> Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 20.

<sup>111</sup> Bomar, *World’s Apart*, 109, 111.

<sup>112</sup> Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 17.

<sup>113</sup> Bomar, *World’s Apart*, 34.

form college students' lives.<sup>114</sup> Bomar reports that identity formation happens more during the ages of 18-25 "than perhaps all the other years of life combined."<sup>115</sup> Identity then becomes the main issue among college-age students. During college, they not only are attending classes but also are seeking answers to the following questions: (1) Who am I? (2) What do I value? (3) How am I unique? (4) How do I fit into society?<sup>116</sup> Setran and Kiesling refer to these kinds of questions and seeking as a "spiritual quest."<sup>117</sup> Their research matches Bomar's conclusion that young adults are searching for meaning in life. Answers to the questions above will determine the direction young and emerging adults take with their lives. Setran and Kiesling note,

We must find ways to help emerging adults connect their concepts of salvation and spiritual formation, of justification and sanctification, and of grace for salvation and grace for transformation. Spiritual formation is not an optional add-on to salvation for advanced saints but a logical consequence of the reborn soul that has found its true home.<sup>118</sup>

To help solve the problem of students' seeking answers to the meaning of life, Darrel Ray studied the issue of Christian students' having little knowledge about their faith and religious affiliation. Students had grown up in church but did not engage with the Bible in their everyday lives. The purpose of Ray's study was to create effective discipleship structures for members of the Baptist Collegiate Ministry at Arkansas Tech University through accountability, structure for observation, focus on learning and maturity of faith, using resources for training, and small groups.<sup>119</sup> Ray's findings indicate that the desires of college students are different from the church's perceptions of

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<sup>114</sup> Guy Chmielecki, *Noise, Hurry, Crowds*, xxi.

<sup>115</sup> Bomar, *World's Apart*, 84.

<sup>116</sup> Bomar, *World's Apart*, 91.

<sup>117</sup> Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 15.

<sup>118</sup> Setran and Kiesling, *Spiritual Formation in Emerging Adulthood*, 26-27.

<sup>119</sup> Darrel Ray, "Creating an Effective Discipleship Structure for Members of the Baptist Collegiate Ministry at Arkansas Tech University" (DMin thesis, Arkansas Tech University, 2007), 10.

students' needs. Ray concluded that for spiritual formation of college students to occur, BCMs must do more than having a lunch and worship service; it is imperative that they go outside their comfort zones and call students to live as disciples of Christ.<sup>120</sup> Biblical topics for discipleship established by the leadership-helped students grow as disciples.

Kathy Winings also emphasizes the importance of college ministries' reaching out in her summary of college students' views of faith and the programs that are effective and needed on the college campus.<sup>121</sup> In her study of Jewish, Catholic, evangelical, and mainline Protestant students, Winings surveyed campus ministers (or religious directors) and students regarding their perceptions of campus religious programs.<sup>122</sup> She was concerned with how students are expressing their faith what programs are effective in reaching college students.

Results of Winings's study concluded that students felt that in order to be effective in reaching students, campus ministries should utilize strategies such as student inclusion in leadership/decision-making and a greater concern for students' spiritual growth and biblical literacy. However, students were not interested in narrowly defined "religion" or denominationalism but were open to discussing religion and moral and ethical dilemmas.<sup>123</sup> At this stage in their lives, students are open to discussing religious matters because they are seeking answers. They have open minds and consider a plethora of ideas before making a decision. Collegiate ministry is a necessary entity on campus that points students to all truth.

In order to be effective, collegiate ministries must develop programs that connect with college students. Students want more than just a worship service. They

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<sup>120</sup> Ray, "Creating an Effective Discipleship Structure," 86.

<sup>121</sup> Kathy Winings, "Campus Ministries and New Paradigms for Educating Religiously," *Religious Education* 94, no. 3 (1999): 333.

<sup>122</sup> Winings, "Campus Ministries and New Paradigms," 334.

<sup>123</sup> Winings, "Campus Ministries and New Paradigms," 339.



desire to be involved in something that will speak directly into their lives and provide answers to their questions. Collegiate ministries can meet this need through the formation of small groups and activities that directly relate to the lives of college students. BCMs can help to fulfill the spiritual needs of students. By evangelizing and helping students to grow spiritually through discipleship groups, prayer, and Bible study, BCMs can help students stay on the right track and avoid abandoning their faith as so many have done. The collegiate ministry is a type of community that can be a vital link in keeping students involved and enrolled in college.

### **Need for Collegiate Ministry**

The college experience can be overwhelming, especially to students who leave home for the first time. Rick Richardson points out that “students are looking for a community to belong to before a message to believe in.”<sup>124</sup> Thus, there is a great need for collegiate ministry. Stephen Lutz gives three compelling reasons for collegiate ministry: (1) urgency (77 percent of professions of faith happen before or during the college years, (2) huge challenge (most non-Christians do not have a favorable view of Christianity), and (3) strategic mission field (nearly every nation is represented on the college campus, and graduates go on to become leaders all over the world).<sup>125</sup> No other ministry has the opportunity that collegiate ministry does, where there are so many different types of people and nations represented at one time. Additionally, college students are in a formative life stage in which many will decide their place of eternity, which is the most important decision they will ever make. Therefore, it is urgent that Baptist Collegiate Ministry be the hands and feet of Jesus on the college campus.

According to Steve Shadrach, there are three types of students on campus:

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<sup>124</sup> Rick Richardson, quoted in Steve Shadrach, *The Fuel and the Flame* (Waynesboro, GA: Authentic Media, 2003), 109. Shadrach does not provide any more primary source information.

<sup>125</sup> Stephen Lutz, *College Ministry in a Post-Christian Culture* (Kansas City, MO: House Studio, 2011), 40.

influencers, interested, and isolated.<sup>126</sup> The isolated group are those who are the most vulnerable to being lonely and are in the most need of a peer group. They will not seek out opportunities because they do not desire socialization. These students are in need of a group to which they can belong. Arliss Dickerson forwards this fact and indicates that a collegiate ministry is essential for college freshmen because they are away from home, make decisions on their own, are available because they do not yet have a college routine set, and are looking for friends.<sup>127</sup> Without a collegiate ministry's presence on campus reaching out to the isolated, many may not have an opportunity to hear the gospel. The influencers and interested need the presence of a collegiate ministry as well. For some students, organizations such as BCM introduce them to Jesus Christ.

Collegiate ministries must meet the needs of students because these students are making decisions that will affect them throughout their lives. Including freshmen in campus activities early on increases the likelihood that they will continue in their college career. Involvement and integration into the campus community early also has a direct effect on whether students will be involved in social activities on campus.<sup>128</sup> As noted previously, early involvement further leads to membership in social groups and organizations as well as peer interaction, thus enhancing students' collegiate experience.

Even if students discontinue involvement in collegiate ministry throughout their college career, the collegiate ministry can still make an impact. Dickerson provides an example of a freshman student who enrolled in BSU her first year but then became active in other activities and organizations throughout her college career. However, BSU's efforts were not in vain because although the student was not involved in BSU as

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<sup>126</sup> Shadrach, *The Fuel and the Flame*, 264.

<sup>127</sup> Arliss Dickerson, *The Ten Commandments of Collegiate Ministry* (Jonesboro, AR: 1997), 2, 27.

<sup>128</sup> Karen A. Myers and Cheryl L. Bailey, "Member Involvement in a Student Religious Organization: A Qualitative Analysis" (paper presented at the Annual Meeting of the Speech Communication Association, San Francisco, CA, November 18-21, 1989).

a senior, she told others about the BSU Freshman Survival Conference that she had attended as a first-year student and the influence it had on her.<sup>129</sup> Thus, collegiate ministries are in a unique position to reach students in many ways.

Lutz refers to college campuses as “global cities in microcosm,” that is, the campus is where people from many nations can be reached at one time.<sup>130</sup> Jesus told his disciple to go into the entire world (Matt 28:19-20). College campuses contain a myriad of people from other nations. By reaching college students, the church in partnership with collegiate ministry can fulfill the Great Commission. Many of the students who experienced salvation during their college years will return to their home countries for their careers.

In today’s post-Christian culture, increased secularization of college campuses has led to fewer Christian students on college campuses. In reference to the necessity and importance of collegiate ministry, Lutz quotes former President of the United Nations General Assembly Charles Habib Malik, who states,

The University is a clear-cut fulcrum with which to move the world. The problem here is for the church to realize that no greater service can it render both itself and the cause of the gospel, with which it is entrusted, than to try to recapture the universities for Christ on whom they were all originally founded. One of the best ways of treating the macrocosm is through the handle of the universities in which millions of youths destined to positions of leadership spend, in rigorous training, between four and ten years of the most formative period of their life. More potently than by any other means, change the university and you change the world.<sup>131</sup>

Malik is correct. The universities—and community colleges—are fields ripe for harvest. Collegiate ministries must be the workers in the ripe fields of the college campuses.

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<sup>129</sup> Dickerson, *The Ten Commandments of Collegiate Ministry*, 28.

<sup>130</sup> Lutz, *College Ministry in a Post-Christian Culture*, 160-62.

<sup>131</sup> Charles Habib Malik, *A Christian Critique of the University* (Downers Grove, IL: InterVarsity Press, 2018), 100-1, quoted in Lutz, *College Ministry in a Post-Christian Culture*, 167.

## Profile of the Current Study

Collegiate ministry has a unique challenge in a postmodern society to find creative ways to reach students on the college campus. To reach postmodern students, campus religious directors must find new paradigms and models that meet the needs of today's students.

Evidence supporting positive outcomes from students' participation in campus activities is very clear. Astin links students' increased chances of college completion with their participation in student clubs and organizations.<sup>132</sup> Tinto connects student success with peer involvement.<sup>133</sup> Other studies regarding Baptist Collegiate Ministry and student involvement have been limited in their findings. Past studies regarding spiritual formation did not specifically indicate how BCM has influenced students' Christian engagement and service during their college experience. The studies reviewed made a positive connection between student involvement, retention, and academic success. Another study focused on the ministry involvement of college graduates who had participated in BCM as students. However, this study was limited to a small geographic area. Currently, no extensive nationwide study exists that measures the Christian engagement and service of students involved in BCM on a large scale. I believe that empirical research regarding students involved in BCM will clarify the connection between BCM and Christian engagement and service. The hypothesis of this study was that there is a significant relationship between BCM involvement and Christian engagement and service.

In light of the relevant literature related to student involvement and the importance of spiritual formation, this study focused on the Christian engagement and service of students involved in BCM in the United States. Students completed a survey instrument designed to disclose demographic influences on involvement and identify

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<sup>132</sup> Astin, *Four Critical Years*, 260.

<sup>133</sup> Tinto, *Leaving College*, 71.

variables that affected their involvement in BCM. The final part of the survey instrument consisted of questions that measure students' involvement in BCM. The qualitative portion of the study probed deeper into the Christian engagement and service of students as a result of participation in BCM. My goal was to make a positive contribution to the knowledge base and provide a foundation for future studies. Additionally, I was hopeful that this study would prove useful to campus ministers and faculty sponsors regarding not only the factors that affect student's involvement but also the spiritual influence that BCM can have on college students.

## CHAPTER 3

### METHODOLOGY

In this chapter, I first restate the research purpose and research questions for this project. Next, I identify the population and the research sample. Then, I identify the delimitations and limitations of generalization of the study. Finally, I present the instrumentation, the scoring and validity of the instrumentation, and the procedures for gathering data.

#### **Research Purpose**

The intent of this two-phase explanatory sequential mixed-methods study was to assess the Christian engagement and service of students involved in Baptist Collegiate Ministry. An explanatory sequential mixed-method design that involves collecting quantitative data first and then explaining the quantitative results with in-depth qualitative data was used. The initial quantitative phase identified the factors that affect students' involvement in BCM and how that involvement impacts engagement in Christian service and ministry involvement. Students who gave permission in the quantitative phase and included their contact information determined participants to select for a second qualitative phase. In the second qualitative phase, responses to the open-ended survey questions and interviews further clarified how BCM has influenced student's Christian engagement and service. Eleven interviews were conducted.

The results of such research can be useful in the efforts conducted by campus ministers and faculty sponsors to improve the quantity and quality of student involvement in their programs. The results can be especially helpful to campus ministers and faculty sponsors at community colleges who find it challenging and difficult to involve students

in BCM.

### **Research Questions**

In the analysis of the spiritual impact of involvement in Baptist Collegiate Ministry on students in universities and community colleges, I investigated four quantitative questions and two qualitative questions.

#### **Quantitative Questions**

1. What demographic variables influence student involvement in BCM?
2. What other key factors affect student's involvement in BCM?
3. What are the main forms of service, ministry, and Christian engagement that BCM participants engage in?
4. To what extent does level of participation in the campus BCM impact Christian engagement and service beyond the campus?

#### **Qualitative Questions**

1. Among students demonstrating involvement in BCM, how do students perceive their spiritual growth in college?
2. How do students perceive that participation in BCM has influenced their Christian engagement and service?

### **Design Overview**

Phase 1 of this study was quantitative.<sup>1</sup> The survey instrument used was an adaptation of the Baptist Student Ministry Alumni Response Form (BSMARF) research instrument developed by Evelyn Ashcraft in 2010 (see appendix 3).<sup>2</sup> The development of the survey instrument “followed a rigid research process in 2007.”<sup>3</sup> Ashcraft had a panel

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<sup>1</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 147.

<sup>2</sup> Evelyn J. Ashcraft, “An Examination of Texas Baptist Student Ministry Participation and Post-Collegiate Ministry Activity” (PhD diss., Dallas Baptist University, 2010).

<sup>3</sup> Ashcraft, “An Examination of Texas Baptist Student Ministry,” 63.

of six experts to review the BSMARF and provide recommendations for revising the instrument. The BSMARF was field tested by fifteen former students, who gave additional feedback regarding revisions to the instrument. Additionally, a group of six experts in church leadership provided additional feedback and guidance for the project.<sup>4</sup> Because of the rigid process of instrument review, Ashcraft assumed the BSMARF to be a reliable instrument.<sup>5</sup> Ashcraft's research involved college graduates who were involved in Texas Baptist Collegiate Ministry as students.

The number of students involved in Baptist Collegiate Ministry was 70,472 in the 2018-19 school year, the most recent year of data available.<sup>6</sup> I desired a research sample of approximately 316 student volunteers to complete the research instrumentation based on a confidence level of 95 percent and a confidence interval of 5.5.<sup>7</sup> I arrived at this conclusion based on sampling criteria for populations over five thousand.<sup>8</sup> Based on this criteria, the sample size was deemed adequate.

After the research instrumentation, I tabulated the data and analyzed the findings accordingly. Conclusions to the research questions were based the data collected and phone interviews.

### **Population**

The population for the current study consisted of students exhibiting any degree of involvement in Baptist Collegiate Ministry during the last six weeks of the

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<sup>4</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 66-67.

<sup>5</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 69.

<sup>6</sup> Southern Baptist Convention, "Fast Facts about the SBC," last modified September 12, 2019, <http://www.sbc.net/BecomingSouthernBaptist/FastFacts.asp>.

<sup>7</sup> A Sample Size Calculator is an online tool used to determine how many people to survey or interview to get results that reflect the target population as precisely as needed. Sample Size Calculator, accessed March 11, 2020, <https://www.surveysystem.com/sscalc.htm#two>.

<sup>8</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York: Pearson, 2018), 184.



2019-20 school year. Students with both low and high levels of involvement in BCM comprised the research population.

### **Research Sample**

To determine a sample that is representative of the population, I divided Baptist Collegiate Ministry into four geographic areas: Southeast, Midwest, Northeast, and Southwest (see appendix 1). Cluster sampling was used to narrow the sample. From the states randomly selected from the clusters, another random sample was used to choose the institutions to be included in the study.

For the purpose of sample selection, I randomly selected five states from each geographic region to be included in the study. From the selected states, I assigned each school in each category a different number, starting with the first school alphabetically as number 1, the second as number 2, and continuing until each school has its own number. Using a Random Numbers Generator,<sup>9</sup> I randomly selected ten schools (five universities and five community colleges) from each state to be included in the study.<sup>10</sup>

The first round of sampling did not yield sufficient results, so I conducted three more rounds of sampling using the same procedure. At the end of the sixth week of the semester, data was still not sufficient, so I contacted the state Baptist Collegiate Ministry directors and asked them to encourage the campus ministers at the selected schools to have their students complete the survey. This effort brought more survey responses, getting me closer to my goal. In addition, I utilized the students in this effort who had provided me with their contact information for the interviews. I asked them to message their friends in BCM and remind them to complete the short survey. I received a total of

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<sup>9</sup> Random Numbers Generator is an online tool that will generate a random set of numbers. It is useful for tasks such as generating data encryption keys, simulating and modeling complex phenomena, and selecting random samples from larger data sets. Random Numbers Generator, accessed March 15, 2020, <https://www.random.org/>.

<sup>10</sup> A directory of BCMs/BSUs is available by state at <https://collegeministry.com/>.

299 completed surveys.

### **Delimitation**

The delimitation for the research was that the sample population was limited to students who are involved in Baptist Collegiate Ministry during the last six weeks of the 2019-20 school year. Job, family, and class schedule changes may change the participation rate of students throughout the 2019-20 school year, thus limiting how much a student can be involved in BCM. Nonetheless, by using the last six weeks, students had the entire school year to participate in BCM. BCM participation fluctuated during the school year, but utilizing the end of the school year gave a more accurate picture of student's growth as a result of participating in BCM. Involvement was measured through an electronic quantitative survey, and Christian engagement and service was measured through phone interviews with volunteer students.

The delimitation applied to students who exhibited any degree of involvement in BCM during the last six weeks of the 2019-20 school year.

### **Limitations of Generalization**

While the conclusions and findings had general principles that are applicable to all Baptist Collegiate Ministry groups, there were limitations that are direct applications of these findings. Because of the intentional delimitation of the study, there were some limitations to the generalization of findings. The data from the research sample did not necessarily generalize to all students involved in BCM. The data did not generalize to all students involved in collegiate ministries that are neither Southern Baptist nor evangelical. Additionally, the data did not generalize to students involved in other extracurricular organizations that are not ministry related.

### **Instrumentation**

Ashcraft developed the BSMARF research instrument that I adapted for the

current study (see appendix 3).<sup>11</sup> Further, I obtained permission from Ashcraft to use the BSMARF in the current study (see appendix 7). I used the last six weeks of the 2019-20 school year to survey the students in order to show the impact and influence BCM has had on the students throughout the school year. My own observation was that students' jobs, families, and class schedules change, thus affecting their involvement in BCM. The last six weeks of the school year gave a better picture of their involvement in BCM throughout the school year.

The adapted BSMARF instrument was designed to be completed in about ten minutes or less (see appendix 3). The initial information featuring (1) an explanation of the purpose of the current study, (2) instructions for completing the survey, and (3) a disclaimer statement that set the criteria for surveys to be included in the study was sent electronically to campus ministers and/or faculty sponsors, who distributed the instrument to the students via a letter (see appendix 2). The information page included a direct link to the survey instrument on Survey Monkey.<sup>12</sup> The instrument consisted of (1) questions related to the demographic variables of the participants, (2) questions related to the student's participation in BCM, (3) questions related to the training BCM provides, and (4) questions related to student's Christian engagement and service outside the context of BCM. Following Ashcraft's protocol, I moved the demographic questions to the end of the electronic survey.<sup>13</sup> I electronically tabulated and entered data into SPSS Data Analysis Software.<sup>14</sup>

There was also one question at the end of the survey asking students if they

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<sup>11</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 173.

<sup>12</sup> Survey Monkey is an online survey development tool. It is a cloud-based software that allows users to create and send surveys as well as collect data and generate reports. Survey Monkey, accessed March 15, 2020, <https://www.surveymonkey.com/>.

<sup>13</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 66.

<sup>14</sup> IBM SPSS Software, accessed March 14, 2020, <https://www.ibm.com/analytics/spss-statistics-software>.

would be willing to participate in an anonymous phone interview. The phone interview helped to provide further insight into the qualitative portion of the current study. Questions for the phone interviews were based on the qualitative survey instrument developed by Zachary D. Samples (see appendix 4).<sup>15</sup> The interview instrument was validated by an expert panel comprised of Samples's thesis advisor, thesis committee, and the Institutional Research Board at Eastern Illinois University. I obtained permission from Samples to use and adapt the qualitative survey instrument for the current study (see appendix 8).

### **Scoring and Validity of the Instrumentation**

The development of the survey instrument "followed a rigid research process in 2007."<sup>16</sup> Ashcraft had a panel of six experts to review the BSMARF and provide recommendations for revising the instrument. The BSMARF was field tested by fifteen former students, who gave additional feedback regarding revisions to the instrument. Additionally, a group of six experts in church leadership provided additional feedback and guidance for the project.<sup>17</sup> Because of the rigid process of instrument review, Ashcraft assumed the BSMARF to be a reliable instrument.<sup>18</sup>

I followed all of Southern Seminary's protocols for approval of the survey instrument and obtained approval by the Ethics Committee before using the instrument in the research.

### **Procedures for Gathering Research Data**

Upon approval of the quantitative and qualitative research instruments by the

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<sup>15</sup> Zachary D. Samples, "Developing the Whole Student: Campus Ministry's Impact on Spiritual Development" (MS thesis, Eastern Illinois University, 2016), 54-55.

<sup>16</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 63.

<sup>17</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 66-67.

<sup>18</sup> Ashcraft, "An Examination of Texas Baptist Student Ministry," 69.

Seminary, I began the process of data collection. I corresponded with the respective campus ministers and/or faculty sponsors and informed them by email of their BCM's being chosen for inclusion into the study and requested permission for them to be included. During the tenth week of the spring semester of the 2019-20 school year, I emailed the campus ministers whose BCMs/BSUs have been randomly selected for inclusion in the study in the study (see appendix 5). If there was no email response within a week of sending the email, I sent an additional email. I emailed each campus minister and/or faculty sponsor a letter formally stating the nature of the research and an official request for permission to survey their students (see appendix 5) along with a copy of the letter for students (see appendix 2).

Students participating in the survey were volunteers that had been selected by their campus minister. A student who did not consent to participate in the survey was not required to do so.

The campus ministers/faculty sponsors administered the survey between the eleventh and twelve weeks of the spring semester. The time-specific nature of the survey administration was crucial to my assumption that by the last six weeks of the spring semester, students had an entire school year to participate in Baptist Collegiate Ministry, and, therefore, I received a better overall picture of the Christian engagement and service of students in BCM.

Following the administration of the survey instrument, I followed up with campus ministers/faculty sponsors in the thirteen week of the spring semester and asked them to remind their students to complete the survey if they had not done so. The initial sample did not yield enough surveys, so I conducted three more rounds of random sampling and sent the adapted BSMARF to additional schools between the fourteenth and sixteenth weeks of the semester. After the sixteenth week of the semester, I contacted the state Baptist Collegiate Ministry directors, asking for their assistance in encouraging the campus ministers to have their students participate in the study.

After I received the completed surveys, I sent a letter to the campus ministers/faculty sponsors expressing appreciation to them for their assistance in the research study (see appendix 6). The letter offered to share the conclusions of the research with the campus ministers/faculty sponsors upon completion of the study. The letter also included information on how the students could obtain findings of my results. Campus ministers/faculty sponsors were encouraged to share this information with the participating students.

Upon receiving the completed surveys, I began the task of analyzing the data. Data collected from respondents was aggregated to a degree that no one could trace any single respondent's identity. The results were analyzed using the chi-square test, which is a commonly used and recognized statistical instrument in research. A chi-square test is used to test for independence between variables.<sup>19</sup> I also consulted with a local statistician regarding the type of statistical test to use. Because my data was ordinal, I used the chi-square test for three reasons: (1) a chi-square test is used when the variables are categorical, which is important because chi-square does not lean on the idea of the arithmetic mean; (2) I was looking at differences in groups under the same population; and (3) I was doing a replication of a previous study which also used the chi-square test, so I was trying to emulate the conditions to reinforce the validity of my study.<sup>20</sup>

The chi-square test compared respondents' answers against their demographic characteristics in an aggregated fashion. Those comparisons were scrutinized for generalizations or patterns among the sample. Analysis and comparison were reported, but individual responses were not identified.

Once the survey results were analyzed quantitatively, I emailed each student

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<sup>19</sup> Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 6th ed. (Thousand Oaks, CA: Sage, 2017), 321.

<sup>20</sup> Scott Taylor, email correspondence to the author, August 16, 2020.

who provided his or her email a letter stating how the phone interviews would be conducted (see appendix 10). Next, I contacted a random subset of the respondents by email for an additional follow-up interview at their election. I emailed each student and set up a day/time for the voice interview via Zoom software (see appendix 11).

This interview probed deeper into items from the initial survey. The proposed design was with the intent of interviewing eight to twelve students by phone. More than twelve said they were willing to participate in a phone interview, so students were selected by random sampling. Students were informed at the beginning of the interview that individual responses would not be published. I used an adaptation of a qualitative instrument developed by Samples for the qualitative portion of this study (see appendix 4).<sup>21</sup> I had the interviews transcribed and then used coding to analyze the interviews. The phone interviews provided further insight into the students' responses to the questions regarding their Christian engagement and service resulting from their involvement in BCM.

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<sup>21</sup> Samples, "Developing the Whole Student," 54-55.

## CHAPTER 4

### ANALYSIS OF FINDINGS

This chapter analyzes the data collected through the completed SurveyMonkey surveys ([www.surveymonkey.com](http://www.surveymonkey.com)) and the follow-up interviews with the students in Baptist Collegiate Ministry (BCM). The research protocol summary shows the steps taken to answer the research questions. The chapter provides a detailed explanation of the compilation protocol, data analysis, examination of hypotheses, interview results, summary of findings, and evaluation of the research design.

#### **Compilation Protocol**

This research was conducted during the COVID-19 pandemic. At the time when I began to send out the surveys, the United States went into shutdown for several weeks to help mitigate the spread of COVID-19. Colleges sent their students home and moved all teaching to online, and campus ministers found it challenging to minister to their students. As a result, the return rates during the pandemic were lower than expected. Community college responses in particular were low because most community colleges do not necessarily have a campus minister. Another challenge for community colleges is that students commute to campus rather than live on campus. Many of them have a faculty sponsor, but they do not necessarily maintain a list of student contacts. Because of the pandemic, I had to adjust some of my original research procedures.

This research examined the Christian engagement and service of students in Baptist Collegiate Ministry using a two-phase explanatory mixed-methods design. I used the BSMARF instrument developed by Evelyn Ashcraft (see appendix 3) for the quantitative portion of the study and adapted the questionnaire developed by Zachary D.



Samples (see appendix 4) for the qualitative portion of the study. Data collection began by determining that the population of students in BCM is 70,472, utilizing the most recent information available from the Southern Baptist Convention (SBC).<sup>1</sup> I desired a research sample of 316. The BCMs were then divided into four geographic areas for the purpose of sampling (see appendix 1).

Through random sampling, I initially selected five states in each geographic area to be included in the study. From those states, five community colleges and five universities were randomly selected out of each state to be included in the study. I then contacted the campus ministers and/or faculty sponsors at those schools via email, asking them to have their students complete the online survey. Contact information for each of the BCMs was obtained from [www.collegeministry.com](http://www.collegeministry.com). The first round of samples did not yield enough surveys returned, so I repeated the process three more times for a total of four rounds of sampling.

At the end of the fourth round of sampling, the response rate was still under my target, so I contacted the state BCM directors and asked them to encourage the campus ministers at the selected schools to have their students complete the survey. This effort brought more survey responses, getting me closer to my goal. In addition, I utilized the students in this effort who had provided me their contact information for the interviews. I asked them to message their friends in BCM and remind them to complete the short survey. I received a total of 299 completed surveys.

## **Data Analysis**

### **Quantitative Data**

Following Ashcraft's protocol, I exported the data from Survey Monkey into an Excel spreadsheet. All of the surveys were complete, so I did not have to eliminate

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<sup>1</sup> Southern Baptist Convention, "Fast Facts about the SBC," last modified September 12, 2019, <http://www.sbc.net/BecomingSouthernBaptist/FastFacts.asp>.

any. The next step in the process was to code the data for the statistical test. This procedure involved examining the Excel spreadsheet to code the data using the pre-determined coding protocols in Excel. Following examination of the data, I used Ashcraft's codes.

Items 5.1 and 5.2 measured frequency of church attendance and frequency of all other church/ministry activity. These were coded as "frequency of church and ministry activity."

Item 5.3 included the level of involvement in twelve ministry areas of the church, and respondents indicated whether their level of involvement was "leader," "participant," or "none." This code was the "level of church/ministry involvement" measure for the respondents.

Items 2.1, 2.2, 2.3, 2.4, 2.5, and 2.15 were coded together as "leadership."

Items 2.6, 2.7, 2.8, and 2.9 were coded individually. Each of these represent a different area of BCM ministry.

Items 2.11, 2.12, 2.13, and 2.14 related to BCM missions beyond the campus. These were coded as "BCM extended missions."

Items 2.16 and 2.17 examined and were coded as "BCM large group participation."

Items 3.1 and 3.2 related to specific relationships of the students. They were coded as "staff relationships" and "student relationships."

Items 3.3, 3.4, 3.5, 3.6, and 3.7 considered the importance of spiritual formation. These were combined under the code "spiritual formation."

Items 3.8, 3.9, 3.10, and 3.11 represent other training opportunities in BCM. These items were combined "other training opportunities."

The coded Excel spreadsheet was imported into SPSS Data Analysis Software. Each of the hypotheses was tested in SPSS using a chi-square test for independence. This test was appropriate to use because the data collected was ordinal data, and I wanted to

determine relationship between two variables in each of the hypotheses.

### **Qualitative Data**

Eleven students who provided their contact information were randomly selected for the interviews. Interviews were conducted by Zoom software, recorded, and transcribed for analysis. Upon completion of the transcription, I reviewed the responses, seeking to identify common perceptions among the interviewees.

### **Summary of Data Results**

A yield of 299 completed surveys was received. I desired a research sample of 316 surveys based on a confidence level of 95 percent and a confidence interval of 5.5. Due to the COVID-19 pandemic, response rates were lower than expected. Nonetheless, under the current circumstances, the response rate is acceptable for statistical analysis.

### **Demographics**

Demographic data was collected on each of the respondents. Eight demographic questions were included in this survey. The questions included (a) age, (b) classification in school, (c) gender, (d) type of school they attend, (e) employment status, (f) housing situation, (g) size of their hometown, and (h) the state where they attend school.

The first demographic collected was age (table 1). Respondents were given six choices: (a) 18, (b) 19, (c) 20, (d) 21, (e) 22, or (f) 23+.

Table 1. Age of respondents

Age	Frequency	Percentage of Responses
18	20	6.7
19	63	21.1
20	80	26.8
21	67	22.4

*Table 1 continued*

Age	Frequency	Percentage of Responses
22	33	11.0
23 or older	36	12.0
Total	299	100.0

The second demographic requested in the survey was classification in school (table 2). Respondents were given five choices: (a) Freshman, (b) Sophomore, (c) Junior, (d) Senior, or (e) Other. The last category (Other) was included for students in graduate school and those who have recently graduated.

Table 2. Classification in school of respondents

Classification	Frequency	Percentage of responses
Freshman	39	13.0
Sophomore	56	18.7
Junior	84	28.1
Senior	90	30.1
Other	30	10.0
Total	299	100.0

The third demographic collected was gender (table 3). Respondents were given two choices: (a) Female or (b) Male. Females overwhelmingly made up a large portion of this survey. Although women are constrained from preaching and other ministerial duties in Southern Baptist churches, women often make up a large portion of the church and are actively involved in various roles in the church. Additionally, this study was conducted at mainly secular colleges and universities. Thus, a mixture of males and females involved in BCM is expected.

Table 3. Gender of respondents

Gender	Frequency	Percentage of Respondents
Female	199	66.6
Male	100	33.4
Total	299	100.0

The fourth demographic collected was the type of school students attend (table 4). Respondents were given two choices: (a) Community College or (b) University. The data tilted toward university settings. Due to COVID-19, schools were online, and many community colleges do not keep a database of current BCM participants.

Table 4. Type of school attended by respondents

Type of School	Frequency	Percentage of Respondents
Community College	12	4.0
University	287	96.0
Total	299	100.0

The fifth demographic collected was employment status (table 5). Respondents were given three choices: (a) Part-Time on Campus, (b) Part Time/Full Time Off Campus, or (c) Unemployed.

Table 5. Employment status of respondents

Employment Status	Frequency	Percentage of Respondents
Part-Time on Campus	84	28.1
Part-Time/Full Time Off Campus	113	37.8
Unemployed	102	34.1
Total	299	100.0

The sixth demographic collected from the respondents was current housing

situation (table 6). Respondents were given two choices: (a) Live On-Campus or (b) Live Off-Campus.

Table 6. Current housing situation of respondents

Housing Situation	Frequency	Percentage of Respondents
Live On-Campus	136	45.5
Live Off-Campus	163	54.5
Total	299	100.0

The seventh demographic collected from the respondents was the size of their hometown (table 7). Respondents were given four choices: (a) Less than 10,000, (b) 10,001-29,999, (c) 30,000-50,000, or (d) 50,000+. Of the respondents, 74.6 percent live in towns of less than 50,000. This figure is in line with the latest population figures from the U.S. Census Bureau. Of the 19,500 incorporated places, the Census Bureau reports that 76 percent of incorporated places have a population less than 5,000. Only 39 percent of the U.S. population live in cities of 50,000 or more.<sup>2</sup>

Table 7. Size of respondents' hometown

Size of Hometown	Frequency	Percentage of Respondents
Less than 10,000	108	36.1
10,001-29,999	86	28.8
30,000-50,000	29	9.7
Over 50,000	76	25.4
Total	299	100.0

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<sup>2</sup> Amel Toukabri and Lauren Medina, "America: A Nation of Small Towns," U.S. Census Bureau, May 21, 2020, <https://www.census.gov/library/stories/2020/05/america-a-nation-of-small-towns.html>.

The eighth demographic collected from the respondents was the state where they attend school. Respondents were given a list of all fifty states to choose from in a drop-down box. The states were divided into four geographic areas for the purposes of this study. The distribution of the sample is located table 8. The Southeast had the greatest frequency of responses due to most of BCMs' being concentrated in that area of the United States.

Table 8. Geographic areas of respondents

Geographic Area	Frequency	Percentage of Respondents
Southeast	244	81.6
Midwest	20	6.7
Northeast	17	5.7
Southwest	18	6.0
	299	100.0

### Frequency of Church Activity

I used two variables to evaluate respondents' status regarding church and ministry: frequency of church activity and frequency of other ministry activity. Table 9 illustrates the distribution of the sample.

Table 9. Frequency of church and ministry activity

	Frequency	Percentage
Frequent <sup>a</sup>	265	88.6
Moderate <sup>b</sup>	27	9.0
Infrequent <sup>c</sup>	7	2.3
Total	299	100.0

- a. Responded "several times a week," "every week," or "nearly every week"

Table 9 continued

- b. Responded “2 or 3 times a month,” “about once a month,” or “several times a year”
- c. Responded “about once or twice a year,” “less than once a year,” or “never”

### Level of Church Involvement

I used the level of church involvement to measure the Christian engagement and service of the respondents. Participants were given a list of key church ministries and asked to report their level of activity as “leader,” “participant,” or “none.” Table 10 represents an unduplicated count of the level of church/ministry involvement among respondents. For example, a student may have a leadership role in discipleship, missions, and music/choir, but all three responses are combined into one category, and each student’s leadership role is listed only once here. The majority of BCM members have at least one leadership role in the church. Table 10 summarizes BCM members’ church/ministry involvement.

Table 10. Level of church/ministry involvement summary

	Frequency	Percentage of Respondents
Leader	202	67.6
Participant	91	30.4
None	6	2.0
Total	299	100.0

The next set of variables relate to students’ experiences in BCM. Table 11 includes the basic activities of BCM where the students indicated whether they participated in these activities. The table includes these variables and the frequencies and percentages for each variable.



Table 11. BCM participation

	Yes		No		
	Frequency	Percentage	Frequency	Percentage	Total
BCM Leadership	297	99.3	2	.7	299
Evangelism Training	131	43.8	168	56.2	299
Campus Outreach <sup>a</sup>	81	27.1	218	72.9	299
Local Missions <sup>b</sup>	154	51.5	145	48.5	299
Extended Missions <sup>c</sup>	292	97.7	7	2.3	299
BCM Intramural Sports	212	70.9	87	29.1	299
Large Group Gathering <sup>d</sup>	155	51.8	144	48.2	299

- a. The number of students participating in outreach events on campus was low compared to the number participating in local and extended missions. Neither the data nor the interviews provided any explanation to this phenomenon. One possible reason could be that there is more emphasis placed on local and extended missions than on campus outreach.
- b. Local missions included experiences on or near the campus.
- c. Extended missions included all experiences outside of the campus community and spanning a broader length of time from one week to a whole semester. More students participated in extended missions than campus outreach and local missions. Part of the reason for this is because BCM provides opportunities for students to go on mission trips to other places. For some students, this is the first time they have had the opportunity to participate in missions beyond the local area.
- d. Large group participation included participation in weekly lunch gatherings or worship gatherings for BCM.

The next group of variables rated the participants' responses as to whether their relationships and experiences in BCM were "important" or "not important" to them.

Table 12 includes the list of variables and their percentages.

Table 12. BCM importance variables

	Important		Not Important		Total
	Frequency	Percentage	Frequency	Percentage	
Staff Relationships	264	88.3	35	11.7	299
Student Relationships	291	97.3	8	2.7	299
Spiritual Formation	120	40.1	179	59.9	299
Other Training Opportunities	152	50.8	147	49.2	299

## **Examination of Hypotheses**

Thirty-eight items related to the research questions were tested using IBM SPSS and the chi-square test. This non-parametric test used the categorical data from the survey to assess the possibility of relationship between pairs of variables. Since the data heavily tilted to females, universities, and the Southeast, additional three-way crosstabulations (crosstabs) were utilized to find significance levels in frequency of church/ministry activity and level of involvement. Only crosstabulations with statistical significance are included in the appendices.

### **Demographics and Church/Ministry Activity**

The variable of student's age determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding students' age was tested using a chi-square test for independence  $X^2(2, N=299) = 1.901, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on student's age. Table 13 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between age, frequency of church/ministry activity, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between age, frequency of church/ministry activity, and type of school. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between age, frequency of church/ministry activity, and geographic area. The test yielded no statistical significance.

Table 13. Age and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.901 <sup>a</sup>	2	.386
Likelihood Ratio	1.890	2	.389
Linear-by-Linear Association	1.711	1	.191
N of Valid Cases	299		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.17.

The variable of student's classification in school determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding student's classification in school was tested using a chi-square test for independence  $X^2(2, N=299) = .760, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on student's classification in school. Table 14 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, frequency of church/ministry activity, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, frequency of church/ministry activity, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, frequency of church/ministry activity, and type of school attended. The test yielded no statistical significance.

Table 14. Classification in school and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.760 <sup>a</sup>	2	.684
Likelihood Ratio	.760	2	.684
Linear-by-Linear Association	.049	1	.825
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.08.

The variable of student's gender determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding student's gender was tested using a chi-square test for independence  $X^2(2, N=299) = 3.962, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on student's gender. Table 15 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between gender, frequency of church/ministry activity, and geographic area. Statistical significance was found between gender, frequency of church/ministry activity, and the geographic area of the Southeast (see appendix 12).

A three-way crosstab was run to see whether there was any statistical significance between gender, frequency of church/ministry activity, and type of school. No statistical significance was found.

Table 15. Gender and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.962 <sup>a</sup>	2	.138
Likelihood Ratio	3.710	2	.156
Linear-by-Linear Association	3.220	1	.073
N of Valid Cases	299		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.35.

The variable of the type of school students attend determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding the type of school students attend was tested using a chi-square test for independence  $X^2(2, N=299) = 2.824, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on the type of school students attend. Table 16 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between type of school, frequency of church/ministry activity and geographic area. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between type of school, and frequency of church/ministry activity, and gender. No statistical significance was found.

Table 16. Type of school and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.824 <sup>a</sup>	2	.244

Table 16 continued

	Value	Df	Asymptotic Significance (2-sided)
Likelihood Ratio	2.070	2	.355
Linear-by-Linear Association	1.396	1	.237
N of Valid Cases	299		

- a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .64.

The variable of the employment status determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding employment status was tested using a chi-square test for independence  $X^2(2, N=299) = .409, p>.05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on employment status. Table 17 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between employment status, frequency of church/ministry activity, and gender. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between employment status, frequency of church/ministry activity, and geographic area. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between employment status, frequency of church/ministry activity, and type of school. No statistical significance was found.

Table. 17. Employment status and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.409 <sup>a</sup>	2	.815
Likelihood Ratio	.419	2	.811
Linear-by-Linear Association	.000	1	.989
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.46.

The variable of current housing situation determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding current housing situation was tested using a chi-square test for independence  $X^2(2, N=299) = 1.666, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on housing situation. Table 18 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between current housing situation, frequency of church/ministry activity, and gender. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between current housing situation, frequency of church/ministry activity, and geographic area. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between current housing situation, frequency of church/ministry activity, and type of school. No statistical significance was found.

Table 18. Current housing situation and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.666 <sup>a</sup>	2	.435
Likelihood Ratio	1.699	2	.428
Linear-by-Linear Association	1.228	1	.268
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.28.

The variable of size of hometown determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis regarding size of hometown was tested using a chi-square test for independence  $X^2(2, N=299) = 2.516, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on the size of student's hometown. Table 19 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, frequency of church/ministry activity, and gender. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, frequency of church/ministry activity, and geographic area. No statistical significance was found.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, frequency of church/ministry activity, and type of school. No statistical significance was found.



Table 19. Size of hometown and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.516 <sup>a</sup>	2	.284
Likelihood Ratio	2.424	2	.298
Linear-by-Linear Association	2.465	1	.116
N of Valid Cases	299		

- a. 25 cells (69.4%) have expected count less than 5. The minimum expected count is .19.

The variable of the geographic area where students attend school determined whether there were any significant relationships regarding frequency of church/ministry activity. The null hypothesis that the geographic area where the students attend school was tested using a chi-square test for independence  $X^2(6, N=299) = 12.155, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on student's geographic area where they attend school. Table 20 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between geographic area, frequency of church/ministry activity, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between geographic area, frequency of church/ministry activity, and type of school. The test no yielded statistical significance.

Table 20. Geographic area where students attend school and frequency of church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.155 <sup>a</sup>	6	.059
Likelihood Ratio	8.367	6	.212
Linear-by-Linear Association	1.837	1	.175
N of Valid Cases	299		

- a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is .91.

### Demographics and Level of Involvement

The variable of student's age determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the student's age was tested using a chi-square test for independence  $X^2(1, N=299) = 3.401, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on student's age. Table 21 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between age, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between age, level of involvement, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between age, level of involvement, and type of school. The test yielded statistical significance for students in universities (see appendix 13).

Table 21. Age and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	3.401 <sup>a</sup>	1	.065		
Continuity Correction <sup>b</sup>	2.629	1	.105		
Likelihood Ratio	3.394	1	.065		
Fisher's Exact Test				.077	.053
Linear-by-Linear Association	3.390	1	.066		
N of Valid Cases	299				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.86.

b. Computed only for a 2x2 table.

The variable of student's classification in school determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the student's classification in school was tested using a chi-square test for independence  $X^2(1, N=299) = .222, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on student's classification in school. Table 22 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, level of involvement, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between classification in school, level of involvement, and type of school. The test yielded no statistical significance.

Table 22. Classification in School and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.222 <sup>a</sup>	1	.638		
Continuity Correction <sup>b</sup>	.054	1	.816		
Likelihood Ratio	.228	1	.633		
Fisher's Exact Test				.813	.418
Linear-by-Linear Association	.221	1	.638		
N of Valid Cases	299				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.99.

b. Computed only for a 2x2 table.

The variable of gender determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the gender was tested using a chi-square test for independence  $X^2(1, N=299) = .091, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on student's gender. Table 23 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between gender, level of involvement, and type of school. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between gender, level of involvement, and geographic area. The test yielded no statistical significance.

Table 23. Gender and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.091 <sup>a</sup>	1	.763		
Continuity Correction <sup>b</sup>	.004	1	.947		
Likelihood Ratio	.090	1	.764		

Table 23 continued

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Fisher's Exact Test				.816	.465
Linear-by-Linear Association	.091	1	.763		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.36.
- b. Computed only for a 2x2 table.

The variable of type of school the students attend determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the type of school students attend school was tested using a chi-square test for independence  $X^2(1, N=299) = 1.589, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on the type of school students attend. Table 24 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between type of school, level of involvement, and gender. The test yielded statistical significance for females (see appendix 14).

A three-way crosstab was run to see whether there was any statistical significance between type of school, level of involvement, and geographic area. The test yielded statistical significance of students in the Southwest (see appendix 15).

Table 24. Type of school and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.589 <sup>a</sup>	1	.207		
Continuity Correction <sup>b</sup>	.485	1	.486		
Likelihood Ratio	1.218	1	.270		

Table 24 continued

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Fisher's Exact Test				.218	.218
Linear-by-Linear Association	1.584	1	.208		
N of Valid Cases	299				

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .88.
- b. Computed only for a 2x2 table.

The variable of employment status determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the employment status of students was tested using a chi-square test for independence  $X^2(1, N=299) = 1.370, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on student's employment status. Table 25 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between employment status, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between employment status, level of involvement, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between employment status, level of involvement, and type of school. The test yielded no statistical significance.

Table 25. Employment status and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.370 <sup>a</sup>	1	.242		
Continuity Correction <sup>b</sup>	.878	1	.349		
Likelihood Ratio	1.459	1	.227		
Fisher's Exact Test				.350	.175
Linear-by-Linear Association	1.365	1	.243		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.51.  
b. Computed only for a 2x2 table.

The variable of housing situation determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the housing situation of students was tested using a chi-square test for independence  $X^2(1, N=299) = 1.789, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on student's current housing situation. Table 26 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between housing situation, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between housing situation, level of involvement, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between housing situation, level of involvement, and type of school. The test yielded no statistical significance.

Table 26. Housing situation and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.789 <sup>a</sup>	1	.181		
Continuity Correction <sup>b</sup>	1.243	1	.265		
Likelihood Ratio	1.840	1	.175		
Fisher's Exact Test				.266	.132
Linear-by-Linear Association	1.783	1	.182		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.01.
- b. Computed only for a 2x2 table.

The variable of hometown size determined whether there were any significant relationships regarding level of involvement. The null hypothesis that the size of student's hometown was tested using a chi-square test for independence  $X^2(1, N=299) = 1.600, p>.05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on the size of student's hometown. Table 27 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, level of involvement, and geographic area. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between size of hometown, level of involvement, and type of school. The test yielded no statistical significance.



Table 27. Size of hometown and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.600 <sup>a</sup>	1	.206		
Continuity Correction <sup>b</sup>	1.067	1	.302		
Likelihood Ratio	1.708	1	.191		
Fisher's Exact Test				.251	.150
Linear-by-Linear Association	1.595	1	.207		
N of Valid Cases	299				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.73.

b. Computed only for a 2x2 table.

The variable of geographic area where students attend school determined whether there were any significant relationships regarding level of involvement. The null hypothesis that geographic area where students attend school was tested using a chi-square test for independence  $X^2(3, N=299) = 1.717, p > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on the geographic area where students attend school. Table 28 displays the results.

A three-way crosstab was run to see whether there was any statistical significance between geographic area, level of involvement, and gender. The test yielded no statistical significance.

A three-way crosstab was run to see whether there was any statistical significance between geographic area, level of involvement, and type of school. The test yielded statistical significance for students in community colleges. (see appendix 16).

Table 28. Geographic area and level of involvement

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.717 <sup>a</sup>	3	.633
Likelihood Ratio	2.976	3	.395
Linear-by-Linear Association	.102	1	.749
N of Valid Cases	299		

- a. 3 cells (37.5%) have expected count less than 5. The minimum expected count is 1.25.

### BCM Experience Variables

BCM experience variables included leadership, campus outreach, evangelism training, local missions, extended missions, large group attendance, and intramural sports participation. Each of these variables was tested against frequency of church activity and level of church involvement.

### BCM Experience Variables and Frequency of Church/Ministry Activity

The null hypothesis that BCM leadership experience and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = .258, P>.05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM leadership experience. Table 29 displays the results.

Table 29. BCM leadership experience and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.258 <sup>a</sup>	2	.879
Likelihood Ratio	.485	2	.785

Table 29 continued

	Value	Df	Asymptotic Significance (2-sided)
Linear-by-Linear Association	.228	1	.633
N of Valid Cases	299		

- a. 3 cells (50.0%) have expected count less than 5. The minimum expected count is .11.

The null hypothesis that BCM evangelism training and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = .426, P>.05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM evangelism training. Table 30 displays the results.

Table 30. BCM evangelism training and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.426 <sup>a</sup>	2	.808
Likelihood Ratio	.426	2	.808
Linear-by-Linear Association	.066	1	.798
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.01.

The null hypothesis that BCM campus outreach and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = 5.633, P>.05$ . The variable fails to reject the null

hypothesis. Frequency of church/ministry activity is not dependent on BCM campus outreach. Table 31 displays the results.

Table 31. BCM campus outreach and church/ministry/activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.633 <sup>a</sup>	2	.060
Likelihood Ratio	5.177	2	.075
Linear-by-Linear Association	4.898	1	.027
N of Valid Cases	299		

- a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 4.33.

The null hypothesis that BCM local missions and frequency of church activity is independent was tested using a chi-square test for independence  $X^2(2, N=299) = 5.634$ ,  $P > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM local missions. Table 32 displays the results.

Table 32. BCM local missions and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.634 <sup>a</sup>	2	.060
Likelihood Ratio	5.812	2	.055
Linear-by-Linear Association	4.634	1	.031
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.76

The null hypothesis that BCM extended missions and frequency of church activity is independent was tested using a chi-square test for independence  $X^2$  (2, N=299) = .920,  $P > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM extended missions. Table 33 displays the results.

Table 33. BCM extended missions and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.920 <sup>a</sup>	2	.631
Likelihood Ratio	1.711	2	.425
Linear-by-Linear Association	.811	1	.368
N of Valid Cases	299		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .37.

The null hypothesis that BCM large group meeting attendance and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2$  (2, N=299) = 1.882,  $P > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM large group meeting attendance. Table 34 displays the results.

Table 34. BCM large group meeting and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.882 <sup>a</sup>	2	.390
Likelihood Ratio	1.919	2	.383

Table 34 continued

	Value	Df	Asymptotic Significance (2-sided)
Linear-by-Linear Association	.903	1	.342
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.71.

The null hypothesis that BCM intramural team participation and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = .989, P>.05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM intramural team participation. Table 35 displays the results.

Table 35. BCM intramural team participation and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.989 <sup>a</sup>	2	.610
Likelihood Ratio	.948	2	.622
Linear-by-Linear Association	.013	1	.908
N of Valid Cases	299		

- a. 1 cell (16.76%) have expected count less than 5. The minimum expected count is 4.66.

### **BCM Experience Variables and Level of Church involvement**

The null hypothesis that BCM leadership experience and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) =$

.160,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM leadership experience. Table 36 displays the results.

Table 36. BCM leadership experience and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.160 <sup>a</sup>	1	.689		
Continuity Correction <sup>b</sup>	.000	1	1.000		
Likelihood Ratio	.307	1	.580		
Fisher's Exact Test				1.000	.858
Linear-by-Linear Association	.159	1	.690		
N of Valid Cases	299				

a. 2 cells (50.0%) have expected count less than 5. The minimum expected count is .15.

b. Computed only for a 2x2 table.

The null hypothesis that BCM evangelism training and level of involvement are independent was tested using a chi-square test for independence  $X^2(1, N=299) = 6.337, P < .05$ . The variable rejects the null hypothesis. Level of church/ministry involvement is dependent on BCM evangelism training. Table 37 displays the results.

Table 37. BCM evangelism training and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	6.337 <sup>a</sup>	1	.012		
Continuity Correction <sup>b</sup>	5.263	1	.022		
Likelihood Ratio	6.958	1	.008		
Fisher's Exact Test				.013	.009
Linear-by-Linear Association	6.316	1	.012		

Table 37 continued

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.64.
- b. Computed only for a 2x2 table.

The null hypothesis that BCM campus outreach and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) = 2.176$ ,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM campus outreach. Table 38 displays the results.

Table 38. BCM campus outreach and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	2.176 <sup>a</sup>	1	.140		
Continuity Correction <sup>b</sup>	1.503	1	.220		
Likelihood Ratio	2.475	1	.116		
Fisher's Exact Test				.211	.106
Linear-by-Linear Association	2.169	1	.141		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.96.
- b. Computed only for a 2x2 table.

The null hypothesis that BCM local missions and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) = 13.634$ ,  $P < .05$ . The variable rejects the null hypothesis. Level of church/ministry involvement is dependent on BCM local missions. Table 39 displays the results.



Table 39. BCM local missions and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	13.634 <sup>a</sup>	1	.000		
Continuity Correction <sup>b</sup>	12.047	1	.001		
Likelihood Ratio	14.961	1	.000		
Fisher's Exact Test				.000	.000
Linear-by-Linear Association	13.589	1	.000		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.67.
- b. Computed only for a 2x2 table.

The null hypothesis that BCM extended missions and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) = 13.252$ ,  $P < .05$ . The variable rejects the null hypothesis. Level of church/ministry involvement is dependent on BCM extended missions. Table 40 displays the results.

Table 40. BCM extended missions and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	13.252 <sup>a</sup>	1	.000		
Continuity Correction <sup>b</sup>	8.455	1	.004		
Likelihood Ratio	7.029	1	.008		
Fisher's Exact Test				.010	.010
Linear-by-Linear Association	13.207	1	.000		
N of Valid Cases	299				

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .52.
- b. Computed only for a 2x2 table.

The null hypothesis that BCM large group meeting attendance and level of involvement are independent was tested using a chi-square test for independence  $X^2$  (1, N=299) = .032,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM large group meeting attendance. Table 41 displays the results.

Table 41. BCM large group meeting attendance and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.032 <sup>a</sup>	1	.858		
Continuity Correction <sup>b</sup>	.000	1	1.000		
Likelihood Ratio	.032	1	.858		
Fisher's Exact Test				1.000	.516
Linear-by-Linear Association	.032	1	.858		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.60.  
b. Computed only for a 2x2 table.

The null hypothesis that BCM intramural sports participation and level of involvement are independent was tested using a chi-square test for independence  $X^2$  (1, N=299) = .085,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM intramural sports. Table 42 displays the results.

Table 42. BCM intramural sports and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.085 <sup>a</sup>	1	.770		
Continuity Correction <sup>b</sup>	.002	1	.962		

*Tale 42 continued*

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Likelihood Ratio	.084	1	.772		
Fisher's Exact Test				.809	.469
Linear-by-Linear Association	.085	1	.771		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.40.
- b. Computed only for a 2x2 table.

### **BCM Importance Variables**

Four variables considered the importance of certain aspects of the Baptist Collegiate Ministry experience: staff relationships, student relationships, spiritual formation, and training opportunities. The responses indicated the importance each respondent placed on these experiences by their indicating whether the experiences were “important” or “not important.” Each of the variables was tested against frequency of church activity and level of involvement.

### **BCM Importance and Frequency of Church/Ministry Activity**

The null hypothesis that importance of BCM staff relationships and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = 3.433, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM staff relationships. Table 43 displays the results.

Table 43. BCM staff relationships and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.433 <sup>a</sup>	2	.180
Likelihood Ratio	2.991	2	.224
Linear-by-Linear Association	1.297	1	.255
N of Valid Cases	299		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.87.

The null hypothesis that importance of BCM student relationships and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2(2, N=299) = 1.281, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM student relationships. Table 44 displays the results.

Table 44. BCM student relationships and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.281 <sup>a</sup>	2	.527
Likelihood Ratio	1.552	2	.460
Linear-by-Linear Association	.228	1	.633
N of Valid Cases	299		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is .43.

The null hypothesis that importance of BCM spiritual formation and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = 1.008, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM spiritual formation. Table 45 displays the results.

Table 45. BCM spiritual formation and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.008 <sup>a</sup>	2	.604
Likelihood Ratio	1.051	2	.591
Linear-by-Linear Association	.328	1	.567
N of Valid Cases	299		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.21.

The null hypothesis that importance of BCM training opportunities and frequency of church/ministry activity are independent was tested using a chi-square test for independence  $X^2 (2, N=299) = 3.905, p > .05$ . The variable fails to reject the null hypothesis. Frequency of church/ministry activity is not dependent on BCM training opportunities. Table 46 displays the results.

Table 46. BCM training opportunities and church/ministry activity

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.905 <sup>a</sup>	2	.142
Likelihood Ratio	3.968	2	.138

Table 46 continued

	Value	Df	Asymptotic Significance (2-sided)
Linear-by-Linear Association	3.837	1	.050
N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.78.

### BCM Importance and Level of Involvement

The null hypothesis that BCM staff relationships and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) = 1.178$ ,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM staff relationships. Table 47 displays the results.

Table 47. BCM staff relationships and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.178 <sup>a</sup>	1	.278		
Continuity Correction <sup>b</sup>	.549	1	.459		
Likelihood Ratio	1.469	1	.226		
Fisher's Exact Test				.489	.242
Linear-by-Linear Association	1.174	1	.279		
N of Valid Cases	299				

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is 2.58.  
 b. Computed only for a 2x2 table.

The null hypothesis that BCM student relationships and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) =$

.653,  $P > .05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM student relationships. Table 48 displays the results.

Table 48. BCM student relationships and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.653 <sup>a</sup>	1	.419		
Continuity Correction <sup>b</sup>	.015	1	.903		
Likelihood Ratio	1.240	1	.265		
Fisher's Exact Test				1.000	.538
Linear-by-Linear Association	.651	1	.420		
N of Valid Cases	299				

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .59  
b. Computed only for a 2x2 table.

The null hypothesis that BCM spiritual formation and level of involvement are independent was tested using a chi-square test for independence  $X^2(1, N=299) = 4.119$ ,  $P < .05$ . The variable rejects the null hypothesis. Level of church/ministry involvement is dependent on BCM spiritual formation. Table 49 displays the results.

Table 49. BCM spiritual formation and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4.119 <sup>a</sup>	1	.042		
Continuity Correction <sup>b</sup>	3.248	1	.071		
Likelihood Ratio	3.993	1	.046		
Fisher's Exact Test				.067	.037
Linear-by-Linear Association	4.106	1	.043		

Table 49 continued

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 8.54.
- b. Computed only for a 2x2 table.

The null hypothesis that BCM training opportunities and level of involvement are independent was tested using a chi-square test for independence  $X^2 (1, N=299) = 2.859, P>.05$ . The variable fails to reject the null hypothesis. Level of church/ministry involvement is not dependent on BCM training opportunities. Table 50 displays the results.

Table 50. BCM training opportunities and level of involvement

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	2.859 <sup>a</sup>	1	.091		
Continuity Correction <sup>b</sup>	2.159	1	.142		
Likelihood Ratio	2.926	1	.087		
Fisher's Exact Test				.121	.070
Linear-by-Linear Association	2.849	1	.091		
N of Valid Cases	299				

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.82.
- b. Computed only for a 2x2 table.

### Responses to the Open-Ended Questions

Responses to the open-ended questions provided additional information regarding the impact Baptist Collegiate Ministry has on students' Christian engagement and service. The responses were also beneficial in assessing how students perceived



Baptist Collegiate Ministry is benefitting them personally and spiritually. The following is a summary of the responses to the open-ended questions. The first three questions below related to BCM activities in which the students participated.

### **Open-Ended Question 2.19**

OEQ 2.19: "List additional ways you were involved:"

Students listed additional ways they were involved in BCM. These types of activities helped develop their leadership and organization skills. Additionally, these were opportunities that allowed them to work together with other members of the BCM community and further enhance their Christian engagement and service. Additional ways students indicated they were involved in BCM include

I helped clean up after events, coordinate events, and spoke to anyone and everyone I could.

I am involved in International Conversation Partners.

Volunteer work for the elderly around their homes. Volunteer tutoring and bible study with children.

Social media team.

I was a member of a small group and I helped welcome people on TNT nights.

Baptist Disaster Relief through the BSU (Baptist Student Union).

Weekly service with local nonprofits (Christian and non-Christian).

I went to a Bible study every week and went to dinner nights.

K-week events to introduce freshmen, spring formal, other fun events, discipleship relationship.

Weekly Bible study attendance, retreats.

Attend Monday night "engage" Bible studies. Attend/lead Thursday night dorm bible studies. Attend Tuesday night campus small groups. Attend Saturday morning "weekend recess" leading community kids.

I did a lot of stuff behind the scenes. I helped keep our BSU center clean and organized. I also helped prepare for a lot of our activities and events throughout the semester.

I help serve in preparing others with upcoming missions and fundraising as well!

### **Open-Ended Question 2.20**

OEQ 2.20: “Which 3 activities from the list above had the most impact on your life?”

The students indicated that worship opportunities, missions, and prayer impacted their lives the most. Regular worship times also played a large part in the growth of the students. By having the opportunity to participate in worship with others in BCM, students encourage one another and develop a spirit of working together for a common goal. Because BCM provided them missions opportunities, the students had the opportunity to see firsthand what it means to be a disciple for Christ and to fulfill the Great Commission. Prayer activities allowed the students to experience the Lord in ways they had not done so before. Other activities students indicated as impacting their lives include evangelism, intramural sports, and outreach.

### **Open-Ended Question 2.21**

OEQ 2.21: “Why or how?”

Students indicated that worship opportunities provided them with relationships and fellowship. They found that the worship experiences drew them not only closer to the Lord but also closer to each other. Worship provides a place where students can come together with other like-minded believers and be away from the pressures of college life. These weekly gatherings serve as a “crucial anchor” each week, as one student stated. Regarding worship, students also commented,

Weekly worship gatherings also offered a calm and welcoming worship experience that wouldn't always be available off campus.

Weekly worship gave me something to look forward to every week, getting to see all of my friends together, and to be able to sing, worship, and learn together.

Allowed me to interact with students for the purpose of discipleship.

It's really powerful to be in a room filled with believers around our age who are choosing to come worship God on a weekday when they could be doing anything else.

Many students go on their first mission trip as a BCM member. Mission trips greatly impact students' lives and widen their understanding of the gospel and the urgency to get the gospel message out. Students also learn how to share the gospel during mission trips. They learn that the gospel is beyond the four walls of the church, and missions activities help students to gain confidence in talking to people about Christ. Some of their responses regarding missions include

Summer missions fully emerged you into a position where in my case you only had God and fellow Christians which God used to grow my faith tremendously.

I am a quiet person so the mission trip helped me gain confidence talking and praying with people.

Mission trips – Deepened relationships with other BCMers while living out our Christian calling and serving.

Mission trips taught me to surrender my gifts to God.

Involvement in missions has led me to know that I am being called as an international missionary once I graduate. This has totally altered my plans and what I thought I was going to do.

Summer missions showed me that the work of God is happening all over the world and showed me God's heart for the lost and the nations.

Going on mission trips has shown me my passion for wanting to help spread the gospel.

Students grew in their prayer life as a result of BCM participation as well.

Many learn the importance and power of prayer during their college careers. Comments regarding prayer from the students include

Prayer ministries really forced me to look at how much time I was spending talking to God and what I was talking about. I noticed streaks of selfishness, in that I only prayed for my struggles and only prayed for others as an afterthought.

The dedication to praying every day for others really opened my eyes to look outward instead of inward. This new outward focus also helped me see new ways that I could help others and speak out for Christ, so it was a really powerful ministry in my life.

I loved prayer each week because it kept us all who lived in a dorm focused on the fact that God does all of the work.

Prayer ministry showed me the power of prayer and how it can really have a HUGE

impact.

Coming together in prayer over individuals and the campus as a whole was amazing and left me refreshed knowing the Lord has the power to do great things.

### **Open-Ended Question 3.13**

OEQ 3.13: “List at least two ways these had an impact on your development as a Christian:”

This question related to skills, training, and relationships on the survey. Experience gained from participating in BCM activities benefitted students because they moved out of their comfort zones and stepped out in faith for the Lord. Growth, relationships, leadership, and accountability characterize the ways that participation in BCM has affected students’ Christian development.

Many of the students indicated that they grew spiritually as a result of BCM activities. They grew deeper in the Bible and in their faith. This growth helped students to put into practice the words of Christ. Students commented,

I have developed a heart for lost people that I never had before. Now more than ever, I want the Gospel to be spread to the whole world. I have begun to hunger and thirst for the Word of God with a desire to be like Christ.

When I saw other college students absolutely devoted to their Christian walk, it really opened my heart to hear from God and continue to grow after a “spiritual plateau” I felt I hit at the end of high school

I have grown in scripture memory.

I have grown to know the Lord more intimately, and I am able to better understand who He is.

In addition to spiritual growth, students also commented that their personal relationships have been enhanced through BCM. By developing relationships with other students in BCM, their interpersonal skills as well as their relationships with Christ have grown and developed. Students indicated,

I’ve learned more about Christ through these connections and building relationships which has allowed me to grow closer to Him.

Having the BCM has allowed me to grow my relationship with Christ not only with

myself but in my relationship with my boyfriend and my friends.

My interactions with other Christians, both my age and older, made me realize just how deep my relationship with Christ could go.

The personal relationships with BCM staff developed my faith walk greatly. From those interactions I took daily time serious, changed my prayer life, and began to process life events through a godly lens.

Students also grew in their leadership skills as a result of participating in BCM. For many, leadership skills are developed over time. BCM helps to strengthen and develop these leadership skills. According to the students,

Having leadership training has really impacted the way I help other students.

Leadership requires humility, and I saw the importance of that so often through this experience.

The leadership opportunities are what made me excited to get involved and have helped me to grow in my faith and spiritual gifts.

My leadership roles in BCM provided excellent training for being a leader in church communities after college, through which I can help other believers deepen their faith.

Leadership opportunities helped me step out of my comfort zone and step in as a BCM serve team member. The serve opportunity gave me the opportunity to plan and practice interacting with others in a way that glorifies the Lord.

The leadership opportunities along with evangelism training and discipleship training gave me an outlet to pour into other believers which has strengthened my own faith.

Growth, relationships, and leadership also led to students' being more accountable. Accountability, in turn, helped them to continue to learn and grow in their Christian walk. Regarding accountability, students noted,

Weekly gatherings have helped keep me accountable and realize how important the church is and being around a body of believers.

When I began to experience the encouragement and compassion of a Christian friend group, it changed my life! It pushed me to be that same friend for others that they were to me. The accountability of having those girls surrounding me was incredible and helped me uproot sins of pride and jealousy and selfishness that I didn't even know were there!

Having a mentor/discipler helped me stay accountable to my actions and gave me a safe person to tell the hard stuff to.

Discipleship groups kept me accountable for scripture memory and reading.

The social community and accountability provided by the BCM led me to stop partying excessively, stop cussing, etc.

The discipleship gave me someone to hold me accountable in obedience to the Lord.

#### **Open-Ended Question 4.0**

OEQ 4.0: “How has being involved in BCM affected your life?”

BCM has been a life-changing encounter for students. The friends and relationships they develop while in BCM go beyond the college classroom and campus. Students grow very close to each other and encourage one another in many ways. BCM has also given them the confidence to step out and do something for God. Many would never have made this important step had it not been for being involved in BCM. Students are growing spiritually as a result of the Bible studies and other discipleship events through BCM. One student commented,

There are many reasons why the BCM has changed my life and has affected my walk with God. Not only has this ministry stretched me and gotten me out of my comfort zone, but because of that I have grown to be more bold and have developed strong relationships with mentors and fellow believers that bring me closer to Christ every single day.

Another student indicated that BCM gave a community on campus where they could feel accepted and loved, and this student grew in their relationship with God and other believers. Others made comments such as,

It gave me a community of believers who genuinely cared about me and wanted to see me learn and grow. It has brought me out of my shell in so many ways.

It’s given me a great Christian community that’s not afraid to tell me when I’m messing up but still loves and encourages me to be the best Christian I can be.

BCM has been a place where my spiritual walk really started. I became a Christian when I was in middle school but I was never disciplined or shown what being a Christian looked like. I didn’t have a strong relationship with God outside of the common go-to-church-on-Sundays-and-Wednesdays Christian theology. I didn’t spend time reading the Bible or in prayer. I always thought that was something the supper Christians did. During my freshman year of college, I met other believers at the BCM who had a different relationship with God. They enjoyed spending time reading the Bible and communing with Him. They had a much deeper understand of who Jesus was and what the gospel means. I finally got to see what true Christianity

looked like being lived out in people who were my age. This is why I say that being a resident of the BCM has had such an impact on my walk. Every day I was surrounded by people who hungered after God and pushed me to do the same! I had many late night conversations with other BCM residents about the what the sovereignty of God means, His love of us, What forgiveness means, and what my new identity in Christ is. My friends were so impactful on my spiritual life. I see the BCM as a conduit in which Holy Spirit used to connect me with other believers who helped me grow spiritually. I am forever grateful for the BCM.

It has taught me how to have an actual relationship with God

It provided a safe community of friends who helped me survive university, helped me grow immensely in my faith, and opened doors for me in my career goals.

The BCM has shown me what having a Christ-centered life looks like. It has shown me the importance of community and being involved with a body of believers in my walk with Christ. Because of the community and encouragement, I have received through the BCM, I have grown drastically in my faith and have more courage and confidence to share that faith with others.

It is clear from the student testimonials that they would not be growing as much in their Christian faith today if it were not for BCM.

#### **Open-Ended Question 5.4**

OEQ 5.4: “How do you perceive BCM impacted your participation in missions (local and abroad), evangelism, and ministry beyond the campus?”

Students in BCM are given many opportunities to serve beyond the local college campus. These service opportunities have greatly impacted their spiritual lives, and some have been called by God to certain ministry positions during this time. Had they not been given these opportunities through BCM, many may not have pursued God’s calling on their lives. Some of the responses include,

Locally, through the BCM I found a place working with children that needed help and that I love off of campus, but also allows me a platform to recruit help through the BCM for the ministry. The BCM has given me a desire to go abroad for evangelism whereas before I only wanted to go abroad for travel.

If it hadn’t been for the BCM I never would have had the opportunity to do missions in Germany. One of the BCM staff encouraged me to sign up for SendTN missions (summer missions opportunities). The BCM also did a lot of local missions and I participated in them. Then there were the semester mission trips that the BCM took to different states. The BCM was the platform where it made hearing about local and abroad missions more easily accessible. They had more resources than I did. Honestly, I probably would not have looked for missions opportunities during

college. It just wasn't my focus. But having an organization that is able to bring them to you, I didn't have an excuse to not participate in missions.

BCM introduced me to Southern Baptist missions and showed me that missions was something that I, and other 'normal' people could do. It also made me confident in my ability to reach out to others in my day-to-day life. It also opened my eyes to mission fields around me daily.

My BCM does an incredible job at making available to us every missions opportunity (local or international) and encouraging us to be bold in one of the toughest mission fields we will face, the college campus.

Many students who come to college are afraid to share their faith with others. BCM encourages boldness and gives opportunities for students to practice sharing their faith. Students participate in ministry beyond the college campus because BCM has given them the tools and opportunities to do so. Testimonials from students include,

It's helped me get over my fear and be more intentional about sharing the gospel with those around me whether local or internationally.

It has greatly equipped and encouraged me to share the gospel without fear.

I am more comfortable with evangelism and outreach.

I would say the BCM taught me the importance of evangelism.

They encouraged me to take evangelism seriously and gave me practical ways to share my faith

Evangelism has taught me to easily share the gospel with strangers and loved ones.

It taught me how to share the gospel with people of different cultural backgrounds and how to make meaningful connections with them.

### **Open-Ended Question 5.5**

OEQ 5.5: "An important part of the BCM experience was an opportunity for training in sharing your faith. How often do you share your faith with non-believers?"

Students indicated they do not share their faith as often as they should, but many try to do so at least once a month. The COVID-19 pandemic has had some effect on students' opportunities to share their faith. No matter how often students reported sharing their faith, many of them have a desire to share more. Several students indicated that they were also intentional about sharing their faith. According to students,



At least once a week I've made it a point to go sharing with a fellow BCM'er. We've been turned down multiple times but there's been some success. The key is to keep trying.

I try to share my faith with non-believers as much as I can. I am very involved with the music department on campus, and I try to share my faith with the students I come in contact with telling them about my story and the things I do with BCM.

I share my faith daily through social media. I also will bring it up and work or school. I don't try to keep my faith separate from anything.

I've had the opportunity to share my faith a few times on campus and a few times to my family and friends.

I will go have coffee or lunch with them and try to strike up the conversation about how their relationship with the Lord is.

Students also indicated that their comfort level in sharing their faith is not where they would like for it to be. Some of them commented,

I have a hard time bringing the topic up and usually discuss only when it comes naturally. I'd like to be more intentional about sharing my faith.

I'm not comfortable doing that, but do try to find subtle ways to let others know that I am a Christian.

I struggle with knowing how and starting up a conversation.

Evangelism isn't my strong suit, but I do believe the BCM is encouraging me to be more bold.

### **Open-Ended Question 5.6**

OEQ 5.6: "If 'never' was your response to item 5.1, why are you not involved in a church?"

This question related to frequency of church attendance on the survey. Very few students were not involved in a church. Of those who indicated that they were not involved in a church, many could not attend because church worship gatherings were cancelled at the time due to COVID-19. Other reasons included moving to a new town for school and finding a church where they were comfortable, skepticism regarding church, and lack of transportation.

## **Interview Results**

The interviews provided some in-depth information that helped to draw conclusions regarding the Christian engagement and service of students in BCM. Using the Random Numbers Generator, I randomly selected eleven students for Zoom interviews. I contacted each of them by email, asking for two-three days and times that they would be available. After receiving reply emails, I set up Zoom meetings and sent them the invitations.

I used ten questions to guide the interview process (see appendix 4). All Zoom interviews were recorded and transcribed.

### **Interview Question 1**

IQ 1: “To start with, let’s talk about your experience here so far. What has your experience at this institution been like?”

The responses to the first question were varied since students came from several different schools. Each one brought unique experiences to share. Four of the respondents were from Christian schools. They brought a unique perspective on their experiences. Below is a sample of their responses:

You have a true community that surrounds you and with it being a Christian university, it’s also a really unique place to be, in that you have this Christian community who just wraps you in their arms, and guides you and helps you grow.

It was always nice to feel free to share the gospel with whomever was around because it was a Christian college.

The environment in a Christian school is much different than the environment in a secular school. Because of a Christian environment, students find it easier to get plugged in to campus organizations and activities that are wholesome and positive.

Some of the respondents did not have experiences that were as positive as other students at secular schools. Below is a sample of the comments:

I could count on my hand all the Christians I know outside of the BCM. I got a great degree but there wasn’t a lot of religion incorporated into everyday life there.

My roommate situation was not very good, so that part of it wasn't good, but I made my best friends in the whole entire world outside of my roommate situation.

On the other hand, some students at secular schools got involved early on and had very positive experiences. They made comments such as,

And my experience I definitely think has been enhanced by the BCM and just the connections that I've had there along with the friendships that I've made, and all that sort of thing.

They made it so easy to get involved with the community which definitely helped.

Because I got involved so quickly my college experience has always been a positive one and not really something that I look back at negatively.

At the Christian schools, it is easy to find the community, but at secular schools, sometimes that is more difficult. Comments from the students reiterate the fact that involvement in organizations and activities early on is one key to success in one's college career.

## **Interview Question 2**

IQ 2: "What's the best part of being involved in Baptist Collegiate Ministry?"

Five of the respondents indicated that community and relationships were the best part of BCM. Interviewees ascribed great value to the community and relationships that are developed with BCM. Their answers highlighted the importance of a community in the college environment where students can seek out like-minded people.

Four of the respondents listed missions as a main factor with BCM involvement. Some of the respondents are going into full-time ministry, and for others, BCM provided their first opportunities to go on mission trips. Some of the comments include,

Having the community that comes with BCM and the small groups.

Relationships that I've made and been able to maintain.

Do missions and go out and share the good news to other people, not just in your community, but even farther than in your community.

Chance to go and do missions work over the summer.

It was encouraging to hear their responses to this question, especially during a worldwide pandemic. Alexander Astin and Vincent Tinto have confirmed in their research the connection between getting involved on campus and being successful in college.

The theme of serving on campus was also prominent during this discussion question. Four of the respondents also indicated that serving others on the campus community was a highlight of their BCM experience. Their responses include,

A challenging place to be because they challenge us to go outside of our little comfort bubbles and to reach the campus in various ministries.

Serving in a ministry while you are on campus.

Getting to show the love of Christ to all these people.

Students were excited to be involved in BCM because BCM encouraged them to live out their faith on campus. Christian college students bring Christ with them to campus, and BCM provides them the resources and opportunities to do so. Christ said to go to all the world. The college campus is included in this command. Christian college students have the opportunity to do their part in fulfilling the Great Commission on their campus.

### **Interview Question 3**

IQ 3: “How is your BCM set up in terms of staffing and student leadership?”

All of the respondents indicated that their BCM had someone serving in the capacity of a campus minister. Five of the respondents indicated that there was also an assistant campus minister and/or administrative assistant.

Comments from the students regarding staffing and student leadership include,

So I really like that the three adult leaders really engage with the students and try their best to be building the students up.

Staff member who helps facilitate. 6 to 7 leaders who are over different aspects of the ministry and help coordinate.

Leadership Team – run by student leaders.

Students look up to adult Christian leaders to guide them and show them the way. It is the responsibility of adult Christian leaders to disciple students who are growing in their walk with Christ.

Nine of the respondents said that their BCM also had student-led leadership teams. There are also discipleship leaders, outreach leaders, students in charge of media and social media. Providing students ownership of an organization such as BCM helps them develop leadership skills and further develop their walk with Christ.

#### **Interview Question 4**

IQ 4: “Have you held any leadership positions in BCM? If so, what positions? What made you decide to get involved in a leadership role?”

Nine of the respondents have held leadership positions in BCM. Each BCM is set up differently in terms of student leadership. Leadership positions ranged from student officers, such as president and vice-president, to worship leaders. five of the respondents were on the BCM leadership team. One student was on the BCM International Connect Team. Some of the responses regarding their leadership positions include,

We have Monday night Connect nights and so we would hang out with the international students every Monday night and put on some sort of theme night.

I am the female intern for the worship team, so I’ll be leading worship for the Thursday night services.

We have two band leaders, one of which is myself. We’re just in charge of Tuesday night worship.

Only two of the respondents indicated that they had not held any worship positions in BCM. This was due to jobs and other responsibilities. Nonetheless, these students have still benefitted from BCM, and it has been a large influence in their college career.

In reflecting on why they got involved in a leadership role, students shared

various reasons. Six of the students indicated that they have a desire to lead. Some of their responses include,

Leadership is definitely what I want to do and something that I'm interested in.

I wanted, just personally I wanted to grow myself and also it had been prayed about, and I just wanted to be a big help to the Lord and help Him or allow Him to use me.

Three of the respondents were granted leadership positions because of a need in their campus ministry. They were contacted by their campus minister or other BCM leader about fulfilling a position. Students noted,

I'm going to school for worship ministry. And the female student leader was about to graduate. And so, they were looking for someone who could step in to fill her position.

The associate director was very influential in getting me on the leadership team.

Students in BCM look for ways to serve. These students took advantage of the opportunity to serve and fulfilled a need in their BCM.

### **Interview Question 5**

IQ 5: "Before getting involved in with BCM, how important was your faith and spirituality? How has this changed since being involved with campus ministry? Does your BCM encourage you to 1. Read your bible more, 2. Pray more, 3. Share your faith more, and 4 engage in Christian service and mission more?"

Responses to this question showed a pattern of several students with already strong faith coming into college and further developing their faith because of BCM. Ten of the eleven respondents indicated that their faith was very important to them before coming to BCM. Many of them grew up in church, so they already had a solid foundation.

One student, however, had just been saved not long before joining BCM. BCM has been extremely influential in helping this student to grow. For this student, full-time mission work is in his future. Some of the other responses include,

I was saved in high school. And then once I hit college and I joined the BCM, it started to really vamp up and accelerate because once I started to see other likeminded believers that are my age, and started getting connected with them, and started being poured into them, then I started to be challenged in my faith. I started to actually see just various rooms for improvement. And I don't think my faith would be as strong as it is today without the BCM.

I grew up in church and that's what I've known, but being involved in ministry at school really, first of all, launched the fact that I am in fulltime ministry now because I didn't have any idea that's what I wanted to do.

I have been part of a discipleship group. I had never been discipled one-on-one before BCM.

Clearly, whether students have been saved at an early age or in their teen years, BCM has a positive influence on their growth and development as a Christian. All of the respondents indicated the positive difference BCM is making in their spiritual lives. BCM further strengthened the foundation on which these students were built.

The second part of the question asked students to respond "yes" or "no" to categories of increased Bible reading, prayer, sharing their faith, and engaging in Christian service and mission (see appendix 4). All eleven responded "yes" to each of the categories.

### **Interview Question 6**

IQ 6: "When you are struggling on campus with a problem, whatever that problem may be, how do you handle it? Does your faith play a role in that?"

All of the respondents listed someone they turn to when struggling with a problem. Many listed a parent, friend, mentor, or campus minister or had more than one person to whom they might turn depending on what the problem might be. The following is a sample of the responses:

I go to the Campus pastor - so many times, I would go to his office and say I need to talk to you about this. And just sit there and receive prayer and counseling.

Give my parents a call. I also have a couple of people that I would consider mentors to me, at the BCM, that I know I can go to with any problem that I'm having.

I talk to well-loved and trusted people. Also, my family is always there for me.

Faith also played a huge role in helping students to solve their problems. Although they went to someone else, they also prayed about the situation. Some of the responses regarding the role their faith plays include,

I go and pray to God first.

Definitely going to God with it and praying.

So just praying and then going and talking to someone, trying to figure it out. Giving the Lord time to work.

Having Christian mentors and other Christians to rely on is especially important during the college years when so many other things are trying to pull students away from Christ. All of these respondents have someone they trust to help them solve a problem.

### **Interview Question 7**

IQ 7: “How are you serving the Lord outside of the context of BCM?”

All of the respondents were serving the Lord in some capacity outside of BCM. The students’ faith goes beyond the college campus. Many students come to a new town when they enter college. They find a church to attend and begin serving there while in college. Five of the respondents serve on the worship team. Worship and music are a large part of college students’ lives. Four of the respondents are directly involved with youth groups. By serving in this capacity, college students have an influence and impact on children and youth.

However, serving the Lord outside of the context of BCM does not always mean service at church. Students listed some unique ways they are serving the Lord:

Be a good example of Christ in a business setting but also try to share the truth of who he is and not just share who he is by action, but share who he is by word truth as well.

I was the interim children’s minister at a church until they hired a permanent one. This summer, I am nannying, and so I am able to minister to the kids that I’m babysitting every day.



Join in service opportunities in the local community. Getting involved with interfaith organizations and helping facilitate conversations that help to bring together different denominations and different faiths.

Women's ministry Zoom meetings. Donating money. Helping a neighbor in need.

### **Interview Question 8**

IQ 8: "Are you in a vocational call to ministry? If so, what ministry?"

Seven of the respondents are in a vocational call to ministry. Their chosen paths include pastoral ministry, worship ministry, and missions work.

Comments from the students include,

I feel like ministry is supposed to be somewhere in my long-term job.

Full-time missionary. Maybe overseas to Muslim people groups in the Middle East or India.

I feel that ministry is supposed to be somewhere in my long-term job.

Two students are specifically going into worship ministry, and two more have felt the call to become full-time missionaries. Four students do not feel led at this point to go into full-time ministry. However, these students are willing to do whatever God calls them to do.

### **Interview Question 9**

IQ 9: "Has being involved in BCM helped you to discover God's purpose for your life?"

Nine of the respondents indicated that BCM helped them to discover God's purpose for their lives. Three of those students in particular went on their first mission trips with BCM. Through the mission trips, the students realized they had a heart for missions, and they plan to pursue that in the future. Students also experience one-on-one discipleship and were edified through their interactions other BCM students and others in ministry. Their responses include,

Through a BCM mission trips working in a Safe House over the summer, I realized that I really wanted to spend some time working in some more ministries. And I'm

looking possibly at getting my Master's in Biblical Counseling. And I would have never thought to do that before I went on the missions trip.

Yes I'd say it was through the BCM that I was able to get to know one of my good friends that I went on my first mission trip to in college at least. I think it was on that trip that I realized that I wanted to do that. I wanted to go overseas and serve as a missionary full-time.

Yes and no. I had never been on a mission trip until BCM. Just applied to nursing school, so this is a big test on what God wants me to do.

Another student indicated that through BCM, God re-confirmed his call to ministry several times. He stated, "Ever since I became involved in BCM, the Lord has really just confirmed my call to ministry over and over again, and really straightened that call for me."

Only two students did not feel they had developed God's purpose for their lives through BCM. One was not entirely sure, and the other already knew what God's purpose was before coming to BCM. However, both of them affirmed the crucial role BCM is playing in their lives and spiritual growth.

### **Interview Question 10**

IQ 10: "Is there anything else you would like to share regarding how BCM is supporting your Christian engagement and service?"

Participants gave a wide range of responses to this question because BCM positively affects so much of their lives. BCM has made a difference in their college experience, and they have grown in their faith. Below is a sample of the responses:

I can't imagine my college being the same way in any sort of way if I had not gotten involved with the BCM. BCM has had such a huge impact on it because it's provided the people that have made that big impact on my walk with Christ.

BSU allowed me to do missions overseas.

It's a huge blessing to me. It's the thing that I probably look forward to most during the week.

One student in particular indicated that she highly encourages freshmen she meets to get involved in a campus ministry group. She stated,

You have to get involved because if not they're going to get sucked into the wrong things and their going to lose that sense of community that they might have had at home.

It's just such an amazing opportunity for, especially college students going on the path to going all over the world.

The sense of community is very important for students in BCM. Over and over, students reiterated how this positively affects their college experience:

Just the way that everyone there has been able to challenge me and let me challenge them has been just super cool.

I just appreciate how they reach out for people. Set an example of what they preach about and teach about in the services and the small groups. They live it out. You get a really good idea of what serving is like.

Deeper studies into Scripture and into spiritual matters.

Our BCM groups together to give international students rides to the airport which saves them money because they don't have to get a Uber. The BCM also has a 24 hour prayer based off of the movie War Room.

I can't imagine my college being the same way in any sort of way if I had not gotten involved with BCM. BCM has had such a huge impact on it because it's provided the people that have made that big impact on my walk with Christ.

BCM provides unique ministry and growth opportunities for college students. Clearly, "Iron sharpens iron, and one person sharpens another" (Prov 27:17). Because of BCM, students not only grow in their own faith but help each other to grow as well.

### **Summary of Findings**

The examination of the data sought to determine what factors affect BCM students' Christian engagement and service. Due to COVID-19, I did not receive as many completed surveys as I had hoped. The statistical tests yielded minimal significance, but student testimonials on the surveys and the interviews with students indicated that BCM is very influential in their Christian engagement and service. I used both quantitative and qualitative data in analyzing the findings. The following is a summary of the analysis.

#### **Quantitative Research Question 1**

QuanRQ 1: "What demographic variables influence student involvement in

BCM?”

Examination of the data revealed that 81.6 percent of respondents were from colleges in the Southeast. The remainder of the respondents (18.4 percent) attended colleges in the Midwest, Northeast, and Southwest. This high percentage for the Southeast is due in part to a large portion of the BCMs in the United States being located in the Southeast.

Students were primarily concentrated at universities (96.0 percent) compared to 4.0 percent at community colleges. Additionally, the vast majority of respondents were female (66.6 percent) compared to 33.4 percent as male. COVID-19 made it more difficult to connect with BCMs at community colleges, thus resulting in lower response rates.

Age was close to an even split, with 54.6 percent in the 18-20 age range, and 45.4 percent being 21 and older. Juniors, seniors, and other (graduate) students were 65.9 percent of the responding population. Additionally, 65.9 percent of respondents are employed either on or off campus, while 34.1 percent of respondents reported as being unemployed.

Regarding current housing situation, 54.5 percent live off campus, and 64.9 percent of respondents' hometown are under 30,000 in population.

Thus, from the initial examination of the data, the majority of students participating in BCM were females from universities in the Southeast.

Although the initial chi-squares did not yield statistical significance regarding frequency of church/ministry activity, three-way crosstabulations were run with these variables to determine if there was any significance.

A three-way crosstabulation of frequency of church/ministry activity revealed statistical significance between gender, frequency of church/ministry activity, and the Southeast geographic area. In this study, 228 of the respondents were from the Southeast. Thus, students from the Southeast are more likely to show a greater frequency of

church/ministry activity.

## **Quantitative Research Question 2**

QuanRQ 2: “What other key factors affect student’s involvement in BCM?”

Responses to the open-ended questions revealed that students reported that BCM was helping them tremendously to grow in their faith. Other key factors reported by the respondents that affect their involvement in BCM include the opportunity for regular Bible study and events sponsored by BCM. Opportunities for students to come together often and associate with other BCM members seems to play a key role in their involvement.

Weekly worship times, missions opportunities, and prayer ministry are the three activities reported by the respondents to have the most impact on their lives. Respondents described BCM as a community and a “place to belong.” They feel connected and look forward to worshipping with their friends each week. The weekly worship has also led to the respondents’ holding each other accountable, which in turn helped them to grow in their walk with Christ. Respondents indicated that they felt that being with other believers their age was important in their worship experience. Students are strengthened by each other, and many have gained confidence in sharing their faith.

Missions opportunities allowed students to move out of their comfort zones to share the gospel and challenged them to grow in their faith. Some went on mission trips for the first time in their lives, and some have been called to full-time missions as a result of participating in the mission trips. Through the mission trips, students realized that missions reaches beyond the local church; they also realized the urgency of the gospel. They are now more confident in sharing their faith in their communities.

Students also learned the importance of prayer through their BCM experiences. As a result, they reported spending more time with God, and they began to focus on others more. Through the prayer ministry, students also learned about and experienced

the power of prayer and how prayer can make a difference in their lives.

Many of the students also indicated how BCM has helped them to grow in their walk with Christ. As a result of their spiritual growth, many students indicated they gained confidence in sharing their faith. They reported growing in their personal relationship with God and other believers. Boldness and stronger relationships with other believers characterize BCM members' growth. The sense of community is a key factor in BCM in the growth and success of these students. Some students accepted Jesus as their Lord and Savior as a result of BCM. For others who are seasoned Christians, their priorities shifted from serving themselves to serving others.

### **Quantitative Research Question 3**

QuanRQ 3: "What are the main forms of service, ministry, and Christian engagement that BCM participants engage in?"

The majority of the respondents identified themselves as a leader or participant in Christian service and engagement. Evangelism (72.91 percent), Sunday school (90.97 percent), worship services (83.94 percent), preaching/teaching (57.86 percent), children/youth (50.84 percent), discipleship (72.58 percent), prayer ministry (67.56 percent), missions (57.19 percent), and community ministry (53.18 percent) were the most identified ministries by respondents as a leader or participant.

The initial examination of the demographic data in the chi-square tests yielded no statistical significance regarding Christian service and engagement. However, when chi-squares were calculated as a three-way crosstabulation, statistical significance was found in some of the demographic variables.

In examining the level of church/ministry involvement, the three-way crosstabulation revealed statistical significance between age, level of church involvement, and universities. Of the respondents, 287 were from a university. Students from universities tended to show a greater level of church/ministry involvement.

A three-way crosstabulation between type of school, level of church/ministry involvement, and gender revealed statistical significance as well. Of respondents, 199 were females from universities. Thus, females from universities are more likely to demonstrate a higher level of church/ministry involvement.

A three-way crosstabulation between type of school, level of church/ministry involvement, and geographic area yielded statistical significance. Statistical significance was found in the geographic area of the Southwest.

Lastly, among level of church/ministry involvement, statistical significance was found between geographic area, level of church/ministry involvement, and community colleges. Although a smaller number of participants were from community colleges, BCM has an impact on these students' level of church/ministry involvement as well.

#### **Quantitative Research Question 4**

QuanRQ 4: "To what extent does level of participation in the campus BCM impact Christian engagement and service beyond the campus?"

The chi-square tests revealed a significant relationship between BCM spiritual formation and level of church/ministry involvement. Spiritual formation is a key factor in church/ministry involvement. Many students highlighted one-on-one discipleship as a key factor in their Christian growth that led to greater confidence in ministry involvement.

Missions and evangelism highlight how BCM has impacted students' Christian engagement and service beyond the college campus. Beyond the campus, BCM positively affects the spiritual lives of students. Because of their involvement in BCM, many students have gone on their first mission trip. Through the mission trips, their lives are changed as they see the Lord at work in places that they would have never considered otherwise. As a result of these mission trips, some are called into full-time missions.

Many of the students indicated that they do not share their faith as often as they should. Some of the respondents indicated that they share their faith weekly to once a month to occasionally. COVID-19 prevented some of them from getting to share their faith as much as they normally would. Some were signed up for summer 2020 missions and other opportunities, but because of COVID-19, those were cancelled. Nonetheless, the respondents indicated that they look for ways to share Christ with others and try to do so every opportunity they get.

The chi-square test revealed a dependent relationship between BCM evangelism training and level of church/ministry involvement. This finding is also evident in the comments provided by the students. Respondents indicated that they have increased confidence in sharing the gospel because of BCM.

The chi-square tests revealed dependent relationships between BCM local missions and level of church/ministry involvement. Local missions involvement is a great first step in living out the Great Commission. Students also learned how missions can impact their lives as well as others.

The chi-square test between BCM extended missions and level of church/ministry involvement also revealed a dependent relationship between BCM missions opportunities and Christian service. Students are more missions-minded and ready to serve beyond the context of BCM and the college campus because of the opportunities provided by BCM.

Additional service activities beyond the campus and BCM mission trips include working in summer camps, disaster relief, serving their local communities, spring break trips such as Beach Reach, working in church plants, local outreach projects, church planting, connecting with other area churches, children's ministry at church, ministering to low income families and underprivileged youth, and ministering to the deaf population. Clearly, BCM has not only given the opportunities for students to go on mission trips but has also given them a heart for missions in the areas where they live and



work. They have a desire to evangelize in unique ways wherever God leads them.

It is evident from the findings that BCM spiritual formation, evangelism, and missions opportunities and training directly impact students' level of church/ministry involvement. By participating in BCM, students are provided experiences that equip them to serve as leaders in the church and other areas of ministry.

### **Qualitative Research Question 1**

QualRQ 1: "Among students demonstrating involvement in BCM, how do student perceive their spiritual growth in college?"

Most students described themselves as already growing in their faith before becoming involved in BCM. However, once they joined BCM, the sense of community allowed them to grow in their faith much more. Being around other BCM members who were their age provided the students accountability measures. Students reported the fellowship with other believers who are their age as a main factor to assisting their spiritual growth in college. Community and relationships appear to be a key factor in spiritual growth for college students. Through the strong sense of community that BCM provided, the students grew in their faith much more than they would have had it not been for BCM. The community of like-minded people dedicated and wanting to grow in their relationship with God was a large factor in the spiritual growth of the students.

Many of the respondents participated in one-on-one discipleship programs for the first time in their lives, and these discipleship programs further strengthened their growth. For some of them, this was the first time they had been discipled one-on-one. The discipleship programs put in place by the BCM were also a key factor in student's spiritual growth.

Students specifically indicated that another way they have grown spiritually is having more concern for the lost. This growth resulted from the BCMs not only teaching about ministry but living it out. BCM missions and activities help the students to see what

ministry truly is. As a result of this, students share their faith with others who are about their age. Students grow bolder in their faith, giving them more confidence to witness to others.

### **Qualitative Research Question 2**

QualRQ 2: “How do students perceive that participation in BCM has influenced their Christian engagement and service?”

Many students in BCM went on a mission trip for the first time in their lives with BCM. These mission trips fueled a passion for missions in the students, and some of them will be going into full-time ministry. For others, participating in BCM further confirmed God’s calling on their lives.

Not all students can go on a mission trip because of job, family, or other reasons. Some are called to local missions work. BCM is giving students many opportunities to serve locally as well. These services opportunities open their eyes up to true ministry. BCM members are active in church through young adult ministry, children’s Bible studies, college small groups, traveling worship bands, and other forms of service and engagement.

The sense of community was also reiterated by the students. Growing in their faith and others’ helping them to grow was a theme that continued to emerge. This theme emerged because of the discipleship programs put in place by BCM as well as the fellowship opportunities with other like-minded believers who are their age. Campus ministers and other adults serve as mentors to the students and help to guide them spiritually. The students also appreciated the fact that through BCM, they got a good idea of what serving is like. BCM sets the example of how to live out the gospel.

### **Evaluation of the Research Design**

The research design was satisfactory. The proposed study was designed to get an overall picture of the Christian engagement and service of students in Baptist

Collegiate Ministry. The response rate was slow due to COVID-19, so the research methods were modified. The completed study is an explanatory mixed-methods study incorporating quantitative and qualitative elements. There are strengths and weaknesses to this approach that merit consideration.

### **Strengths**

The research was designed to get a picture of Baptist Collegiate Ministry in community colleges and universities throughout the United States. A grass roots effort was used to reach the intended population. I sent emails directly to the campus ministers and faculty sponsors in randomly selected states. They were asked to have their students complete the online survey. The survey was designed to be emailed and put on social media to aid in the response rates.

Due to slow response rates during COVID-19, I also contacted the state BCM directors, asking for their assistance in getting the participation of the campus ministers and faculty sponsors. In addition, I reached out to the students who had provided me with their contact information and asked them to message their BCM friends so they could complete the survey. State BCM director assistance and peer-to-peer interaction helped to obtain additional responses during the closing weeks of the survey. These efforts led to a response of 299 surveys completed.

The qualitative portion of the study included a set of ten questions asked to every interviewee. Based on their answers, I was able to draw conclusions regarding how BCM influences their Christian engagement and service. The qualitative data helped to provide more insight into their perceptions of BCM.

### **Weaknesses**

The contact information for the campus ministers proved to be a weakness in some cases. The website [www.collegeministry.com](http://www.collegeministry.com) has a directory of the majority of the BCMs, but it is not up to date. Some of those whom I tried to contact were no longer the

campus ministers, and some of the schools on the directory no longer have a BCM. I searched for updated contacts on the school BCM web pages or the state Baptist office web pages. I also had to contact the state BCM directors for some of the contact information. Many, but not all, of the state BCM directors responded to my request for them to encourage campus ministers to have their students participate. Therefore, it is not known how much this was promoted from the state offices.

A second weakness is the lack of a campus minister at the community colleges. The setup of BCMs at community colleges may have negatively affected return rates from that population. Additionally, community colleges do not necessarily keep BCM attendance and contact records. Involvement in student organizations beyond the classroom at community colleges continues to be a challenge.

A fourth weakness resulted from the time frame in which this survey was conducted. My original plan was to conduct the survey during the last six weeks of the semester. However, I had to extend my survey time through May and into June because of COVID-19. Each campus ministry was online, therefore making it more challenging for the campus ministers to send the surveys to their students because they were also trying to determine how to do ministry online. Another event during that time was final exam week. Students spent many hours that week and the previous week studying for final exams. The last ten weeks of the semester would have provided more flexibility and could have avoided final exam week.

## CHAPTER 5

### CONCLUSIONS

This research intended to show a greater understanding of the Christian engagement and service of students involved in Baptist Collegiate Ministry (BCM). It filled a gap in the literature because no study of BCM had been done on a national scale. The analysis of data guided the research in making conclusions for this study. The research purpose and questions are restated, and applications derived from the study are identified. Suggestions for further research are also presented that could enhance the knowledge base of the spiritual impact of involvement in Baptist Collegiate Ministry.

#### **Research Purpose**

This project implemented a two-phase explanatory sequential mixed-methods study in order to assess the Christian engagement and service of students involved in Baptist Collegiate Ministry. An explanatory sequential mixed-method design that involves first collecting quantitative data and then explaining the quantitative results with in-depth qualitative data was used. The initial quantitative phase identified the factors that affect students' involvement in BCM and how that involvement impacts engagement in Christian service and ministry involvement. Data gathered from this phase was used to determine the selection of participants for a second qualitative phase. In the second qualitative phase, responses to the open-ended survey questions and interviews further clarified how BCM has influenced students' Christian engagement and service. The results of such research can be useful in the efforts conducted by campus ministers and faculty sponsors to improve the quantity and quality of student involvement in their programs. The results can be especially helpful to campus ministers and faculty sponsors

at community colleges who find it challenging and difficult to involve students in BCM.

## **Research Questions**

### **Quantitative Questions**

1. What demographic variables influence student involvement in BCM?
2. What other key factors affect student's involvement in BCM?
3. What are the main forms of service, ministry, and Christian engagement that BCM participants engage in?
4. To what extent does level of participation in the campus BCM impact Christian engagement and service beyond the campus?

### **Qualitative Questions**

1. Among students demonstrating involvement in BCM, how do students perceive their spiritual growth in college?
2. How do students perceive that participation in BCM has influenced their Christian engagement and service?

## **Research Implications**

The implications of this research are presented below. The following list is a summary of the implications derived from this study.

1. BCM gives students an opportunity to be part of a group with like-minded believers of the same age group that will positively affect their lives.
2. BCM provides weekly fellowship and worship times, discipleship programs, and opportunities for spiritual growth.
3. BCM encourages students to take part in Christian service and engagement.
4. BCM provides missions opportunities beyond the campus.
5. BCM provides one-on-one discipleship programs to aid in students' spiritual growth.
6. BCM positively affects the Christian engagement and service of college students.

### **Quantitative Research Question 1 Implications**

*BCM gives students an opportunity to be a part of a group with like-minded*

*believers of the same age that will positively affect their lives.*

The data tilted heavily toward female students from universities in the Southeast. Females tend to make up a large portion of the undergraduate student population. According to the National Center for Education Statistics, in 2018, females were 56 percent of total undergraduate enrollment, while males were 44 percent.<sup>1</sup> University students exhibited a higher level of involvement because many of them live on campus and are heavily involved in campus life. Community college students, on the other hand, commute to classes and then return home or to work upon completion of classes for the day, thus making it harder for them to exhibit a large degree of involvement. Regarding the geographic area, the majority of responses were from students who attend college in the Southeast, which resulted in greater involvement statistically because the Southeast has the highest concentration of BCMs. However, no matter what gender, school, or geographic area, all students reported the benefit of being with like-minded believers with whom they had things in common. Age, classification in school, employment status, housing situation, and size of the respondents' hometown were fairly even splits in the data as well. Many students specifically reported that they had grown spiritually because they worshipped and participated in ministry activities with other believers who were of their age group.

Morris Lynn Baker and Daryl Alan Diddle both found significance in demographic factors regarding BCM participation in their research studies. Although my study did not yield statistical significance, I believe age is one of the most important demographic factors that influences student involvement in BCM. Students reported—both in the open-ended survey questions as well as the interview questions—that being with other like-minded believers who were their age was very influential for their BCM

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<sup>1</sup> National Center for Education Statistics, “Undergraduate Enrollment,” last modified May 2020, [https://nces.ed.gov/programs/coe/indicator\\_cha.asp](https://nces.ed.gov/programs/coe/indicator_cha.asp).

involvement. This fact is reiterated in T. J. Jenney's research (discussed in chapter 2) regarding the positive relationships that were connected with friends and others on the college campus who share religious and spiritual values. As a result, students developed deep relationships and friendships and learned how to lean on each other during uncertain times. The interviewees in particular noted that their fellow BCM members were people with whom they could grow. Not only are their fellow BCM members similar in age, but they share the same set of core beliefs as well.

### **Quantitative Research Question 2 Implications**

*BCM provides weekly fellowship and worship times, discipleship programs, and other opportunities for spiritual growth.*

Fellowship and worship were key themes that arose throughout the analysis of the study. Of respondents, 51.8 percent indicated that large group gatherings were important in their BCM participation, and 97.3 percent indicated that student relationships were important. Weekly worship and fellowship times serve as key events in the lives of many college students. Students have the freedom to worship God during these times and are not bound by the pressures of the secular college campus to keep silent about their faith. As noted in chapter 2, Alexander Astin highlighted the positive benefits that students receive from participating in activities on the college campus. The worship and fellowship provided by BCM are experiences that contribute to students' positive campus experience.

I believe discipleship programs and other opportunities, such as missions and prayer, are also integral to students' involvement in BCM. Both Barna Group and Pew Research Center indicate a decline of Christianity in the United States. BCM can help to curb this decline by providing these kinds of opportunities that enhance students' spiritual growth. Students learn the importance of prayer and see how God is working in many places and are encouraged to stay the course and not abandon the faith they know. Each



of these events plays a unique part in spiritual maturity for students and is a key factor affecting students' involvement in BCM.

### **Quantitative Research Question 3 Implications**

*BCM encourages students to take part in Christian service and engagement.*

In this study, 88.6 percent of respondents reported participating in a church and/or ministry activity several times a week, every week, or nearly every week. In addition to participating in BCM, church attendance is very important to students while they are in college. BCM disciples students, who, consequently, many find God's calling on their lives. Through the training opportunities for service provided by the BCM, students are equipped to serve in the local church and other areas of ministry.

Significance found in this study with evangelism training, BCM local missions, and BCM extended missions confirms the link between BCM and Christian service and engagement. Evelyn Ashcraft confirmed in her findings as well a positive relationship between students who participated in BCM during college and their ministry participation after graduation. Students who take part in the training opportunities and participate in opportunities such as worship services, prayer ministry, missions, discipleship, and children/youth during their college years will be equipped to continue in those and other roles following college graduation.

### **Quantitative Research Question 4 Implications**

*BCM provides missions opportunities beyond the college campus.*

For many of the students, a BCM mission trip was their first opportunity to serve in missions somewhere besides their local area. BCM mission trips allow students to see firsthand how God is working in the world. Studies by Daryl Alan Diddle and Kevin Richardson both point out that many college students fail to live Christian lives or attend church while they are in college. BCM helps to change that by providing the

opportunities for Christian college students to actively live out their faith.

Students grow personally as well as spiritually when participating in missions beyond the college campus. Respondents highlighted mission trips as one experience that made a large difference in their spiritual and personal lives. Some students also answer the call to full-time missions as a result of participating in a BCM mission trip. It is imperative that BCM continue to provide missions opportunities beyond the college campus.

### **Qualitative Research Question 1 Implications**

*BCM provides one-on-one discipleship programs to aid in students' spiritual growth and to help them to discover God's purpose for their lives.*

Discipleship programs were highlighted by students as making a key difference in their lives. Many of them had never been discipled one on one until they became involved in BCM. When they encounter a problem, many go to their mentor or disciple partner and pray about whatever the problem might be. Darrel Ray's findings indicates that many students may have grown up in church, but they do not engage with the Bible once they get to college. Many students have attended church for many years yet have never been challenged to grow and find God's will for their lives.

If college students are going to grow in their faith and stand firm on their beliefs, it is essential that BCM provide one-on-one discipleship programs. Discipleship programs help Christians to grow through the help of mentors. Barnabas's mentoring of Saul (Acts 11:25-26) is an example set forth in the Bible. The implications for BCM is to model biblical mentoring and provide opportunities for students to pour into one another's lives through one-on-one discipleship programs.

### **Qualitative Research Question 2 Implications**

*BCM positively affects the Christian engagement and service of college*

*students.*

BCM is very influential for the Christian engagement and service of college students. Students in BCM are encouraged to read their Bibles more, prayer more, share their faith more, and engage in Christian service and missions more. Because they participate in BCM, students gain leadership experience in areas such as leading worship, teaching children/youth, and participating in missions activities. They learn what it is truly like to fulfill the Great Commission.

BCM gives students confidence in sharing the gospel. They are bolder and look for opportunities to share with others. Students also learned that missions is local as well as global. Morris Lynn Baker's study further indicates that a BCM program with several emphases will likely lead to higher BCM involvement. The implication for BCM is to provide a variety of training opportunities for students so each one will have the best opportunity to practice their Christian engagement and service.

### **Research Limitations and Generalizations**

In addition to the limitations of generalization addressed in chapter 3, the findings and conclusions in this study should be considered in light of the following:

1. This study was conducted during the COVID-19 pandemic. This factor made it more difficult to reach campus ministers because all of the post-secondary institutions went online for the final eight weeks of the spring 2020 semester. The community colleges were even more difficult to reach because many of them do not keep a database of BCM attendees. Although the world is connected online, campus ministers were having to find creative ways to conduct college ministry online.
2. The website [www.collegeministry.com](http://www.collegeministry.com) was useful for obtaining contact information. However not, all of the information was up to date, so I reached out to state BCM directors for further contact information.
3. The majority of respondents were from schools in the Southeast, female, and universities. The data and results tended to tilt in these directions. The lack of variation in data presented problems in generalizing to the entire BCM population.
4. Many of the responses in the data were homogenous. This lack of variation in data presented problems in finding statistical significance.
5. Since this was the first national study of BCM, the lack of comparative data limited the interpretation of the results.

## **Research Applications**

Current literature focuses on the benefits of participating in student organizations while in college. However, much of this research focuses on student organizations as a whole and not Baptist Collegiate Ministry in particular. A previous study focused on the Christian engagement and service of students after they had graduated from college. This study was limited in scope as it only applied to students in a specific geographic area.

This research filled a void in the precedent literature by analyzing the Christian engagement and service of students involved in Baptist Collegiate Ministry. Prior to this study, no empirical studies had been conducted that measured Christian engagement and service of BCM members on a national level. Furthermore, this study examined how students perceive the effectiveness of BCM on their lives.

The study assessed the Christian engagement and service of students involved in Baptist Collegiate Ministry. This section addresses applications of this research for students and campus ministers/faculty sponsors.

### **Research Applications for Students**

Loneliness, fear, and isolation describe many students who step onto the college campus for the first time. Research by Alexander Astin and Vincent Tinto have confirmed many times the connection between being involved in the college campus and success in college. Students should look for activities in which to participate beyond the classroom to help improve their success in college and the job market.

One such place students can get involved is BCM. Students reported BCM as being one of the most important aspects and highlights of their college experience. They have the opportunity to grow in the Christian faith through BCM and are surrounded by like-minded individuals their age who serve as an encouragement to each other. The BCM community also provides an opportunity for discipleship as well as Christian mentoring. These activities give students a safety net because they have a place they can

turn to for answers. The activities provided by BCM keep students engaged and involved.

BCM provides leadership opportunities as well as opportunities for them to grow in their faith. Students overwhelmingly reported participating in mission trips was one of the most life-changing activities they were involved in while in BCM. Through mission trips, they gained confidence in sharing the gospel and now share the gospel more as a result of participating in BCM. Students develop a servant mindset while in BCM, and their prayer life deepens. Some students also come to the Lord through BCM, and some discover God's calling for their lives while participating in BCM activities. BCM is a life-changing experience for college students.

Students also should get involved in small-group activity through BCM. Small groups allow students to develop close relationships and hold each other accountable. The weekly gatherings are a great source of encouragement and help them to stay close to the Lord during their college careers. Students grow in character as they apply what they learn through small-group Bible study and discipleship. Small groups help students to grow spiritually during their college years.

### **Research Applications for Campus Ministers/Faculty Sponsors**

In today's secular college environment, even the mention of the name Jesus or the word religion sets off red flags. Many Christian students are singled out because they are willing to stand for their faith. Some are harassed by their professors because they take a stand in class or write a paper about something related to Christianity. Because of these situations, Christian college students can become very discouraged and consider walking away from the faith. Campus ministers/faculty sponsors have a unique situation because BCM provides a place for students where they can be free to exercise their faith without fear of harassment or punishment.

Campus ministers/faculty sponsors need to find unique ways to reach college students with BCM. BCM needs to be a visible organization that will be attractive to

college students, especially those who are new to the campus. Visibility includes BCM's being represented at campus events and reaching out so students will know of the opportunity. Students want to be part of an organization where they feel loved and cared for while also challenged.

However, not all students become immediately involved in campus organizations. These students need extra encouragement to get involved in campus life because of factors such as being in a new town and environment, course load, and adjusting to college life. For those students who are not involved, campus ministers/faculty sponsors should intentionally reach out to make contact with these students early during the semester, utilizing such strategies as handing out water and snacks and hosting informal gatherings to introduce students to Baptist Collegiate Ministries.

Because of the direct relationship between BCM evangelism, local missions, and extended missions training with ministry involvement, BCM should continue to provide opportunities for Christian service and engagement beyond the context of BCM. One of the most effective and life-changing activities that BCM can provide is the opportunity for missions locally as well as abroad. Because of financial, family, or other reasons, not all students will participate in missions beyond the local area. Therefore, BCM should provide more on-campus and local missions projects so every member will have an opportunity to be involved in missions.

Through BCM mission trips, BCM members are introduced to the world they live in, and they learn that there is much work to do beyond their campus borders. As they get outside of their comfort zone, students learn the value, importance, and power of prayer, and their understanding of others' physical and, most importantly, spiritual needs are widened during mission trips. Some students are called to the mission field while on a BCM mission trip. BCM campus ministers/faculty sponsors should make the opportunity for missions a top priority of their BCM.

Because students identify BCM as a community, campus ministers/faculty sponsors also need to ensure that there is strong community in their BCM. Community helps students to grow and lean on each other during their college careers. Students are an encouragement to one another because they form relationships with other Christians their age, and together they live out the Christian faith. These small groups that form in BCM allow students to be accountable to one another, and they provide long-lasting relationships that are a crucial anchor in students' lives.

Additionally, campus ministers/faculty sponsors should also provide a one-on-one discipleship program in their BCM. Many students come to college as Christians, but they have not been personally discipled. One-on-one discipleship programs are a key factor in helping college students' spiritual growth and development. These programs greatly enhance spiritual growth, build stronger relationships, and give students more confidence in sharing the gospel.

Campus minister/faculty sponsors should also consider keeping current records of BCM attendance and participation as well as engagement and service beyond the college career. These records can be especially valuable for community college BCMs since students are not as heavily involved in campus life. Current and up-to-date detailed records will help show whether students are continuing their Christian engagement and service after graduation from college.

Since females exhibited more involvement than males, campus minister/faculty sponsors should also look for unique ways to involve males in the BCM by planning events and activities that appeal to males as well as men's groups that will help build relationships among the males in BCM. Many churches have been successful with outdoor-related activities for men's ministry, such as sports (basketball, football, soccer, etc.), wild-game dinners, white-water rafting, and rock climbing. Campus ministers/faculty sponsors should consider activities such as these to intentionally encourage male participation in BCM and ministry. Events and activities like these give

current male BCM members an opportunity to invite other students who may not yet be a part of the BCM but who have like-minded interests and hobbies. They are also great opportunities for males to invite their lost friends to a BCM event.

### **Future Research**

This research was the first national study of the Christian engagement and service of students involved in Baptist Collegiate Ministry in the United States. Because the data may generalize only to the current participants in the study, future research is needed to verify and support the findings of the current study. I recommend the following studies for future research:

1. A replication of the current study should be done to determine the validity of the conclusions.
2. A comprehensive national study of the Christian engagement and service of students in BCM at community colleges could be done that compares the data to the results found in this study.
3. Another study could be done that compares the Christian engagement and service of students in other campus ministries to that of students in BCM.
4. A longitudinal study could be done to determine the effect BCM has on student educational success.
5. A longitudinal study could be conducted to determine whether students continue their Christian engagement and service five and ten years after college. This type of study would require maintaining contact with current BCM students.
6. Research could also be conducted that compares the Christian engagement and service of students in other extracurricular campus organizations.
7. A longitudinal study is needed that identifies the Christian engagement and service of students in BCM during their freshman year and again during their senior year.
8. A study could be conducted that explores the effect BCM has on students' academic life in college.
9. Since the overwhelming number of responses were from females at universities in the Southeast, a study should be conducted with that population.
10. COVID-19 provided a unique opportunity for Christian engagement and service. A post-COVID-19 study should be conducted to assess student's Christian engagement and service during COVID-19.



## **Conclusion**

The college campus is filled with numerous activities and organizations in which a student may belong. College students are introduced to new ideas and invited to many activities. Their beliefs and ideas will be challenged in the classroom as well as among peers. Southern Baptists are fortunate to have an organization that reaches out to college students because they are at a time in their lives when they need positive influences. Baptist Collegiate Ministry can be an integral part of Christian college students' spiritual growth and academic success.

Students in BCM benefit from the organization personally as well as spiritually. The strong community and relationships that develop serve to enhance the spiritual growth of college students. Missions opportunities give the students the opportunity to see firsthand how the Lord is working in the world. These experiences open their eyes to the reality of the Great Commission. Each part of BCM is integral in developing and shaping students' Christian engagement and service. From its early beginnings in 1891, Baptist Collegiate Ministry has always been about developing future leaders and missionaries in Southern Baptist life. Representing over seventy thousand college students, the mission has not changed.

APPENDIX 1  
GEOGRAPHIC DIVISIONS

Table A1. Geographic divisions

Southeast	Midwest	Northeast	Southwest
Alabama Arkansas Florida Georgia Kentucky Louisiana Mississippi North Carolina South Carolina Tennessee	Alaska Idaho Illinois Indiana Iowa Michigan Minnesota Missouri Montana North Dakota Ohio Oregon South Dakota Washington Wisconsin Wyoming	Connecticut Delaware Maine Maryland Massachusetts New Hampshire New Jersey New York Pennsylvania Rhode Island Virginia Vermont West Virginia	Arizona California Colorado Hawaii Kansas Nebraska Nevada New Mexico Oklahoma Texas Utah

## APPENDIX 2

### LETTER REQUESTING STUDENT PARTICIPATION

Dear Student,

You have been selected by your BCM/BSU campus minister or faculty sponsor to be a participant in a research study regarding your participation and engagement and service in BCM/BSU. The research in which you are about to participate is designed to explore and understand how participation in Baptist Collegiate Ministry influences your spiritual growth and development. Laura Winstead, professor at Henderson Community College, Henderson KY is conducting this study for the purposes of dissertation research. In this research, you will be asked to completely answer each of the questions in the following survey. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this survey, you are giving informed consent for the use of your responses in this research.

The survey is designed to require a minimum amount of your time. You should be able to complete it in about 10 minutes. At your request, your BCM/BSU campus minister or faculty sponsor will be able to furnish you with the survey results after the research is concluded. Should you choose to participate in this survey, please adhere to the following procedures:

Complete each question by selecting the ONE answer that best describes your experiences, attitudes, and perceptions. ONLY surveys that are completed entirely will be

included in the study.

Completed surveys returned by April 15, 2020 will be entered into a drawing for a Starbucks gift card. The survey can be found at the following link, <https://www.surveymonkey.com/r/WP7L7QF>.

Thank you for your interest in BCM/BSU and your consideration to be a part of this study.

Sincerely,

Laura Winstead

Professor

Henderson Community College

APPENDIX 3

ADAPTED BSMARF INSTRUMENT

Instructions: The purpose of this questionnaire is to seek information about your experience in Baptist Collegiate Ministry. Your responses will be used in a study to investigate the influence of BSM in developing leaders for church and ministry.

**1.0 Demographic Information**

1. Age:        18     19     20     21     22     23 or older

2. Classification in school:

      Freshman Sophomore Junior Senior Other

3. Gender:    Female        Male

4. Type of School Attending:

      Community College            4-year University

5. Employment Status:

      Part-Time on Campus        Part Time/Full Time Off Campus    Unemployed

6. Current Housing Situation:

      Live On-Campus            Live Off-Campus

7. Size of Hometown:

      Less than 10,000        10,001-29,999        30,000-50,000        over 50,000

8. Please indicate the state where you attend school. (drop down box in Survey Monkey)

**2.0 Did you participate in:**

2.1 Executive Council	Yes	No
2.2 Leadership Team	Yes	No
2.3 Leading a Bible Study	Yes	No
2.4 Leading a small group	Yes	No
2.5 Led a care group	Yes	No

2.6 BCM Intramural sports	Yes	No
2.7 Evangelism training	Yes	No
2.8 Campus outreach	Yes	No
2.9 International ministry	Yes	No
2.10 Local missions ministry	Yes	No
2.11 Summer missions	Yes	No
2.12 Impact Missions (2 to 4 weeks)	Yes	No
2.13 Mission trips (3 days to 1 week)	Yes	No
2.14 Semester Missions	Yes	No
2.15 Worship team	Yes	No
2.16 Weekly worship gathering	Yes	No
2.17 Weekly lunch gathering	Yes	No
2.18 Prayer ministry	Yes	No

2.19 List additional ways you were involved:

2.20 Which 3 activities from the above list have had the most impact on your life?

2.21 Why or How?

**3.0 Which of these skills, training, and relationships were important to you in BCM?**

3.1 Personal, intentional interaction with a BCM Staff member	Yes	No
3.2 Personal interaction with other BCM students	Yes	No
3.3 Disciplined study	Yes	No
3.4 Personal discipleship	Yes	No
3.5 Scripture memory	Yes	No
3.6 Involvement in missions	Yes	No
3.7 Biblical instruction	Yes	No
3.8 Leadership opportunities	Yes	No
3.9 Practice in planning and thinking skills	Yes	No
3.10 Basic discipleship training	Yes	No
3.11 Evangelism training	Yes	No
3.12 List other important factors:		

3.13 List at least two ways these had an impact on your development as a Christian:

**4.0 How has being involved in BCM affected your life?**

**5.0 Current church and ministry involvement**

5.1 How often do you attend worship services?  
 \_\_\_\_\_9 – Several times a week (3)

- \_\_\_\_\_ 8 – Every week (3)
- \_\_\_\_\_ 7 – Nearly every week (3)
- \_\_\_\_\_ 6 – 2 to 3 times a month (3)
- \_\_\_\_\_ 5 – About once a month (2)
- \_\_\_\_\_ 4 – Several times a year (2)
- \_\_\_\_\_ 3 – About once or twice a year (1)
- \_\_\_\_\_ 2 – Less than once a year (1)
- \_\_\_\_\_ 1 – Never (1)

5.2 Besides worship services, how often do you take part in other activities at a place of worship?

- \_\_\_\_\_ 9 – Several times a week (3)
- \_\_\_\_\_ 8 – Every week (3)
- \_\_\_\_\_ 7 – Nearly every week (3)
- \_\_\_\_\_ 6 – 2 to 3 times a month (3)
- \_\_\_\_\_ 5 – About once a month (2)
- \_\_\_\_\_ 4 – Several times a year (2)
- \_\_\_\_\_ 3 – About once or twice a year (1)
- \_\_\_\_\_ 2 – Less than once a year (1)
- \_\_\_\_\_ 1 – Never (1)

5.3 What is your current role in the following church ministries?

<b>Leader</b>	<b>Participant</b>	<b>None</b>
<b>(3)</b>	<b>(2)</b>	<b>(1)</b>

- a. Evangelism/Outreach
- b. Sunday School/Bible Study/Small Groups
- c. Worship/Specific Worship Services
- d. Preaching/Proclamation/Teaching
- e. Children/Youth
- f. Discipleship/Spiritual Growth/Mentoring/  
Counseling
- g. Prayer/Prayer Ministry/Prayer Groups
- h. Missions
- i. Community Ministry/Service/Benevolence/  
Recovery
- j. Music/Choir
- k. Ministry Staff
- l. Support Staff

5.4 How do you perceive BCM impacted your participation in missions (local and abroad), evangelism, and ministry beyond the campus?

5.5 An important part of the BCM experience was an opportunity for training in sharing your faith. How often do you share your faith with non-believers?

5.6 If “never” was your response to item 5.1, why are you not involved in a church?

**6.0 Please answer with the most appropriate response.**

6.1 Would you be willing to participate in a short phone interview to provide further clarification and information on engagement and service?

Yes

No

If yes, Please indicate your name, phone number, and email.

**END OF QUESTIONNAIRE**

**Thank you for participating.**



## APPENDIX 4

### SAMPLES'S ADAPTED QUALITATIVE SURVEY INSTRUMENT

1. To start with, let's talk about your experience here so far. What has your experience at the institution been like?
2. What's the best part of being involved in Baptist Collegiate Ministry?
3. How is your BCM set up in terms of staffing and student leadership?
4. Have you held any leadership positions in BCM?
  - a. If so, what positions?
  - b. What made you decide to get involved in a leadership role?
5. Before getting involved with BCM, how important was your faith and spirituality?
  - a. How has this changed since being involved with campus ministry?
  - b. Does your BCM encourage you to
    1. read your Bible more, 2. pray more, 3. share your faith more, 4. engage in Christian service and mission more.
6. When you are struggling on campus with a problem, whatever that problem may be, how do you handle it?
  - a. Does your faith play a role in that?
7. How are you serving the Lord outside of the context of BCM?
8. Are you in a vocational call to ministry?
  - a. If so, what ministry?
9. Has being involved in BCM helped you to discover God's purpose for your life?
10. Is there anything else you would like to share regarding how BCM is supporting your Christian engagement and service?

## APPENDIX 5

### SAMPLE LETTER TO CAMPUS MINISTERS AND FACULTY SPONSORS

Sample letter to Campus Minister

Hello. My name is Laura Winstead. I am the faculty sponsor for the Baptist Collegiate Ministry at Henderson Community College in Henderson, Kentucky.

In addition, I am also a student in the Doctor of Education (EdD) program at The Southern Baptist Theological Seminary in Louisville, Kentucky. I have completed my seminar work and am now moving into the research and writing mode.

As the faculty sponsor for the BCM where I work, I have an interest in how BCM positively influences college students. Therefore, I have chosen to study the impact of student involvement in Baptist Collegiate Ministry on Christian engagement and service. I am attempting to build upon previous research by Alexander Astin and Vincent Tinto that demonstrates the positive benefits of participation in campus organizations. Specifically, I hope to gather data that will demonstrate the effectiveness of Baptist Collegiate Ministry.

I am reaching out to you for assistance. As the director/faculty sponsor of the Baptist Collegiate Ministry (or Baptist Student Union), I would like to ask you to forward my request for participation (attached) and survey link (in the attachment) to any student who has been active in your ministry since the Fall of 2019. For your convenience, I am also including a link that can be posted on your BCM/BSU Social Media page:

<https://www.surveymonkey.com/r/B6V3NQV>

It is my hope that, with your assistance, I can reach and receive a response from a significant number of students involved in Baptist Collegiate Ministry. In return for your assistance, I will gladly share my findings and my conclusions with you. Please

copy lwinstead382@students.sbts.edu when emailing the request to students so I can better determine the response rates to the survey requests. If you have any questions, please do not hesitate to contact me. I can be reached at 270-639-5134 or lwinstead382@students.sbts.edu.

My faculty supervisor is Dr. Anthony Foster. If you have questions for him, you may email him at awfoster@sbts.edu.

In order to allow me time to gather and analyze the data, I am asking you to please have your students complete the survey no later than April 15, 2020. Thank you in advance for your assistance.

Sincerely,

Laura Winstead  
SBTS Ed.D. Student

## APPENDIX 6

### FOLLOW-UP CORRESPONDENCE WITH CAMPUS MINISTERS AND FACULTY SPONSORS WHOSE STUDENTS PARTICIAPTED IN THE STUDY

Thank you for your willingness to allow your students to participate in my doctoral research. As a token of gratitude, I am willing to share a summary of my research findings with you, should you desire. Upon receiving the results, you may feel free to share them with your students. Any of your students who participated in the research who want to obtain a summary of the findings directly from me may do so by sending their written request via email.

Again, thank you for your and your students' help in the data collection phase.

Blessings,

Laura Winstead

SBTS Ed.D. Student

APPENDIX 7

EMAIL CORRESPONDENCE SECURING  
PERMISSION TO USE/MODIFY THE  
QUAN. SURVEY INSTRUMENT

----- Forwarded message -----

From: **Joyce Ashcraft** <joyce.ashcraft@texasbaptists.org>

Date: Tue, Feb 25, 2020 at 10:55 PM

Subject: Re: BSMARF survey instrument

To: Laura Winstead <linstead382@students.sbts.edu>

Please consider this email as my permission to use the BSMARF instrument. I pray your study goes well. I would love to see your results one you complete your study.

Joyce

On Tue, Feb 25, 2020 at 9:18 PM Laura Winstead <linstead382@students.sbts.edu>

wrote:

Dear Dr. Ashcraft,

I am a professor at Henderson Community College, Henderson, KY and serve as the faculty sponsor for our Baptist Collegiate Ministry organization. I am also a student in the Ed.D. Program at the Southern Baptist Theological Seminary in Louisville, KY. I have finished my seminars and am working on the dissertation phase of my program.

My dissertation study will focus on the Christian engagement and service of students involved in Baptist Collegiate Ministry. The survey instrument you developed has some pertinent information related to my study. I am writing you to ask for permission to use and/or adapt the BSMARF instrument you developed for your study, *An Examination of Texas Baptist Student Ministry Participation and Post-Collegiate Ministry Activity*.

I look forward to hearing from you soon.

Sincerely,

Laura Winstead

## APPENDIX 8

### EMAIL CORRESPONDENCE SECURING PERMISSION TO USE/MODIFY THE QUAL. SURVEY INSTRUMENT

Dr. Timm,

My name is Laura Winstead and I am an Ed.D. Student at the Southern Baptist Theological Seminary in Louisville, Kentucky. My dissertation work involves a mixed methods study of Baptist Collegiate Ministry.

In my literature review, I came across a study that was done by Zachary D. Samples on student ministry. Many of his interview questions are pertinent to my study.

I was wanting to get in contact with Mr. Samples and ask for his permission to use his QUAL survey instrument. If you have some contact information for him, that would be most appreciated.

Laura Winstead

On Thu, Feb 13, 2020 at 2:13 PM Zachary D. Samples <[zsamples@saintmeinrad.edu](mailto:zsamples@saintmeinrad.edu)> wrote:

Dear Laura,

My name is Zach Samples. I am a Roman Catholic Seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad, IN. We are located only about an hour west of you there in Louisville.

Before I entered Seminary, I earned a Masters Degree in College Student Affairs from Eastern Illinois University in Charleston, IL. My Thesis Advisor was Dr. Dianne Timm. Dr. Timm indicated that you are working on a study similar to the one that ultimately became my Masters Thesis. I have attached my thesis to this email, and you can also find it at the link below. You can find the survey instrument in the Appendix section of the document. You have my permission to use the instrument, and/or modify it for your specific use.

If you don't mind, can you share the results of your study once it is finished?

<https://thekeep.eiu.edu/theses/2437/>

Pax,

Zach

--

**Zachary D. Samples**  
Seminarian  
Diocese of Springfield in Illinois  
Saint Meinrad Seminary & School of Theology  
200 Hill Drive  
St. Meinrad, IN 47577

Email Correspondence asking how the QUAL instrument was validated.

February 17, 2020

1:35 PM (2  
hours ago)

**Laura Winstead** <lwinstead382@students.sbts.edu>  
to Zachary

Zach,

One question. How was your survey validated? Did you have an expert panel to review?

Laura



**Zachary D. Samples**

3:47 PM (38  
minutes ago)

to me

Dear Laura,

The survey instrument was validated by my thesis advisor, my thesis committee, and was validated/reviewed by the Institutional Research Board at Eastern Illinois University.

Thanks!

Pax,

Zach

--

**Zachary D. Samples**

Seminarian

Diocese of Springfield in Illinois

Saint Meinrad Seminary & School of Theology

200 Hill Drive

St. Meinrad, IN 47577



## APPENDIX 9

### LETTER TO STATE BAPTIST COLLEGIATE MINISTRY DIRECTORS

Dear State BCM Director,

My name is Laura Winstead and I am the faculty sponsor for the Baptist Collegiate Ministry at Henderson Community College in Henderson, KY. I am also an Ed.D. student at the Southern Baptist Theological Seminary in Louisville, KY. My dissertation research involves a national study regarding Baptist Collegiate Ministry.

I wanted to reach out to you for assistance as I am in the methods phase of collecting surveys from students. The disruption caused by the coronavirus pandemic is having an impact on return rates. Surveys are probably not in the forefront of minds for Campus Ministers and their students right now.

I have sent a request to selected Campus Ministers through a random sample, but have yet to receive any response from some of them that they received the email and have promoted the survey to their students.

I was wondering if you would be willing to send the attached letters to the campus ministers at these BCMs and ask them to send the link to their students (they can do so on Facebook or social media if they like). I am keeping the survey link open until May 31, 2020.

I have included the list below of schools along with contact information I obtained from [collegeministry.com](http://collegeministry.com) who I have not heard from and have attached the documents I sent to them earlier for your convenience.

List of schools and campus minister contacts go here

Would you mind to help?

Sincerely,  
Laura Winstead  
SBTS Ed.D. Student

APPENDIX 10

FOLLOW-UP EMAIL TO STUDENTS WHO SAID  
THEY WOULD PARTICIAPTE IN  
A PHONE INTERVIEW

Dear Student,

Thank you for participating in my dissertation research on Baptist Collegiate Ministry. Your input will provide valuable data that shows the effectiveness of Baptist Collegiate Ministry.

You are receiving this email because you indicated your willingness to participate in a phone interview to provide further information on Baptist Collegiate Ministry.

I am conducting a random sample of 8-12 phone interviews during the month of May through early June. If you are selected for an interview, you will receive an email and/or phone call from me to set up a date and time. Interviews will be conducted via Zoom.

In the meantime, if you have any questions, feel free to contact me.

Blessings,

Laura Winstead

SBTS Ed.D. Student

APPENDIX 11

LETTER TO STUDENTS REQUESTING  
PHONE INTERVIEW TIMES

Dear Student,

You have been randomly selected to participate in one of my BCM phone interviews.

Would you email 2 - 3 days and times you are available?

I will check my calendar and send you a Zoom invitation.

Thanks.

Laura Winstead  
SBTS Ed.D. Student

APPENDIX 12

GENDER, FREQUENCY OF CHURCH/MINISTRY  
ACTIVITY, GEOGRAPHIC AREA  
CROSTABUALTION

Table A2. Gender, frequency of church/ministry activity,  
geographic area crosstabulation

What is your gender? * COMBINED WORSHIP * GEOGRAPHIC AREA Crosstabulation							
GEOGRAPHIC AREA			COMBINED WORSHIP				
			Several times a week, Every week, Nearly every week, 2 to 3 times a month	About once a month, several times a year	About once or twice a year, Less than once a year, Never	Total	
Southeast	What is your gender?	Female	Count	141.0	8.0	3.0	152.0
			% within What is your gender?	92.8	5.3	2.0	100.0
			% within COMBINED WORSHIP	68.4	66.7	30.0	66.7
			% of Total	61.8	3.5	1.3	66.7
		Male	Count	65.0	4.0	7.0	76.0
			% within What is your gender?	85.5	5.3	9.2	100.0
			% within COMBINED WORSHIP	31.6	33.3	70.0	33.3
			% of Total	28.5	1.8	3.1	33.3
	Total	Count	206.0	12.0	10.0	228.0	
		% within What is your gender?	90.4	5.3	4.4	100.0	
		% within COMBINED WORSHIP	100.0	100.0	100.0	100.0	
		% of Total	90.4	5.3	4.4	100.0	
Midwest	Gender?	Female	Count	11.0	1.0	2.0	14.0

What is your gender? * COMBINED WORSHIP * GEOGRAPHIC AREA Crosstabulation							
GEOGRAPHIC AREA				COMBINED WORSHIP			
				Several times a week, Every week, Nearly every week, 2 to 3 times a month	About once a month, several times a year	About once or twice a year, Less than once a year, Never	Total
Midwest	What is your gender?	Female	% within What is your gender?	78.6	7.1	14.3	100.0
			% within COMBINED WORSHIP	64.7	100.0	100.0	70.0
			% of Total	55.0	5.0	10.0	70.0
			Count	6.0	0.0	0.0	6.0
		Male	% within What is your gender?	100.0	0.0	0.0	100.0
			% within COMBINED WORSHIP	35.3	0.0	0.0	30.0
			% of Total	30.0	0.0	0.0	30.0
			Count	17.0	1.0	2.0	20.0
		Total	% within What is your gender?	85.0	5.0	10.0	100.0
			% within COMBINED WORSHIP	100.0	100.0	100.0	100.0
			% of Total	85.0	5.0	10.0	100.0
			Count	8.0	3.0	1.0	12.0
Northeast	What is your gender?	Female	% within What is your gender?	66.7	25.0	8.3	100.0
			% within COMBINED WORSHIP	66.7	75.0	100.0	70.6
			% of Total	47.1	17.6	5.9	70.6
			Count	4.0	1.0	0.0	5.0
		Male	% within What is your gender?	80.0	20.0	0.0	100.0
			% within COMBINED WORSHIP	33.3	25.0	0.0	29.4
			% of Total	23.5	5.9	0.0	29.4
			Count	12.0	4.0	1.0	17.0
		Total	% within What is your gender?	70.6	23.5	5.9	100.0

What is your gender? * COMBINED WORSHIP * GEOGRAPHIC AREA Crosstabulation							
GEOGRAPHIC AREA			COMBINED WORSHIP				
			Several times a week, Every week, Nearly every week, 2 to 3 times a month	About once a month, several times a year	About once or twice a year, Less than once a year, Never	Total	
Northeast	Total		% within COMBINED WORSHIP	100.0	100.0	100.0	
			% of Total	70.6	23.5	5.9	
Southwest	What is your gender?	Female	Count	20.0	0.0	1.0	21.0
			% within What is your gender?	95.2	0.0	4.8	100.0
			% within COMBINED WORSHIP	66.7	0.0	33.3	61.8
			% of Total	58.8	0.0	2.9	61.8
		Male	Count	10.0	1.0	2.0	13.0
			% within What is your gender?	76.9	7.7	15.4	100.0
			% within COMBINED WORSHIP	33.3	100.0	66.7	38.2
			% of Total	29.4	2.9	5.9	38.2
	Total	Count	30.0	1.0	3.0	34.0	
		% within What is your gender?	88.2	2.9	8.8	100.0	
		% within COMBINED WORSHIP	100.0	100.0	100.0	100.0	
		% of Total	88.2	2.9	8.8	100.0	
Total	What is your gender?	Female	Count	180.0	12.0	7.0	199.0
			% within What is your gender?	90.5	6.0	3.5	100.0
			% within COMBINED WORSHIP	67.9	66.7	43.8	66.6
			% of Total	60.2	4.0	2.3	66.6
		Male	Count	85.0	6.0	9.0	100.0
			% within What is your gender?	85.0	6.0	9.0	100.0

What is your gender? * COMBINED WORSHIP * GEOGRAPHIC AREA Crosstabulation							
GEOGRAPHIC AREA			COMBINED WORSHIP				
			Several times a week, Every week, Nearly every week, 2 to 3 times a month	About once a month, several times a year	About once or twice a year, Less than once a year, Never	Total	
Total	What is your gender?	Male	% within COMBINED WORSHIP	32.1	33.3	56.3	33.4
			% of Total	28.4	2.0	3.0	33.4
	Total		Count	265.0	18.0	16.0	299.0
			% within What is your gender?	88.6	6.0	5.4	100.0
			% within COMBINED WORSHIP	100.0	100.0	100.0	100.0
			% of Total	88.6	6.0	5.4	100.0

Table A3. Chi-square

Chi-square				
GEOGRAPHIC AREA		Value	Df	Asymptotic Significance (2-sided)
Southeast	Pearson Chi-Square	6.344 <sup>b</sup>	2	.042
	Likelihood Ratio	5.892	2	.053
	Linear-by-Linear Association	5.071	1	.024
	N of Valid Cases	228		
Midwest	Pearson Chi-Square	1.513 <sup>c</sup>	2	.469
	Likelihood Ratio	2.360	2	.307
	Linear-by-Linear Association	1.313	1	.252
	N of Valid Cases	20		
Northeast	Pearson Chi-Square	.543 <sup>d</sup>	2	.762
	Likelihood Ratio	.822	2	.663
	Linear-by-Linear Association	.451	1	.502
	N of Valid Cases	17		
Southwest	Pearson Chi-Square	2.947 <sup>e</sup>	2	.229
	Likelihood Ratio	3.224	2	.199
	Linear-by-Linear Association	1.920	1	.166
	N of Valid Cases	34		

Chi-square				
GEOGRAPHIC AREA		Value	Df	Asymptotic Significance (2-sided)
Total	Pearson Chi-Square	3.962 <sup>a</sup>	2	.138
	Likelihood Ratio	3.710	2	.156
	Linear-by-Linear Association	3.220	1	.073
	N of Valid Cases	299		

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.35.
- b. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 3.33.
- c. 4 cells (66.7%) have expected count less than 5. The minimum expected count is .30.
- d. 5 cells (83.3%) have expected count less than 5. The minimum expected count is .29.
- e. 4 cells (66.7%) have expected count less than 5. The minimum expected count is .38.



APPENDIX 13

AGE, LEVEL OF CHURCH INVOLVEMENT,  
TYPE OF SCHOOL CROSTABULATION

Table A4. Age, level of church involvement,  
type of school crosstabulation

What is your age? * COMBINED CHURCH MINISTRIES *						
What type of school do you attend? Crosstabulation						
What type of school do you attend?				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
Community College	What is your age?	18, 19, 20	Count	2.0	6.0	8.0
			% within What is your age?	25.0	75.0	100.0
			% within COMBINED CHURCH MINISTRIES	100.0	60.0	66.7
			% of Total	16.7	50.0	66.7
		21, 22, 23	Count	0.0	4.0	4.0
			% within What is your age?	0.0	100.0	100.0
			% within COMBINED CHURCH MINISTRIES	0.0	40.0	33.3
			% of Total	0.0	33.3	33.3
		Total	Count	2.0	10.0	12.0
			% within What is your age?	16.7	83.3	100.0
			% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0
			% of Total	16.7	83.3	100.0
University	What is your age?	18, 19, 20	Count	6.0	151.0	157.0
			% within What is your age?	3.8	96.2	100.0
			% within COMBINED CHURCH MINISTRIES	30.0	56.6	54.7
			% of Total	2.1	52.6	54.7
		21, 22, 23	Count	14.0	116.0	130.0
			% within What is your age?	10.8	89.2	100.0
			% within COMBINED CHURCH MINISTRIES	70.0	43.4	45.3

What is your age? * COMBINED CHURCH MINISTRIES *						
What type of school do you attend? Crosstabulation						
What type of school do you attend?				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
University	Age?	21-23	% of Total	4.9	40.4	45.3
	Total	Count		20.0	267.0	287.0
		% within What is your age?		7.0	93.0	100.0
		% within COMBINED CHURCH MINISTRIES		100.0	100.0	100.0
		% of Total		7.0	93.0	100.0
Total	What is your age?	18, 19, 20	Count	8.0	157.0	165.0
			% within What is your age?	4.8	95.2	100.0
			% within COMBINED CHURCH MINISTRIES	36.4	56.7	55.2
			% of Total	2.7	52.5	55.2
		21, 22, 23	Count	14.0	120.0	134.0
			% within What is your age?	10.4	89.6	100.0
			% within COMBINED CHURCH MINISTRIES	63.6	43.3	44.8
			% of Total	4.7	40.1	44.8
	Total	Count		22.0	277.0	299.0
		% within What is your age?		7.4	92.6	100.0
		% within COMBINED CHURCH MINISTRIES		100.0	100.0	100.0
		% of Total		7.4	92.6	100.0

Table A5. Chi-square

Chi-square					
What type of school do you attend?		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)
Community College	Pearson Chi-Square	1.200 <sup>c</sup>	1	.273	
	Continuity Correction <sup>b</sup>	.075	1	.784	
	Likelihood Ratio	1.816	1	.178	
	Fisher's Exact Test				.515
	Linear-by-Linear Association	1.100	1	.294	
	N of Valid Cases	12			
University	Pearson Chi-Square	5.295 <sup>d</sup>	1	.021	

Chi-square					
What type of school do you attend?		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)
University	Continuity Correction <sup>b</sup>	4.277	1	.039	
	Likelihood Ratio	5.349	1	.021	
	Fisher's Exact Test				.034
	Linear-by-Linear Association	5.276	1	.022	
	N of Valid Cases	287			
Total	Pearson Chi-Square	3.401 <sup>a</sup>	1	.065	
	Continuity Correction <sup>b</sup>	2.629	1	.105	
	Likelihood Ratio	3.394	1	.065	
	Fisher's Exact Test				.077
	Linear-by-Linear Association	3.390	1	.066	
	N of Valid Cases	299			

- a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.86.
- b. Computed only for a 2x2 table.
- c. 3 cells (75.0%) have expected count less than 5. The minimum expected count is .67.
- d. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.06.

APPENDIX 14

TYPE OF SCHOOL, LEVEL OF CHURCH INVOLVEMENT, GENDER CROSSTABULATION

Table A6. Type of school, level of church involvement, gender crosstabulation

What type of school do you attend? * COMBINED CHURCH MINISTRIES * What is your gender? Crosstabulation						
What is your gender?				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
Female	What type of school do you attend?	Community College	Count	2.0	4.0	6.0
			% within What type of school do you attend?	33.3	66.7	100.0
			% within COMBINED CHURCH MINISTRIES	14.3	2.2	3.0
			% of Total	1.0	2.0	3.0
		University	Count	12.0	181.0	193.0
			% within What type of school do you attend?	6.2	93.8	100.0
			% within COMBINED CHURCH MINISTRIES	85.7	97.8	97.0
			% of Total	6.0	91.0	97.0
	Total	Count	14.0	185.0	199.0	
		% within What type of school do you attend?	7.0	93.0	100.0	
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0	
		% of Total	7.0	93.0	100.0	
Male	What type of school do you attend?	Community College	Count	0.0	6.0	6.0
			% within What type of school do you attend?	0.0	100.0	100.0
			% within COMBINED CHURCH MINISTRIES	0.0	6.5	6.0
			% of Total	0.0	6.0	6.0

What type of school do you attend? * COMBINED CHURCH MINISTRIES *							
What is your gender? Crosstabulation							
What is your gender?				COMBINED CHURCH MINISTRIES			
				Participant	Leader	Total	
Male	What type of school do you attend?	University	Count	8.0	86.0	94.0	
			% within What type of school do you attend?	8.5	91.5	100.0	
			% within COMBINED CHURCH MINISTRIES	100.0	93.5	94.0	
			% of Total	8.0	86.0	94.0	
	Total	Count		8.0	92.0	100.0	
		% within What type of school do you attend?		8.0	92.0	100.0	
		% within COMBINED CHURCH MINISTRIES		100.0	100.0	100.0	
		% of Total		8.0	92.0	100.0	
	Total	What type of school do you attend?	Community College	Count	2.0	10.0	12.0
				% within What type of school do you attend?	16.7	83.3	100.0
				% within COMBINED CHURCH MINISTRIES	9.1	3.6	4.0
				% of Total	0.7	3.3	4.0
University			Count	20.0	267.0	287.0	
			% within What type of school do you attend?	7.0	93.0	100.0	
			% within COMBINED CHURCH MINISTRIES	90.9	96.4	96.0	
			% of Total	6.7	89.3	96.0	
Total		Count		22.0	277.0	299.0	
		% within What type of school do you attend?		7.4	92.6	100.0	
		% within COMBINED CHURCH MINISTRIES		100.0	100.0	100.0	
		% of Total		7.4	92.6	100.0	

Table A7. Chi-square

Chi-square					
What is your gender?		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)
Female	Pearson Chi-Square	6.542 <sup>c</sup>	1	.011	
	Continuity Correction <sup>b</sup>	3.053	1	.081	
	Likelihood Ratio	3.767	1	.052	
	Fisher's Exact Test				.059
	Linear-by-Linear Association	6.509	1	.011	
	N of Valid Cases	199			
Male	Pearson Chi-Square	.555 <sup>d</sup>	1	.456	
	Continuity Correction <sup>b</sup>	.000	1	1.000	
	Likelihood Ratio	1.033	1	.309	
	Fisher's Exact Test				1.000
	Linear-by-Linear Association	.549	1	.459	
	N of Valid Cases	100			
Total	Pearson Chi-Square	1.589 <sup>a</sup>	1	.207	
	Continuity Correction <sup>b</sup>	.485	1	.486	
	Likelihood Ratio	1.218	1	.270	
	Fisher's Exact Test				.218
	Linear-by-Linear Association	1.584	1	.208	
	N of Valid Cases	299			

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .88.
- b. Computed only for a 2x2 table.
- c. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .42.
- d. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .48.

APPENDIX 15

TYPE OF SCHOOL, LEVEL OF CHURCH INVOLVEMENT, GEOGRAPHIC AREA CROSSTABULATION

Table A8. Type of school, level of church involvement, geographic area crosstabulation

What type of school do you attend? * COMBINED CHURCH MINISTRIES * GEOGRAPHIC AREA Crosstabulation							
GEOGRAPHIC AREA				COMBINED CHURCH MINISTRIES			
				Participant	Leader	Total	
Southeast	What type of school do you attend?	Community College	Count	1.0	10.0	11.0	
			% within What type of school do you attend?	9.1	90.9	100.0	
			% within COMBINED CHURCH MINISTRIES	5.6	4.8	4.8	
			% of Total	0.4	4.4	4.8	
		University	Count	17.0	200.0	217.0	
			% within What type of school do you attend?	7.8	92.2	100.0	
			% within COMBINED CHURCH MINISTRIES	94.4	95.2	95.2	
			% of Total	7.5	87.7	95.2	
	Total	Count	18.0	210.0	228.0		
		% within What type of school do you attend?	7.9	92.1	100.0		
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0		
		% of Total	7.9	92.1	100.0		
	Midwest	What type of school do you attend?	University	Count	1.0	19.0	20.0
				% within What type of school do you attend?	5.0	95.0	100.0
% within COMBINED CHURCH MINISTRIES				100.0	100.0	100.0	

What type of school do you attend? * COMBINED CHURCH MINISTRIES * GEOGRAPHIC AREA Crosstabulation						
GEOGRAPHIC AREA				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
Midwest	What type of school do you attend?	University	% of Total	5.0	95.0	100.0
			Total	Count	1.0	19.0
		% within What type of school do you attend?	5.0	95.0	100.0	
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0	
		% of Total	5.0	95.0	100.0	
Northeast	What type of school do you attend?	University	Count	0.0	17.0	17.0
			% within What type of school do you attend?	0.0	100.0	100.0
			% within COMBINED CHURCH MINISTRIES	0.0	100.0	100.0
			% of Total	0.0	100.0	100.0
	Total	Count	0.0	17.0	17.0	
		% within What type of school do you attend?	0.0	100.0	100.0	
		% within COMBINED CHURCH MINISTRIES	0.0	100.0	100.0	
		% of Total	0.0	100.0	100.0	
Southwest	What type of school do you attend?	Community College	Count	1.0	0.0	1.0
			% within What type of school do you attend?	100.0	0.0	100.0
			% within COMBINED CHURCH MINISTRIES	33.3	0.0	2.9
			% of Total	2.9	0.0	2.9
		University	Count	2.0	31.0	33.0
			% within What type of school do you attend?	6.1	93.9	100.0
			% within COMBINED CHURCH MINISTRIES	66.7	100.0	97.1
			% of Total	5.9	91.2	97.1
	Total	Count	3.0	31.0	34.0	
		% within What type of school do you attend?	8.8	91.2	100.0	
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0	



What type of school do you attend? * COMBINED CHURCH MINISTRIES * GEOGRAPHIC AREA Crosstabulation						
GEOGRAPHIC AREA			COMBINED CHURCH MINISTRIES			
			Participant	Leader	Total	
Southwest	Total		% of Total	8.8	91.2	100.0
Total	What type of school do you attend?	Community College	Count	2.0	10.0	12.0
			% within What type of school do you attend?	16.7	83.3	100.0
			% within COMBINED CHURCH MINISTRIES	9.1	3.6	4.0
			% of Total	0.7	3.3	4.0
		University	Count	20.0	267.0	287.0
			% within What type of school do you attend?	7.0	93.0	100.0
			% within COMBINED CHURCH MINISTRIES	90.9	96.4	96.0
			% of Total	6.7	89.3	96.0
		Total	Count	22.0	277.0	299.0
			% within What type of school do you attend?	7.4	92.6	100.0
% within COMBINED CHURCH MINISTRIES	100.0		100.0	100.0		
% of Total	7.4		92.6	100.0		

Table A9. Chi-square

Chi-square						
GEOGRAPHIC AREA		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Southeast	Pearson Chi-Square	.023 <sup>c</sup>	1	.880		
	Continuity Correction <sup>b</sup>	.000	1	1.000		
	Likelihood Ratio	.022	1	.883		
	Fisher's Exact Test				.604	.604
	Linear-by-Linear Association	.023	1	.880		
	N of Valid Cases	228				
Midwest	Pearson Chi-Square	<sup>d</sup>				
	N of Valid Cases	20				
Northeast	Pearson Chi-Square	<sup>e</sup>				

Chi-square						
GEOGRAPHIC AREA		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Northeast	N of Valid Cases	17				
Southwest	Pearson Chi-Square	10.646 <sup>f</sup>	1	.001		
	Continuity Correction <sup>b</sup>	2.171	1	.141		
	Likelihood Ratio	5.204	1	.023		
	Fisher's Exact Test				.088	.088
	Linear-by-Linear Association	10.333	1	.001		
	N of Valid Cases	34				
Total	Pearson Chi-Square	1.589 <sup>a</sup>	1	.207		
	Continuity Correction <sup>b</sup>	.485	1	.486		
	Likelihood Ratio	1.218	1	.270		
	Fisher's Exact Test				.218	.218
	Linear-by-Linear Association	1.584	1	.208		
	N of Valid Cases	299				

- a. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .88.
- b. Computed only for a 2x2 table.
- c. 1 cell (25.0%) have expected count less than 5. The minimum expected count is .87.
- d. No statistics are computed because What type of school do you attend? is a constant.
- e. No statistics are computed because What type of school do you attend? and COMBINED CHURCH MINISTRIES are constants.
- f. 3 cells (75.0%) have expected count less than 5. The minimum expected count is .09.

APPENDIX 16

GEOGRAPHIC AREA, LEVEL OF CHURCH INVOLVEMENT, TYPE OF SCHOOL CROSTABULATION

Table A10. Geographic area, level of church involvement, type of school crosstabulation

GEOGRAPHIC AREA * COMBINED CHURCH MINISTRIES *						
What type of school do you attend? Crosstabulation						
What type of school do you attend?				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
Community College	GEOGRAPHIC AREA	Southeast	Count	1.0	10.0	11.0
			% within GEOGRAPHIC AREA	9.1	90.9	100.0
			% within COMBINED CHURCH MINISTRIES	50.0	100.0	91.7
			% of Total	8.3	83.3	91.7
		Southwest	Count	1.0	0.0	1.0
			% within GEOGRAPHIC AREA	100.0	0.0	100.0
			% within COMBINED CHURCH MINISTRIES	50.0	0.0	8.3
			% of Total	8.3	0.0	8.3
	Total	Count	2.0	10.0	12.0	
		% within GEOGRAPHIC AREA	16.7	83.3	100.0	
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0	
		% of Total	16.7	83.3	100.0	
University	GEOGRAPHIC AREA	Southeast	Count	17.0	200.0	217.0
			% within GEOGRAPHIC AREA	7.8	92.2	100.0

GEOGRAPHIC AREA * COMBINED CHURCH MINISTRIES *								
What type of school do you attend? Crosstabulation								
What type of school do you attend?				COMBINED CHURCH MINISTRIES				
				Participant	Leader	Total		
University	GEOGRAPHIC AREA	Southeast	% within COMBINED CHURCH MINISTRIES	85.0	74.9	75.6		
			% of Total	5.9	69.7	75.6		
		Midwest	Count	1.0	19.0	20.0		
			% within GEOGRAPHIC AREA	5.0	95.0	100.0		
			% within COMBINED CHURCH MINISTRIES	5.0	7.1	7.0		
			% of Total	0.3	6.6	7.0		
		Northeast	Count	0.0	17.0	17.0		
			% within GEOGRAPHIC AREA	0.0	100.0	100.0		
			% within COMBINED CHURCH MINISTRIES	0.0	6.4	5.9		
			% of Total	0.0	5.9	5.9		
		Southwest	Count	2.0	31.0	33.0		
			% within GEOGRAPHIC AREA	6.1	93.9	100.0		
			% within COMBINED CHURCH MINISTRIES	10.0	11.6	11.5		
			% of Total	0.7	10.8	11.5		
		Total	Count	20.0	267.0	287.0		
			% within GEOGRAPHIC AREA	7.0	93.0	100.0		
			% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0		
			% of Total	7.0	93.0	100.0		
		Total	GEOGRAPHIC AREA	Southeast	Count	18.0	210.0	228.0
					% within GEOGRAPHIC AREA	7.9	92.1	100.0
% within COMBINED CHURCH MINISTRIES	81.8				75.8	76.3		
% of Total	6.0				70.2	76.3		

GEOGRAPHIC AREA * COMBINED CHURCH MINISTRIES *						
What type of school do you attend? Crosstabulation						
What type of school do you attend?				COMBINED CHURCH MINISTRIES		
				Participant	Leader	Total
Total	GEOGRAPHIC AREA	Midwest	Count	1.0	19.0	20.0
			% within GEOGRAPHIC AREA	5.0	95.0	100.0
			% within COMBINED CHURCH MINISTRIES	4.5	6.9	6.7
			% of Total	0.3	6.4	6.7
		Northeast	Count	0.0	17.0	17.0
			% within GEOGRAPHIC AREA	0.0	100.0	100.0
			% within COMBINED CHURCH MINISTRIES	0.0	6.1	5.7
			% of Total	0.0	5.7	5.7
		Southwest	Count	3.0	31.0	34.0
			% within GEOGRAPHIC AREA	8.8	91.2	100.0
			% within COMBINED CHURCH MINISTRIES	13.6	11.2	11.4
			% of Total	1.0	10.4	11.4
	Total	Count	22.0	277.0	299.0	
		% within GEOGRAPHIC AREA	7.4	92.6	100.0	
		% within COMBINED CHURCH MINISTRIES	100.0	100.0	100.0	
		% of Total	7.4	92.6	100.0	

Table A11. Chi-square

Chi-square					
What type of school do you attend?		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)
Community College	Pearson Chi-Square	5.455 <sup>b</sup>	1	.020	
	Continuity Correction <sup>c</sup>	.873	1	.350	

Chi-square					
What type of school do you attend?		Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)
Community College	Likelihood Ratio	4.111	1	.043	
	Fisher's Exact Test				.167
	Linear-by-Linear Association	5.000	1	.025	
	N of Valid Cases	12			
University	Pearson Chi-Square	1.686 <sup>d</sup>	3	.640	
	Likelihood Ratio	2.873	3	.412	
	Linear-by-Linear Association	.679	1	.410	
	N of Valid Cases	287			
Total	Pearson Chi-Square	1.717 <sup>a</sup>	3	.633	
	Likelihood Ratio	2.976	3	.395	
	Linear-by-Linear Association	.102	1	.749	
	N of Valid Cases	299			

- a. 3 cells (37.5%) have expected count less than 5. The minimum expected count is 1.25.
- b. 3 cells (75.0%) have expected count less than 5. The minimum expected count is .17.
- c. Computed only for a 2x2 table.
- d. 3 cells (37.5%) have expected count less than 5. The minimum expected count is 1.18.

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## ABSTRACT

### ASSESSING THE CHRISTIAN ENGAGEMENT AND SERVICE OF STUDENTS INVOLVED IN BAPTIST COLLEGIATE MINISTRY: A MIXED METHOD STUDY

Laura Sue Winstead, EdD  
The Southern Baptist Theological Seminary, 2020  
Chair: Dr. Anthony W. Foster

This study builds upon data by Alexander Astin and Vincent Tinto regarding the positive benefits of participating in college activities. It is essential that students connect with organizations that will make a positive difference in their lives. The assessment of the Christian engagement and services of students involved in Baptist Collegiate Ministry fills a gap in the current literature and research. Currently, no national study exists that measures the Christian engagement and services of students in BCM during their college years.

This two-phase explanatory sequential mixed-methods study assessed the Christian engagement and service of 299 students involved in BCM. I asked students to complete an online survey regarding their involvement in BCM and their Christian engagement and service. I conducted follow-up interviews with selected volunteer students, gaining deeper insights into their BCM experience and Christian engagement and service.

Chi-square tests indicated significance in BCM evangelism training, local missions, extended missions, and spiritual formation with level of involvement. Additional study revealed significance in demographic variables when paired in a three-way crosstabulation. Responses from the open-ended survey questions and interviews demonstrated strong connections between students' participation in BCM and their Christian engagement and service.

Keywords: Alexander Astin, Baptist Campus Ministry, Baptist Collegiate Ministry, Baptist Student Union, Baptist Student Ministry, BCM, BSU, Christian engagement and service, college involvement, community, discipleship, evangelism, Generation Z, higher education, leadership, missions, peer pressure, relativism, retention, Robert C. Pace, spiritual formation, student organizations, Vincent Tinto.

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