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Student Religious Ideologies as Predictors of Openness to Diverse Others

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Student Religious Ideologies as Predictors of Openness to Diverse Others

by
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Abstract

As Christian higher educational institutions and particularly Council of Christian Colleges and Universities (CCCU) member institutions seek to become more diverse bodies and prepare students to become people of influence in a pluralistic global society, educators must know and understand the effects of students' religious ideologies on their openness to others and their willingness to engage with diversity-infused pedagogy. The purpose of this study was the connection of students' religious ideologies to their openness to diverse others, those culturally different, with the understanding that openness to others affects the efficacy of diversity infused pedagogy. The research demonstrated students' religious ideologies as a predictor of openness to diverse others. The study considered the effect of student soteriological (salvation) perspectives on openness to others. Students with a strong focus on a personal attainment of heaven (a heaven-focused perspective) proved to be less open to diverse others than students with a perspective less focused on such personal attainment. An outcome of the study was the development of a new scale to measure a heaven-focus salvation or soteriological perspective. The study also revealed that students with a fundamentalist ideology exhibited a truant openness to others. Most importantly, the study demonstrated that students with strong heaven-focus perspectives also exhibited fundamentalist ideologies, which should give pause to diversity officers of CCCU member institutions. The study provides vital outcomes that can inform future Christian higher educational diversity initiatives and diversity-infused pedagogy.

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Chapter One: Introduction

Introduction to the Problem

A recent graduate of a Council for Christian Colleges & Universities (CCCU) member higher education institution was asked if diversity conversations were infused into his accounting and finance coursework. He indicated, "All the time." When asked, "And…?" he responded, "And people quit paying attention" (N. Hinkle, personal communication, July 21, 2014). This statement causes one to pause and wonder why the perception of an evangelical university graduate is that people quit paying attention to diversity conversations in upper level courses. Subsequent conversations with additional students at the same institution yielded similar responses.

CCCU member institutions articulate their missions to advance "the cause of Christ-centered higher education…to help our institutions transform lives by faithfully relating scholarship and service to biblical truth" (CCCU, 2016). The relationship of scholarship and service to biblical truth carries a requisite theological perspective which includes the directive "to act justly and to love mercy and to walk humbly with (…) God" (Micah 6:8, NIV). Jesus summed up his theological perspective with, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength (…) [and] Love your neighbor as yourself" (Mark 12:30-31, NIV). When pressed by a biblical scholar to define "neighbor," Jesus related the parable known as "The Good Samaritan," describing the neighbor as the one that was different – the "other" (Luke 10:25-37). A theological and biblical framework of justice and mercy based on Jesus' actions and words should yield a desire, or at least a willingness, to develop a competence of understanding toward the "other" and to learn to love well across cultural differences (Cleveland, 2013). When upper-class students at a Christian

higher educational institution (CHEI) quit paying attention to pedagogy designed to develop cultural competence, a disconnection with the biblical directives to care for "the other" become apparent. The intent of this study was to discover a possible cause of a disconnect, one that may not have been a consideration as CHEIs developed diversity initiatives and pedagogy.

Background of the Study

In past studies regarding the efficacy of multicultural educational initiatives, scholars have suggested that personal perspectives of the student shape effectiveness. Smith, Constantine, Dunn, Dinehart, and Montoya (2006) pointed to societal perceptions and ideologies, specifically the "existing power dynamics of North American society" (p. 134), as predictors of student willingness to embrace multicultural educational learning objectives. This study focused on students' religious beliefs at a Midwest Council for Christian Colleges & Universities (CCCU) member institution, relating their religious perspectives and ideologies and openness to diverse others.

The CCCU is an association of 181 Christian higher educational institutions (CHEIs) worldwide that are intentionally Christ-centered. Of the 181 member institutions, 121 member campuses reside in North America. They are accredited, comprehensive colleges and universities with curricula grounded in the arts and sciences. All CCCU members adhere to traditional evangelical orthodoxy. Each of the member institutions has trustee-approved mission statements that are Christ-centered and grounded in the historic Christian faith. With a standard that faculty and administrators profess a personal faith in Jesus Christ, biblical faith integration is a seminal component of curricular and extracurricular activities of CCCU member institutions (CCCU, 2016).

The United States continues and will continue to become more ethnically diverse. Once primarily a biracial people, the country's societal make-up today consists of multiple ethnic, racial, and religious groups (Shrestha, 2011). As higher educational access increases for minority students, the racial and ethnic makeup of colleges and universities has changed significantly the past several decades (National Center for Education Statistics, 2016). As the compositional makeup of college and university campuses across the country demonstrates significant increases in minority populations, religious-based institutions continue to remain highly homogeneous (Kim, Parra, Edens, & Lopez, 2016). In 2009, CCCU student bodies across the country were 80% white, lagging 3% behind comparison institutions. Midwest CCCU institutions were 87% white with only 1.5% diversity increase from 2003-2009 (Reyes & Case, 2011).

Relative to their ability to embrace diversity, CHEIs and particularly CCCU member institutions have been under greater scrutiny in recent years (Abadeer, 2009; Joeckel & Chesnes, 2009; Nussbaum & Chang, 2013; Paredes-Collins & Collins, 2011; Smith, 2009). Scrutiny has come from within the walls of CHEIs as well as the external pressure induced by societal norms. Scrutiny has led institutions and their students to either embrace the need for more diversity awareness or adopt a posture that appears defensive (Holcomb & Nonneman, 2004; Lee, Poch, Shaw, & Williams, 2012; Sandage & Harden, 2011).

Abadeer (2009) suggested that the principal makeup of CHEIs poises them as prime candidates to embrace and champion diversity in higher education, and that they "should implement and rejoice in the rich and articulate biblical teaching and principles that define and guide redemptive diversity" (p. 191). He further suggested that while CHEIs could be proactive visionaries of cross-cultural engagement, institutions must address historical patterns and

traditions that deter them from playing such a role. Given the biblical underpinning of CHEIs, diversity that is redemptive "should be integral and inseparable" (p. 195) from their mission and identity. CHEIs are challenged with unraveling the complexities associated with the integration of their biblical foundations with the embracement of diversity in a manner that develops students with openness to those culturally different.

Statement of the Problem

Christian higher educational institutions (CHEIs) are poised to positively affect diversity attitudes of its students and thus the complex and pluralistic society. The theological underpinnings of CHEIs provide "a strong biblical and moral rationale for addressing diversity-related social justice" (Nussbaum & Chang, 2013, p. 5). Christian educators are in a "prime position to challenge students to harness the elements of religion that 'unmake' prejudice or students' hesitation to cross racial/ethnic boundaries" (Park, 2012, p. 19). However, CHEIs "show many of the same problems as their secular cousins" (Kim, et al, 2016, p. 104). A sophomore education major at a Midwest Council of Christian Colleges and Universities (CCCU) institution related a statement made by her adjunct Educational Equity professor during a discussion regarding LGBT students: "I don't know the exact quotes, but it was pretty close to, 'People have the right to go to hell, right? So I don't care if people are gay and lesbian, because people have a right to go to hell'" (M. Hohlen, personal communication, February 2, 2017).

The diversity-related problems that CHEIs and their secular cousins face have been exacerbated by national resegregation (Allen, 2005) and a decade-long culture of distrust and fear between diverse people groups. The culture of distrust and fear is evidenced by student reaction to the election of Barack Obama to the United States presidency in 2008 and 2012 and

fueled by the divisive 2016 election campaign leading to Donald Trump's election as the country's 45th president.

McKnight (The Jesus Creed, 2017) pointed out that "elections have a way of opening up a window on the reality of American politics." They also have a way of bringing out the reality of cultural biases. Since the 2016 election, campuses across the nation have experienced an increase in racial and ethnic tension and fear. *The Chronicle of Higher Education* reported an increase in hate crimes at colleges and universities following the election. A report issued by the Southern Poverty Law Center (Miller & Werner-Winslow, 2016) investigated 867 reported harassment and intimidation incidents within ten days after the election, finding K-12 schools and colleges to be the most common venue for incidents. The university under study experienced similar incidents just prior to the presidential inauguration with some of the faculty receiving racially charged anonymous notes regarding immigrants and African Americans in our country. Other colleges and universities experiencing racial, ethnic, religious and sexual hate-motivated incidents included institutions such as University of Maryland, the University of Central Florida, University of Chicago, Purdue University, Emerson College, Texas State University, Wellesley College, and Nazareth College, to name a few. William and Mary president Taylor Reveley summed up the effect on her campus:

> Emotions on our campus now run high, ranging from fear and despair at one end of the continuum to excitement and satisfaction at the other. It is important that we talk with one another about what we think and feel, but it is vital that we do so with respect and concern for one another. (ProfHacker, 2016)

Racial tension at colleges and universities is not limited to the 2016 presidential election. Several faith-based institutions, including the institution on which this study focused,

experienced significant racial tension associated with the election of President Barack Obama in 2008, with George Fox and Baylor Universities as examples (Paredes-Collins, 2013).

Shaun Harper, author of the upcoming book *Race Matters in College,* in an interview with *The Chronicle of Higher Education,* suggested that higher education administrations cannot continue to doubt the existence of racism on campuses across the country and that the polarizing effect of the 2016 presidential campaign demonstrates the urgency for improving the racial climate of colleges and universities (Brown, 2017).

A primary aim of higher education is the development of college students to contribute positively and effectively in a largely pluralistic society (Bryant, 2011), with openness to diverse others at the fore (Bennett, 1993; Bryant, 2008; Pascarella, Edison, Nora, Hagedorn, & Terenzini, 1996). Dugan, Kodama, and Gebhardt (2012), in their study of the additive value of collective racial esteem, submitted to their readers that higher education's social contract is to prepare students as future citizen leaders. Allen (2005) suggested higher education as a societal model of "equity, excellence, and diversity" (p. 18). Nussbaum and Chang (2013), building on Allen's (2005) work, referred to the social contract as a "sacred trust" (p. 6), suggesting that CHEIs are in a unique position to play a significant role in advancing justice and diversity in higher education.

However, CHEIs struggle to play that role. For some time a lack of diversity in CCCU affiliated institutions has been troubling (Joeckel & Chesnes, 2009; Wolfe, 2006), that "Christian higher education institutions have struggled to keep up with the changes that have taken place in the larger society" (Fubara, Gardner, & Wolff, 2011, p. 125). Kratt (2004) pointed to empirical studies corroborating that CHEIs lag in diversity initiatives. Caught between the push of a pluralistic and interconnected society and the pull to preserve core beliefs (McMinn, 1998),

CHEIs struggle to maintain their faith identity "while responding to the changing landscape" (Nussbaum & Chang, 2013, p. 8). Abadeer (2009), speaking from the biblically-based, theological framework of "redemptive diversity" (p. 188), challenged CHEIs to intrinsically elevate the importance of diversity and cross-cultural dialogue and encounters, not merely out of a catch-up mentality or an extrinsic reaction to pressures of political correctness.

The homogeneous faith culture of CCCU member CHEIs may create inherent obstacles to engaging students with diversity-infused pedagogy, which could lead to a disconnect between stated missions and the openness of students to diverse others and diversity-infused courses. As demonstrated in Chapter 2, evangelical CHEIs tend to hold theological and ideological beliefs stressing a Christian form of individualism (Nagata, 2001), making it difficult for students to examine and embrace the Scripture mandate to remove barriers that divide (Rah, 2010). Individualism is an American ideal. The Christian version of individualism is deeply connected to the individual's personal salvation and his or her personal relationship with God (Emerson, Smith, & Sikkink, 1999; Nagata, 2001), which is language congruent with evangelical thought. Though more closely aligned with conservative Protestantism, people of all spectrums of Christendom, liberal or conservative, are primarily interested in their personal salvation and sin management (Willard, 1998).

For several decades, the display of "John 3:16" signs have graced the backdrop of televised American professional and intercollegiate sporting events. John 3:16 is a most famous scripture to Christians: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (NIV). A group of college-age students were asked to paraphrase John 3:16. They concluded that God loves *me* so much that he gave his only Son, Jesus Christ, and if *I* believe in him, if *I* accept him into *my* life, then *I* will

have eternal life in heaven. The students exuded Christian individualism in their understanding of John 3:16 with a perception that it focused on their eternal destiny, heaven. None of the 20 students was aware of the presence of "world" in the well-known and oft memorized passage.

Linking individualism and its effect on diversity attitudes, Bell and Hartman (2007) alluded to the tension associated with individual ideologies and their view of diverse groups. For the Christian individualist, this translates into "we are all one in Christ, aren't we?" making it difficult to embrace cultures of "other" groups.

Most students enter college with a religious ideology made up of a system of beliefs defined by external sources of authority, and that authority is often the consensus of the groups with which the person identifies. Such belief and values, though passionately held, largely remain unexamined. In terms of faith development, Fowler (1981) referred to this stage of growth as the synthetic-conventional faith stage, in which students' religious ideologies are formed externally through the beliefs of others and not internalized through reflection. This is congruent with Bennett's (1993) description of ethnocentricity as "the worldview of one's own culture [as] central to all reality" (p. 30). With such a worldview and confronted with the complexities of a pluralistic society, diversity-infused pedagogy can fall on deaf ears.

If incoming evangelical students of CHEIs hold religious and theological perceptions shaped by an individualistic faith perspective (Modica, 2012; Tranby & Hartman, 2008), then embracing diversity conversations in the classroom would prove difficult. Since studies have correlated beliefs about salvation to student human rights attitudes (Pieterse, 2003), one might expect that an individualistic "John 3:16" salvation ideology ("Jesus saved *me* so *I* can go to heaven when *I* die") could affect students' openness to diverse others as well as their willingness to engage with diversity-infused pedagogy. If diversity studies of CHEIs do not take into

account the theological perceptions of its students, institutional commitments to diversity might well end up focusing on reactionary programmatic efforts that do not bring about meaningful change (Perez, 2013).

As CHEIs bolster their commitment to diversity, the need for studies among such institutions increases (Park, 2012; Taylor, 2013). Specifically missing are studies linking personal religious ideology with student commitment to diversity (Paredes-Collins & Collins, 2011; Park, 2012). Significant literature addresses diversity issues of CHEIs on a macro or organizational level (Abadeer, 2009; Nussbaum & Chang, 2013); however, lacking are studies connecting students' individual religious beliefs to their openness to diverse others.

CHEIs must ascertain how to integrate their biblical foundation of existence with a commensurate development of students who demonstrate openness to others. This cannot take place simply through the implementation of diversity-infused pedagogy. A requisite understanding of student religious ideologies is necessary for effective teaching. An old farmer once said, "If you throw enough crap against the wall, something's going to stick." Implementation of diversity-related pedagogy without the requisite understanding of student religious perspectives, especially those related to beliefs about personal salvation, might be analogous to "throwing crap against the wall." While some may stick, the rest will slide off, falling on deaf ears.

Purpose of the Study

The purpose of this study was to connect students' religious and ideological perspectives to an openness to diverse others, those who are culturally different. Of particular interest were student beliefs and perceptions regarding the Christian doctrine of salvation (soteriology) and the subsequent connection to their openness toward others. Soteriologically, the study considered

heaven-focused (e.g., "Jesus came to save me so I can go to heaven when I die") and kingdom-focused (e.g., "Jesus came to save me and invite me to be a kingdom worker with him") perspectives. The study also explored the connection of students' soteriological perspectives with fundamentalist ideologies and the connection of a fundamentalist perspective with openness to others.

Rationale

As Christian higher educational institutions (CHEIs) seek to better serve a diverse student body and prepare students to become people of influence in a pluralistic global society, educators must know and understand the effects of student religious ideological beliefs on their openness to others and willingness to engage with diversity-infused pedagogy. Smith (2009) made a compelling argument that for colleges and universities to successfully prepare students with competence to enter into a globally interconnected and pluralistic world, they must embrace diversity with great intentionality. Nussbaum and Chang (2013) suggested the theological underpinning of CHEIs ought to provide robust biblical and moral rationale for addressing diversity-related social justice. They further argued that since the higher educational institutions exist to serve their mandating constituents, that is, the increasingly diverse society in which they find themselves, then CHEIs must address diversity issues to better serve society as a whole, concluding that "diversity is fundamentally a matter of justice" (p. 10). The biblical directive to "do justice, and to love kindness [mercy]" (Micah 6:8) cannot be ignored by institutions or students regardless of personal religious perspectives and ideologies.

Research Question

What are the effects of students' theological and ideological perspectives and presuppositions on their openness to learning how to engage across cultural differences? This

overarching question demands attention. In past studies regarding the effectiveness of multicultural educational initiatives, scholars have suggested that personal perspectives and perceptions of the student shapes efficacy. Since perception affects ability to be inclusive of the "other," an understanding of student religious beliefs and ideologies could inform diversity conversations infused into coursework at Christian higher educational institutions (CHEIs). The focus of this research was the discovery of the relationship between CHEI students' religious perspectives and ideologies and an openness to diverse others, leading to the research question:

- What is the relationship between CHEI students' religious ideologies, particularly their salvation perspective, and their openness to diverse others?

Significance of the Study

Racial and ethnic hate imagery has plagued higher education institutions over the past century, and Christian higher educational institutions (CHEIs) are not immune. Faith-based institutions experienced significant racial tension associated with the past three presidential election cycles. Racially influenced campus events can leave the perception that a disconnect exists between the stated mission of CHEIs and attempts to create cultural awareness and sensitivity. In March of 2015, the president of a Council of Christian Colleges and Universities (CCCU) member university emailed students and staff regarding a culturally insensitive incident, this on the heels of a racially loaded incident at the same institution three months prior. The stated mission and values of this particular institution includes the assertion, "God wants us to use our talents and compassion to be world-changers and reconcilers. As we humbly and honestly engage with our own biases and preconceptions, we grow closer to understanding Christ's infinite love and selfless mission of redemption" (Bethel University, 2016). A

disconnect exists, and if CHEIs do not attend to the theological roots of the divide, students will stop listening and/or paying attention.

C. S. Lewis (1970) commented that we cannot obtain second things by putting them first; we can get second things only by putting first things first. Diversity conversations integrated into higher education coursework are imperative, especially at Christian colleges and universities (Abadeer, 2009; Allen, 2005). Student theological perspectives that do not emphasize the call of learning to accept the "other" negate programmatic attempts to raise cultural awareness. Without a theologically grounded understanding of Jesus, salvation, and what it means to be a follower (e.g., loving God and loving others), one would suspect less effective diversity conversations in the classrooms. If a theological framework that embraces diverse others is the "first thing," and diversity pedagogy is the "second thing," but the focus is on the latter, culturally and institutionally neither may exist. Christian colleges and universities might be attempting to shape the cultural intelligence of their students sans a biblical understanding of the inclusive and redemptive nature of their God and Savior. History and literature would suggest a need for research connecting the religious and theological perspectives of students of evangelical CHEIs to openness of the development of cultural competency (Kratt, 2004; Paredes-Collins & Collins, 2011). This study provides useful data to shape the future effectiveness of diversity pedagogy in Christian higher education.

As CHEIs bolster their commitment to diversity education, the need for additional studies among such institutions increases (Park, 2012; Taylor, 2013). Specifically missing are studies linking religious beliefs with student commitment to diversity (Paredes-Collins & Collins, 2011; Park, 2012). A new creation of scales to measure student soteriological perspectives can inform Christian higher education on many levels related to diversity and openness to others.

Definition of Terms

Below are definitions of terms used throughout this study:

- *Christian Orthodoxy.* The term orthodoxy refers to a belief system that conforms to established doctrine, especially in religion (*Merriam-Webster Dictionary*, 2016). Orthodoxy is not limited to religious belief and practice. Engdahl (2009) discussed orthodoxy in the context of Constitutional law. For this study, orthodoxy will refer to Christian belief developed in the early centuries of Christianity, solidifying the essential contents of the faith to serve as a guide when interpreting scripture and practice or tradition. Referred to as the Rule of Faith, early church leaders captured the substance of the essential contents in the classic creeds of the faith such as the Apostle's Creed and the Nicene Creed (Cross & Livingstone, 1997; McKnight, 2016). Christian orthodoxy is the basis for evangelical and fundamentalist perspectives. Council of Christian Colleges and Universities (CCCU) member institutions adhere to traditional Christian orthodoxy.
- *Culturally Different / Diverse Others*. Since the intent of this study was to correlate students' religious ideologies with openness to diverse others – those culturally different – the study employed a broad, inclusive approach to cultural diversity (Nussbaum & Chang, 2013). Since educational efforts to create student cultural awareness often focus on racial and ethnic differences (Gurin, Dey, Hurtado, & Gurin, 2002), culturally diversity often translates into racial diversity. For this study, the terms culturally different, others, and diverse others are employed to represent a broader scope of divergence, be it racial, sexual, religious, ethnical, geographical or economical. In this context, diverse others refers to those "others" that are culturally

different, "those outside one's own tribe, those generally regarded as them instead of us" (Parks, 2011, p. 181).

- *Evangelical*. Not defined denominationally, the Christian term evangelical describes an adherent that holds claim to several orthodox doctrinal indicators: Jesus Christ as personal Lord and Savior and the only way to salvation, a view of the Bible as supreme truth and, though not all partake, active evangelism of those who do not know Jesus Christ as Lord and Savior (Emerson & Smith, 2000). The term evangelical is derived from the Greek word *euangelion,* translated as "gospel" or "good news" in the New Testament of the Christian scriptures (Thayer, 1977). Since an evangelical perspective is not denominationally driven, people of all persuasions (e.g., Anglican, Baptist, Catholic, Lutheran, Methodist, Presbyterian, etc.) may consider themselves evangelical.
- *Fundamentalism*. A precursor to the American Protestant Evangelical movement of the late nineteenth century and a reaction to liberal belief, fundamentalism describes persons who hold to some type of orthodoxy of right beliefs or practice and are concerned with the potential erosion of said beliefs or practices (Allport & Ross, 1967; Schick, Watkinson, & Jaffe, 2004). By definition, fundamentalism is not unique to Christianity. Historically the Christian "fundamentals" consist of the inerrancy of Scripture, the divinity of Jesus, the Virgin birth, Jesus' death on the cross as a substitute for sins, and his physical resurrection and impending return. Adherents to fundamentalism deem as liberal those who are unable to affirm all five of the fundamentals (González, 2010). Some forms of fundamentalism have resulted in a discriminating system toward those seen as potential threats to adherents' beliefs

or practices (McFarland, 1989). Altemeyer and Hunsberger (1992), in the development of the Religious Fundamentalism scale, defined fundamentalism as:

> The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, and inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity. (p. 118)

- *Heaven-Focus*. Heaven-Focus (HF) is a term specific to this study describing a soteriological perspective in which one's view of salvation is focused primarily on a personal salvation leading to life after death in heaven.
- *Kingdom-Focus*. Kingdom-Focus (KF) is a term specific to this study describing a soteriological perspective in which one's view of personal salvation leads to becoming a kingdom worker for God in His overarching plan to "put to right" creation (Wright, 2008, p. 142). Persons with a KF would agree that salvation ultimately leads to life after death in heaven as well.
- *Kingdom of God*. Sometimes referred to as the kingdom of heaven, the kingdom of God is simply the "sovereign rule of God (that is, the rule of Heaven, of the one who lives in heaven)" (Wright, 2008, p. 201), implying a God's rule over his people and his creation (McKnight, 2014). "Kingdom of heaven" (or the heavens), a Semitic idiom used only in the gospel according to Matthew, is synonymous with kingdom of God (Ladd, 1974).

- *Other-Group Orientation*. This study used the terminology of other-group orientation to describe an individual's openness, their inclination and likeliness to interact and engage with groups culturally different from their own (Guzman, Santiago-Rivera, & Hasse, 2005; R. M. Lee, 2005).
- *Salvation*. For this study, salvation refers to the Christian doctrine in which persons receive redemption from sin and reconciliation to God.
- *Soteriology*. Soteriology is the study of the theological doctrine of salvation (*Merriam-Webster Dictionary*, 2016). For this study, the definition applied to the salvation doctrine specific to the Christian faith, focusing on the work of the savior, Jesus Christ (Bromiley, 1988).
- *Theology*. Technically, theology is the study of God and God's relation to the world (*Merriam-Webster Dictionary*, 2016). It originates from the Greek words *theos* (God) and *ology,* from the root *logos* meaning, "word." In the most literal sense, theology refers to "words about God" or "the study of God." In a more generic manner, theology is a term used to describe one's philosophy or worldview (e.g., kingdom or liberation theologies) (Bromiley, 1988).

Assumptions

Following are assumptions made by the researcher regarding this study:

- The survey instrument, the Student Survey (SS), Appendix C, consisting of the Revised Religious Fundamentalist (RRF) scale developed by Altemeyer and Hunsberger (2004), other-group items from Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM), and items of the Crowne-Marlow (1960) Social

Desirability Scale (SDS) tested by Greenwald and Satow (1970) was a psychometrically sound tool.

- The addition of the piloted Heaven-Focus (HF) and Kingdom-Focus (KF) scales added to the strength of the SS and would provide data to inform higher education faculty of the religious ideologies that affect students' openness to others and thus the effectiveness of diversity-infused pedagogy.
- The number survey responses (N=105) and the cross-section of respondents to the SS obtained were representative of the population of a typical evangelical Christian higher educational institution (CHEI).
- The respondents reported honestly and the SDS items of the SS adequately accounted for social desirability bias.

Limitations

Conducted at a single, homogeneously white Council of Christian Colleges and Universities (CCCU) institution, generalization of the results of the study to other member institutions may not be appropriate (Roberts, 2010). An additional limiting factor might have been the heightened emotional fallout of a divisive and acrimonious 2016 election season for both minority and majority student populations. The institution of interest for this study experienced racial fallout after Obama's election in 2008 and again in 2012. Though not directly related to the election campaign, the campus experienced heightened racial tension during the 2016 election season (Adedayo, 2016; Petersen, 2016).

Other limitations to the study included:

- The implementation of the piloted and unpublished measures for Heaven-Focus (HF) and Kingdom-Focus (KF) perspective.

- The quantitative singularity of the research. A mixed-method study of religious ideologies and perspectives could provide narrative to further strengthen and inform this research.
- Limitations associated with voluntary convenience sampling (Creswell, 2009; Patten & Bruce, 2014).

Nature of the Study

This study was designed as a quantitative, non-experimental research approach via sample survey that yielded empirical data that informs higher educational understanding of students' propensity toward diverse others based on their theological beliefs and ideologies. The target population of the study was first and second year students at Bethel University, a Midwestern Council of Christian Colleges and Universities (CCCU) member institution, applying a 10± minute survey designed to measure religious perspectives as well as openness to others. Development of an instrument to measure soteriological ideologies was part of this study. The administration of the survey utilized Qualtrics™.

Chapter 2: Literature Review

Introduction

An abundance of literature exists related to diversity studies, cultural awareness, and cultural competency and intelligence in higher education at secular institutions. Literature in the twenty-first century has surfaced addressing diversity at Christian higher education institutions (CHEIs), mostly focused on diversity programs and not the religious ideologies of students. The unique nature of this study requires an interdisciplinary review of literature related to diversity in higher education coupled with a biblical and theological framework.

Since this study focused on an evangelical CHEI, the review begins with a focus on the biblical and theological underpinnings from that perspective, followed by a review of literature specific to CHEI-related diversity. The literature review reflects a topical outline as follows:

- Christian history
    - Orthodoxy
    - Gnosticism
    - Dualism
    - Fundamentalism
    - Evangelicalism
- Biblical framework for diversity
- Kingdom theology
- Soteriology
    - Heaven-focused soteriology
    - Kingdom-focused soteriology
    - Soteriology and Empathy

- Diverse others
- Cultural diversity in Christian higher education,
- Challenges and deterrents to embracing diversity in Christian higher education
    - Individualism
    - Fundamentalism
    - Enclave Mentality
    - We are all "one in Christ"
- Gaps in the literature

Christian History

To connect a biblical perspective of justice and mercy (Micah 6:8) with the present realities of Christian ideologies that affect openness to diverse others, a general exploration of Christian history is of importance. This section discusses Christian orthodoxy along with the essence of fundamentalism and evangelicalism, which inform attitudes at Christian higher educational institutions (CHEIs) and especially Council of Christian Colleges and Universities (CCCU) member institutions.

Orthodoxy. Discussion of Christian orthodoxy is important to this research as it informs the "fundamentals" of the faith defined in the late nineteenth century, leading to the Fundamentalist movement (Allport & Ross, 1967; Schick et al., 2004) that in turn, shaped twentieth century Evangelicalism (McMinn, 1998).

The term orthodox refers to conventional beliefs and practices that conform to established doctrine, especially in religion (*Merriam-Webster Dictionary*, 2016). Within the Christian tradition, orthodoxy refers to beliefs and practices developed in the early centuries of Christianity, solidifying the essential contents of the faith to serve as a guide when interpreting scripture and

practice or tradition. Based on the writings of the Apostle Paul in 1 Corinthians 15, the early church leaders captured the essence of the faith in what became known as the *Rule of Faith*. In time, the Rule of Faith became the basis for the classic creeds such as the Nicene and Apostle's Creeds (Cross & Livingstone, 1997; McKnight, 2016). The establishment of the creeds in the fourth century (Reardon, 2008) was a response to heretical beliefs, especially Gnosticism that affected churches throughout the Roman Empire (Bromiley, 1988).

Gnosticism. Gnosticism was a religious system that developed in the second and third centuries, blending Christian doctrine and Greek philosophy, a somewhat "natural" wandering given that a majority of early converts to Christianity were Hellenists. In a desire to explain the origins of evil, Gnostics concluded that all matter was evil and therefore human beings were simply eternal spirits trapped in an evil body. The blend denied some of the basic tenets of Christianity (e.g., Jesus' humanity and bodily resurrection), focusing rather on doctrines related to redemption (Bromiley, 1988; Cairns, 1981; Cross & Livingstone, 1997). Gonzales (2010) summarized the focus of Gnosticism:

> Salvation was the main concern of the Gnostics. Drawing from several sources, they concluded that all matter is evil, or at best unreal. A human being is in reality an eternal spirit (or part of the eternal spirit) that somehow has been imprisoned in a body. Since the body is a prison to the spirit, and since it misguides us as to our true nature, it is evil. Therefore, the Gnostic's final goal is to escape from the body and the material world in which we are exiled (...) the world is not our true home, but rather an obstacle to the salvation of the spirit (Chapter 8, para. 4).

Dualism. Dualism – a separation of good (spirit) and evil (matter) – was a key tenet of Gnosticism. By definition, dualism refers to a doctrine of a universe under the dominion of two opposing principles, one good and the other evil (*Merriam-Webster Dictionary*, 2016). Some scholars believe that though Gnosticism in its original form has diminished, the effects of dualism remain alive and well today (Wright, 2008). William Perry (1970) conducted a four-year study of college students and the emergence of their worldview from stereotypical thinking based on intellectual and moral absolutes. He found that most college students arrived on campus dualistically viewing the world from absolute positions of good/bad or right/wrong, trusting the perceptions that they learned at home.

Fundamentalism. A precursor to the American Protestant Evangelical movement of the late nineteenth century and a reaction to liberal belief, fundamentalism describes persons who hold to some type of orthodoxy of right beliefs or practice and are concerned with the potential erosion of said beliefs or practices (Allport & Ross, 1967; Schick et al., 2004). By definition, fundamentalism is not unique to Christianity. Historically the fundamentals of the Christian faith consisted of the inerrancy of Scripture, the divinity of Jesus, the Virgin birth, Jesus' death on the cross as a substitute for sins, and his physical resurrection and impending return, all key elements of the classic creeds. Adherents to fundamentalism deemed as liberal those who are unable to affirm all five of the fundamentals (González, 2010). Some forms of fundamentalism result in a discriminating system toward those seen as potential threats to adherents' beliefs or practices (McFarland, 1989).

In the development of their scale to measure religious fundamentalism, Altemeyer and Hunsberger (1992) defined fundamentalism as:

> The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, and inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity (p. 118).

Evangelicalism. Not defined denominationally, the Christian term evangelical describes an adherent that holds claim to several orthodox doctrinal indicators: Jesus Christ as personal Lord and Savior and the only way to salvation, a view of the Bible as supreme truth and, though not all partake, active evangelism of those who do not know Jesus Christ as Lord and Savior (Emerson & Smith, 2000). Evangelical is derived from the Greek word *euangelion*, translated as "good news" or "gospel" in the New Testament of the Christian scriptures (Thayer, 1977). Since an evangelical perspective is not denominationally driven, people of all persuasions (e.g., Anglican, Baptist, Catholic, Lutheran, Methodist, Presbyterian, etc.) may consider themselves as evangelical. Still holding to orthodox views, evangelicalism is a somewhat of a breakaway from traditional Christian fundamentalism (McMinn, 1998).

Biblical Framework for Diversity

To understand the connection of student religious ideologies and perspectives with openness to diverse others, a requisite exploration of a biblical framework for diversity is essential. A biblical framework begins with the creation story captured in Genesis of the Christian scripture and the doctrine of humanity created in God's image (McKnight, 2016). In the Christian understanding of the role of humanity within all of creation, human beings are his image bearers, without regard to race, ethnicity, or cultural differentiation. Connected to the

doctrine of humans created in the image of God is the "cultural mandate, which calls for believers to engage rather than categorically reject the surrounding culture" (Rah, 2010, p. 26). With the advent of the fall of humanity in the Garden of Eden story (Genesis 3), God commenced with the redemption of creation primarily through his image bearers by calling Abram (renamed Abraham) and his descendants to be a blessing to "all peoples on earth" (Genesis 12:1-3). A millennium or so later, God spoke to Abraham's descendants through the prophet Micah, reminding them that to be a blessing to "all peoples on the earth" required them to "do justice, and to love kindness [mercy]" (Micah 6:8).

Jesus, God incarnate (John 1:1,14), further demonstrated the mission given to the redemptive image-bearers to bless "all peoples on the earth" through his words and deeds. "Redemptive diversity and inclusive engagement were integral throughout Jesus' ministry" (Abadeer, 2009, p. 189), with the encounter of the Samaritan woman as a prime example (John 4). He purposely chose to abdicate the common practice of traveling from Jerusalem to Galilee by crossing the Jordan River and therefore bypassing the land of the outcast Samaritans. The narrative in the Gospel of John states that Jesus "had to go through Samaria" (John 4:4), resulting in the opportunity to cross a number of cultural barriers (Wright, 2014b). The subsequent encounter with the Samaritan woman led to her personal transformation as well as the transformation of her entire community. In addition to his deeds, Jesus spoke to the need for acceptance of all peoples through his central message that God's kingdom was for everyone (Willard, 1998). He revealed to those around him his primary commandment by condensing the Old Testament law and commands into the clear directive to love God and neighbor (others) (Matthew 22:36-40; Mark 12:28-32). In parables such as the "Good Samaritan" (Luke 10:30-37),

Jesus offers lessons of the necessity, risks, and outcomes inherent to crossing cultural barriers (Abadeer, 2009).

The apostles carried Jesus' themes in their deeds and words as well (e.g., Acts 15:23, 26; 2 Corinthians 5:16–21; Ephesians 2:14–16; Galatians 3:26–28; James 2:8–9; John 17:20–23) (Taylor, 2013). The Apostle Paul, who wrote a majority of the Christian New Testament, suggested reconciliation between the first-century culturally diverse Jewish and Gentile segments of society. In his letters to the church of Ephesus, Paul wrote:

> He [Christ] made peace between Jews and Gentiles by creating in himself one new people from the two groups. Together as one body, Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to death. He brought this Good News of peace [so that] now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us (Ephesians 2:15b-18, NLT).

At the conclusion of their study, Fubara et al. (2011) suggested as a "bare minimum standard" that Christian higher educational institutions adopt the "royal law" (Stewart, 1933) as stated by Jesus' brother James: "If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you do well; but if you show partiality (…) you commit sin, and are convicted by the law as transgressors" (James 2:8-9).

Kingdom Theology

A hypothesis of this study is related to students' perspective and understanding of kingdom theology, a Christian worldview affecting how people might engage with diverse others. Openness to others is linked to one's worldview as related to the kingdom (Boyd, 2005; Klein, 1972; Wright, 2008). Kingdom theology, a term used more in minority sectors of Christendom,

describes a biblical perspective aligned with the Apostle Paul's understanding of God's redemptive plan for the whole cosmos, in contrast to the twentieth century version of Christian individualism (McKnight, 2016; Wright, 2008).

By definition, a kingdom is a realm in which something is dominant or in which one holds a preeminent place or position (*Merriam-Webster Dictionary*, 2016). Personified, all people have some sort of "kingdom," something over which they have dominion, be it small or expansive. Willard (1998) referred to one's kingdom as "the range of our effective will" (p. 21), pointing out that a being with no such realm is no being at all. The term "kingdom of God" refers to the realm of God's rule, which includes his people, the earth and the "heavens," the entire cosmos (Ladd, 1959(McKnight, 2014). Morris (1992) agreed that the kingdom of God refers to God's rule, which is also active and dynamic and is "something that happens rather than something that exists" (p. 53).

In choosing Abram (later Abraham) and his descendants, God established a *kingdom people* to spearhead the rescue mission of a broken world (Wright, 2008):

> I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you (Genesis 12:2-3, NIV).

God's establishment of a kingdom people came at a time when "the families of the earth had become divided and confused, ruining their own lives and that of the world at large" (Wright, 2006, p. 74). Called and "employed" by God as his means of "putting things to rights" (Wright, p. 74), Abraham and his descendants became agents in God's mission to rescue his broken creation. Over time, God's chosen people began to view his sovereign rule as originating from "the heavens" (Bright, 1981; Willard, 1998; Wright, 2008) and not on earth, losing sight of their

role as rescue agents. They were waiting in anticipation of God's rule breaking onto earth to actually rescue *them* from the anxiety and turmoil associated with foreign rulers, desiring for God's intervention and rescue (Wright, 2008). The popularity of first-century apocalyptic literature stands as evidence of their desire that God would break through and initiate a new age (Loshe & Steely, 1976).

In biblical writings, especially the four gospel accounts (Matthew, Mark, Luke, and John), the terms "kingdom of God" and "kingdom of heaven" are used interchangeably and refer to God's sovereign rule, or "the rule of heaven, of the one who lives in heaven" (Wright, 2008, p. 201) implying God's rule of his people and the cosmos (McKnight, 2014). It was through Jesus that the realm of God's rule and kingdom broke into history (Willard, 1998; Wright, 2008); God's rule not only came through Jesus but he was "the person now loose in the world among us" (Willard, 1998, p. 116).

The kingdom broke into history through the person of Jesus Christ. As God incarnate, Jesus was the kingdom of God embodied (Boyd, 2005; Ladd, 1959; Stewart, 1933; Willard, 1998). As the kingdom embodied, Jesus began his ministry with proclamations concerning the good news associated with the arrival of the kingdom of God: "Jesus went into Galilee, proclaiming the good news [gospel] of God. 'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'" (Mark 1:14b-15, NIV) The writer of the Gospel of Matthew concurred, "Jesus traveled throughout the region of Galilee, teaching in the synagogues and announcing the Good News about the Kingdom" (Matthew 4:23, NLT). Some translations of the Bible render "has come near" as "is at hand" (e.g., NASB, RSV, NKJV). Jesus' message of the kingdom "at hand" was good news because it meant that finally "God was coming back to take charge" (Wright, 2015, p. 37). God did not provide an escape for

his kingdom people but, rather, intervened to help them complete the rescue mission of his creation (Wright, 2008).

The nearness of the kingdom of God was the central and fundamental message of Jesus (Bright, 1981; Fuellenbach, 1995; Ladd, 1959; Ladd, 1974; McKnight, 2004; Stewart; Wright), to which biblical scholarship universally agrees (Ladd, 1974). His focus on the kingdom of God was particularly evident in his teachings through parables. Of Jesus' 34 parables recorded in the synoptic gospels (Matthew, Mark, and Luke), 19 address the nature of the kingdom of God and/or life in the kingdom. He often started the stories with opening statements similar to "the kingdom of God is like…" (e.g., Matthew 13:31, 33, 44, 45, 47; Luke 13: 18, 20). His parable of the wheat growing among the weeds (Matthew 13:24-30, explained in verses 36-43) was a story to help his followers understand that the kingdom had arrived and was already at work in their midst (Ladd, 1959).

Jesus fortified the centrality of his kingdom of God teaching when he taught his disciples to pray what is known as the Lord's Prayer – "Thy kingdom come, Thy will be done on earth, as it is in heaven" (Matthew 6:10, KJV). His message and work was not to get people off the earth and into heaven, but to bring heaven (God's reign) to earth (Wright, 2008).

Willard (1998) described Jesus' fundamental message as the free availability of God's rule and righteousness to all of humanity through reliance on him. *Righteousness*, by definition, describes action in accordance with divine or moral law (*Merriam-Webster Dictionary*, 2016). In Christian theology, God's righteousness describes the just rule of his kingdom. Thus, righteousness is justice within the context of a relationship, which in Christian theology is a covenant relationship between God and his people (Bromiley, 1988). In the context of relationship, one is righteous when he fulfills the "demands laid upon him by the relationship in

which he stands," implying "faithfulness to a relationship" (Ladd, 1974, p. 440). Doctrinally referred to as *justification*, God imparts righteousness on followers through the forgiveness of sin accomplished by Jesus Christ's crucifixion and resurrection (Brown, 1978; Obayashi, 1992).

The impartation of God's righteousness is commensurate with faith, to which the Apostle Paul referred repeatedly in his writings to members of the early church (e.g., Romans 3:21-22, "This righteousness [of God] is given through faith in Jesus Christ to all who believe" and Romans 1:17 and Galatians 3:11, drawing from Habakkuk 2:4, "The righteous shall live by faith"). Rooted in faith, righteousness (justification) is a gift from God, a gift of grace: "For it is by grace you have been saved, through faith…it is the gift of God" (Ephesians 2:8). The Greek root for both belief and faith is *pisteúō*, with connotations of trust, reliance, and adherence (Abbott-Smith, 1923; Liddell, Scott, Jones, & McKenzie, 2011; Thayer, 1977).

Jesus not only invited humanity into his kingdom, he also invited people to participate in the advancement and expansion of his kingdom on earth. When inviting his first disciples (learners) to follow him, Jesus also suggested they had a job to do as workers for the kingdom (Boyd; Bright, 1981; Ladd, 1974; Willard, 1998; Wright, 2008). Jesus' invitation to Simon Peter and his brother Andrew serves to illustrate: "Come, follow me, and I will show you how to fish for people" (Matthew 4:18-19, NLT). To follow, or "'to come after someone' was technical terminology for discipleship among the scribes and rabbis of the first century" (Bruce, 1951, p. 51). In Greek culture, a disciple was, by definition, "an adherent and a follower" (Bromiley, 1988, p. 947). In the Jewish Rabbinic culture of the first century, a disciple expected to adhere to the teachings of and carry out dutiful service to the Rabbi during his apprenticeship, sharing in the mission with the intent to become like the teacher (Bromiley, 1988). To be a disciple primarily meant to accompany a teacher or rabbi "in an attitude of study, obedience, and

imitation" (Vander Laan, 2015; Willard, 1988, pp. 259-260). Jesus' disciples would have clearly understood that "to be a disciple of Jesus was a (…) calling to help service the 'kingdom of God' which is 'at hand'" (Brown, 1978, p. 482). Jesus brought discipleship thought full circle at the end of his earthly ministry with the directive to his followers, " As the father has sent me, so I am sending you" (John 20:21b, NLT).

Jesus reinforced the expectation of missional sharing (Bromiley, 1988) with the directive known as the Great Commission:

> Go and make disciples of all the nations [peoples], baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age (Matt 28:19-20, NLT).

With the John 20:21 directive and the Great Commission, Jesus clearly expected the kingdom mission to continue until the end of age, with subsequent disciples learning "the Jesus way" of teaching and conducting mission (Galli, 2005).

When Jesus invited people to follow him, then and now, there was an expectation of study, obedience, and imitation with the intent of learning how to do what he did. Jesus intended that his first-century and subsequent followers learn to dovetail their personal kingdom or realm of influence with the kingdoms of others (Willard, 1998). When asked to simplify all the precepts of God contained in the scriptures, Jesus' summation became what is known as the two great commandments – a love of God and a love for others, commensurate to love of self (Matthew 22:37-40; Mark 12:37-40). As individuals seek God's kingdom and his rule (Matthew 6:33), they become kingdom people. Jesus expects kingdom people to become workers for his kingdom primarily by meshing kingdoms – God's, theirs, and others (Willard, 1998; Wright,

2008). An understanding of Jesus' kingdom-focused message and invitation to participate in his kingdom work is essential for openness to diverse others and success of diversity initiatives in Christian higher education.

Soteriology

A study focused on students' views of salvation as predictors of openness to diverse others requires an understanding of soteriology, the doctrine of Christian salvation. One's soteriological (salvation) perspective has a deep impact on his or her worldview, especially related to cultural differences. Studies have correlated beliefs about salvation to student human rights attitudes (Pieterse, 2003). By definition, *soteriology* is described as the "theology dealing with salvation especially as effected by Jesus Christ" (*Merriam-Webster Dictionary*, 2016) and is derived from the Greek *sōtēria* – deliverance, salvation (Bromiley, 1988). Soteria is also the root of the Greek word chosen by the author of the Gospel of Luke for "savior" in the angel's discourse with the shepherds outside of Bethlehem on the night of Jesus' birth (Luke 2:11). *Theology* is the study of God and God's relation to the world (*Merriam-Webster Dictionary*). In a literal sense, theology refers to words about God or the study (science) of God (Bromiley, 1988). In a broader sense, theology is a term used to describe one's philosophy or worldview (e.g., a kingdom or liberation theology). Thus, soteriology can describe the study of God's words and his relation to the world regarding salvation or, on a more personal level, one's philosophy or worldview related to his or her salvation perspectives (Cross & Livingstone, 1997).

Salvation refers to the Christian doctrine of redemption and reconciliation to God through Jesus Christ, the "Son who saves" (Bruner, 2012, p. 159). Salvation is the "act or state of deliverance from danger, especially deliverance by God from the penalty and power of sin" (Bromiley, 1988, p. 287). Salvation is a comprehensive term found throughout scripture

reflecting salvation *from* and *to* something – from judgment, centered on redemption and the forgiveness of sins, and to (or for) reconciliation which brings people into union with both God and creation (Bromiley, 1988; Brown, 1978).

Heaven-focused soteriology. Biblical references to salvation refer to both present and eschatological realities. *Eschatology* refers to the Christian doctrine of the last things and "the ultimate destiny of both the individual soul and the whole created order" (Cross & Livingstone, 1997, p. 560). The soteriological view of a majority of Western Christians is limited to an eschatological perception that means "going to heaven when you die" (Wright, 2008, p. 194), with the "present" limited to the individual relationship with God. Wright's summative estimation of Western Christianity's soteriological view maintains that "salvation is about 'my relationship with God' in the present and about 'going home to God and finding peace' in the future" (p. 196) with a perception that "the present world is evil and the only solution being to escape it and go to heaven instead" (p. 197). This soteriological view of salvation is primarily heaven-focused, with gnostic overtones. As a result, much evangelicalism today is limited to helping people make decisions that would result in their attainment of heaven upon death. This mentality stands in sharp contrast to the early followers' message spotlighting Jesus' focus the development of disciples or kingdom people (McKnight, 2016). From his research, McKnight concluded that "evangelicals (as a whole) are not 'evangelical' in the sense of the apostolic gospel, but instead we are soterians (…) evangelicals [who] (mistakenly) equate the word gospel with the word salvation" (p. 29) and whose focus is on who ends up in heaven. A heaven-focused soteriology is primarily interested in a plan of salvation, referring to steps the individual must take to secure rescue from hell and a place in heaven. The focus becomes "what God has done for us, and how we are to respond if we want to be saved" (p. 37).

Over the past several decades, the average Western, and especially American, evangelical Christian would refer to this responsive act as accepting Jesus into one's heart (Bielo, 2004; Harding, 1987; Harding, 2000; McKnight & Johnson, 2005; Wright, 2004a). The early Christ-followers did not think in such terms. They told the story of Jesus, not a plan for personal salvation, or as Michael Bird (2008) stated,

> Nero did not throw Christians to the lions because they confessed, "Jesus is Lord of my heart." It was rather because they confessed that "Jesus is Lord of all," meaning that Jesus was Lord even over the realm Caesar claimed as his domain of absolute authority (p. 88).

For the heaven-focused Christian, that story spotlights the individual, turning God's kingdom work in this world through Jesus Christ into a story about one's own salvation (McKnight, 2016). McKnight referred to this self-focus as a "salvation culture" focused on "who is saved and who is not saved" (p. 62). Willard (1998) referred to a heaven-focused soteriology as sin management, trusting Jesus mainly as a guilt remover, failing to place one's "confidence in him in every dimension of our real life" (p. 49).

Kingdom-focused soteriology. A kingdom-focused soteriological view places an emphasis on God's present sovereign rule "on earth as in heaven," as opposed the escape-grace view of the heaven-focused soterian (McKnight, 2016; Wright, 2008). When Jesus reinforced the centrality of his "kingdom of God" message, teaching his disciples to pray "Thy kingdom come, Thy will be done in earth, as it is in heaven" (Matthew 6:10, KJV), he was entreating them to focus on the present reality of God's kingdom and not merely on a future kingdom (heaven). He taught them to pray for the establishment of God's kingdom on earth as it is in heaven not, "in heaven as in heaven" (Wright, 2014a, p. 130).

Jesus' resurrection, ascension, and the subsequent dispatching of the Holy Spirit all focus on the working of establishing the kingdom "on earth as in heaven." He did not intend to simply provide a means to take people away to a safer place, but to invite followers to become "agents of the transformation of this earth" (Wright, 2008, p. 201). Before his ascension, Jesus charged his disciples, his followers, with the task of building for the kingdom, commanding them to go make disciples of all peoples. He prefaced his directive with "all authority in heaven and earth has been given to me" (Matthew 28:18); indicating that the kingdom had already begun and they now had a job to do (Wright, 2008). God's mission of redemption had begun the rescue of his good creation (Genesis 1: 4, 10, 12, 18, 21, 25, 31) from continued corruption and chaos. His intent was not to rescue humanity *from* creation; he wanted to rescue humanity "in order that humans might be his rescuing stewards over creation" (Wright, 2008, p. 202). When Jesus spoke of the kingdom of God, he was not referring to a heaven that he was preparing for his followers. Rather, he was talking about something happening in the present – through his own work on earth, then through the Spirit-led work of his followers after his death, resurrection, and ascension (Willard, 1998; Wright, 2008). This is the essence of kingdom theology – the understanding and belief that Christ-followers have jobs to do as kingdom workers (Van Biema, 2008). Consider Wright's (2008) summation of kingdom theology:

> It is the story of God's kingdom being launched on earth as it is in heaven, generating a new state of affairs in which the power of evil has been decisively defeated, the new creation has been decisively launched, and Jesus's followers have been commissioned and equipped to put that victory and that inaugurated new world into practice. Atonement, redemption, and salvation are what happened on the way because engaging in this work demands that people themselves be rescued from the powers that enslave the

> world in order that they can in turn the rescuers. To put it another way, if you want to help inaugurate God's kingdom, you must follow in the way the cross, and if you want to benefit from Jesus' saving death, you must become part of his kingdom project (…) Heaven's rule, God's rule, is thus to be put into practice in the world, resulting in salvation in both the present and the future, a salvation that is both *for* humans and *through* saved humans, for the wider world. (pp. 204-5)

Soteriology and empathy. Sandage, Li, and Jankowski (2015), building from Malott's (2010) research of multi-cultural higher education counseling courses, suggested the need to consider the student's spiritual identity in the process of developing a cross-cultural competency as they connected soteriological perspectives with empathy.

Drawing on their research as theologian and psychologist, Shults and Sandage (2003), focusing on empathetic forgiveness, suggest a deep connection between soteriology and societal interaction. From a Christian theological viewpoint, salvation is about grace; grace from God and toward others. In case studies, they discovered that a view of salvation limited to a legal transaction (i.e., "Jesus died on the cross as payment for my sins) made it difficult to show empathy toward and forgiveness of others. A soteriological perspective limited to forensics leads to a problematic understanding of the Lords Prayer, regarding God's kingdom on earth, and Jesus' command to love (show empathy toward) the neighbor. They suggest that persons with a forensic soteriological view find it difficult to receive redemptive forgiveness from God and show grace to others. Willard (1998) referred to a forensic soteriological view as sin management, which is self and not other-focused.

Diverse Others

The remainder of the review focuses on literature specific to diversity related to Christian higher educational institutions (CHEIs) and particularly those with an evangelical emphasis. A primary aim of higher education is the development of college students to contribute positively and effectively in a largely pluralistic society (Bryant, 2011), with openness to diverse others at the fore (Bennett, 1993; Bryant; Pascarella et al., 1996). Educational efforts to create student cultural intelligence tend to focus on racial and ethnic differences (Gurin, Dey, Hurtado, & Gurin, 2002), generalizing culturally diversity as racial diversity. Rah (2010), using a metaphor developed by Geert Hofstede, defined culture as the "software of the mind" (p. 24) and our relationship to the world around us. Thus, cross-cultural interaction is the interaction between people wired differently.

For this study, the terms culturally different and diverse others are employed to represent a broader scope of divergence, be it racial, sexual, religious, ethnical, geographical, or economical. In this context, diverse refers to those "others" that are culturally different, "those outside one's own tribe, those generally regarded as them instead of us" (Parks, 2011, p. 181), which could include Christians with a faith background different from the dominant group.

In his study, Daloz (2001) used the term "otherness" to describe those culturally different from one's own tribe. According to Daloz, engagement with otherness or diverse others describes an openness that results in a willingness to engage and dialogue across divides established by the dominate group.

Cultural Diversity in Christian Higher Education

Higher educational institutions and especially Christian higher educational institutions (CHEIs) play an important role in addressing the complexities of a global and pluralistic society.

Allen (2005) suggested, "Our society and the world depend on us to light the way; to do otherwise would be to fail a most sacred trust" (p. 23). Jesus utilized "light the way" language when he said, "You are the light of the world…let your light shine before others so that they may see your good works and give glory to your father who is in heaven" (Matthew 5:14-15, ESV). Nussbaum and Chang (2013) argued that the theological underpinning of CHEIs provides "a strong biblical and moral rationale for addressing diversity-related social justice" (p. 5) for all of higher education. Christian educators are in a "prime position to challenge students to harness the elements of religion that 'unmake' prejudice or students' hesitation to cross racial/ethnic boundaries" (Park, 2012, p. 19). However, CHEIs "show many of the same problems as their secular cousins" (Kim, et al, 2016, p. 104).

In past studies regarding the efficacy of multicultural educational initiatives, scholars have suggested that personal perspectives and perceptions of the student shapes effectiveness, pointing to Whites and men as less open to diversity conversation than women and people of color. Smith, Constantine, Dunn, Dinehart, and Montoya (2006) pointed to societal perceptions and ideologies, specifically the "existing power dynamics of North American society" (p. 134), as predictors of the effectiveness of higher educational diversity initiatives.

Forecasters suggest that by 2050, non-Hispanic whites will no longer claim the position of majority in the United States (Visconti, 2006), requiring higher educational institutions, and certainly CHEIs, to reexamine white-majority shaped norms (Paredes-Collins, 2013). However, recent literature points to an overall slowness of CHEIs to embrace the need to champion issues of diversity (Abadeer, 2009; Fubara et al., 2011; Nussbaum & Chang, 2013; Paredes-Collins, 2013). Though diversity can be viewed as a biblical mandate, CHEIs remain relatively homogeneous, making achievement of diversity initiatives difficult (Perez, 2010; Wolfe, 2006).

Given the redemptive nature of the triune God, faith-based institutions ought to be first to initiate cultural diversity, welcoming "redemptive diversity and cross-cultural engagement" (Abadeer, 2009, p. 193) that can lead to a realignment of institutional values and identity with biblical principles. Abadeer suggested not only the embracement of diversity by CHEIs, but that "diversity should be integrated into the fabric of Christian institutions" (p. 195).

Literature points to the need for cross-cultural awareness and inclusion, dictated by a biblical mandate (Fubara et al., 2011), if CHEIs are to truly realize the missional mandate of the Council of Christian Colleges and Universities (CCCU) in the provision of a "Christ-centered higher education and (…) transform[ed] lives by faithfully relating scholarship and service to biblical truth" (CCCU, 2016). If, in secular institutions, the imperative is to move beyond "old questions and…build diversity into the center of higher education" (Smith, 2009, p. 3) as a catalyst for the realization of missional and societal purposes, the imperative in Christian higher education should be all the more. Nussbaum and Chang (2013), building on Smith (2009) and others, pointed to the importance of the alignment of institutional mission with diversity.

Challenges and Deterrents to Embracing Diversity in Christian Higher Education

Attention must turn to the discovery of what makes it difficult for students of Christian higher educational institutions (CHEIs) to live out the biblical mandate of justice – "to act justly and to love mercy and to walk humbly with (…) God" (Micah 6:8, NIV). A number of studies explore the challenges that make implementing and embracing diversity initiatives difficult for CHEIs (Abadeer, 2009; Fubara et al., 2011; Joeckel & Chesnes, 2009; Nussbaum & Chang, 2013; Paredes-Collins, 2013). Confronting faith-based institutions is an internal tension not shared by secular institutions. Embracement of diversity at CHEIs brings with it a necessity to make radical changes in how they perceive themselves and their approach to education. Given

their denominational and historical identities, attempts to seriously engage diversity issues may carry with them negative political, social, and economic ramifications (Abadeer, 2009). Perez's (2013) study specifically focused on the analysis of the tension between the missions of CHEIs and "their desire to become more ethnically diverse, as well as the role of their history in either helping or hindering their efforts" (p. 20). His research concluded that institutions successful in advancing diversity efforts exhibited strong links between such efforts and the institutional missions. Fubara et al. (2011), building from the research of McMinn (1998), referred to this tension as a "push-pull" between the social pressure to embrace pluralism and the natural tendency of the evangelical society to oppose a culture of pluralism, resulting in a struggle to embrace diversity issues (Wolfe, 2006). CHEIs find themselves caught in tension between a national culture pushing toward diversity/tolerance and an internal desire to develop students willing to push back against the same culture. This can be especially true of evangelical CHEIs as Yancey (2017) affirmed, "Christians have a divided loyalty, committed to helping our society thrive while giving ultimate loyalty to the kingdom of God."

Individualism. One deterrent of student embracement of diversity and openness to people of other cultures is individualism. Individualism is an American ideal. The Christian version of individualism is a deep connection of the individual's salvation to his or her individual relationship with God (Emerson et al., 1999; Nagata, 2001). Though more closely aligned with conservative Protestantism, people of all spectrums of Christendom, liberal or conservative, are primarily interested in their personal salvation and sin management (Willard, 1998). The evangelical nature of Council of Christian Colleges and Universities (CCCU) member CHEIs tend to hold theological and ideological beliefs accentuating a Christian form of individualism (Nagata, 2011), making it difficult for students to examine and embrace the Scripture mandate to

remove barriers that divide (Rah, 2010). Research points to the detrimental effects of evangelical individualism on embracement of cultural diversity and acceptance of others at CHEIs (Paredes-Collins, 2013; Rah, 2010; Taylor, 2013; Tranby & Hartman, 2008). Predominantly white evangelical institutions that focus on individual spiritual growth may be lacking in helping students develop a concern across cultural differences (Paredes-Collins & Collins, 2011).

Fundamentalism. Fundamentalist religious ideologies of students and staff can be problematic for Christian higher educational institutions (CHEIs) that desire to embrace diversity initiatives institutionally. Since evangelicalism and fundamentalism are closely aligned, facing evangelical CHEIs are the potential negative effects of fundamentalism on attempts to institute diversity initiatives. Wolfe (2006), in discussing the effect of fundamentalism on diversity at Council of Christian Colleges and Universities (CCCU) member CHEIs, reminded readers that "fundamentalists set themselves apart from the rest of America out of the conviction that the world outside the church was hopelessly decadent" (p. 11) making openness to other groups difficult at best. Altemeyer and Hunsberger's (1992; 2004) research revealed a direct negative relationship of a fundamentalist ideology of both students and parents with racial/ethnic prejudice and hostility toward homosexuals. Marsden (2006) concluded that "fundamentalists experienced profound ambivalence toward the surrounding culture" (p. x).

Enclave mentality. Tied closely to fundamentalism, another challenge to Christian institutions relative to embracing diversity is an enclave mentality (Bryant, 2008; Fubara et al., 2011) that seeks to protect students from societal woes. An enclave mentality makes it difficult for students and faculty to embrace cultural differences, which in turn affects openness to diverse

others in a pluralistic society (Bryant, 2011). Fubara et al. (2011) suggested an enclave mentality as a leading reason that CHEIs lag behind secular institutions in embracing diversity.

Over the past century fundamentalism, and later evangelicalism, has taken on an enclave mentality, viewing themselves as radically different from the secular majority, creating boundaries of protection against the dominant culture, affecting the attempts of CHEIs to remain relevant in a diverse and pluralistic society (Fubara et al., 2011; McMinn, 1998). McMinn studied the connection between enclave mentality and the difficulty for evangelical CHEIs to embrace and address the multicultural issues associated with society becoming increasingly diverse. She described the evangelical enclave as "a subset of evangelicals that have historically supported and directed much of evangelical higher education" (p. 29). Her research confirmed that evangelical CHEIs are likely enclaves regarding diversity, though they want to be viewed as otherwise. The institutions studied embraced diversity, however the results of the study revealed a powerful coterie that resists the sharing of power with minority groups resulting in "halfhearted attempts at becoming more culturally integrated" (Fubara et al., 2011, p. 120).

We are all "One in Christ." The biblical perspective that all Christian believers are "one in Jesus Christ" (Galatians 3:28) may actually hinder the development of diversity initiatives at CHEIs and the deconstruction of effects of racism and prejudice. The perception that all people are created equal can diminish institutions' ability to address attitudes and systems that continue to create "in" and "out" groups, denying the existence of privilege, power and racism (Kim et al., 2016). In his qualitative research designed to identify factors that support or inhibit diversity initiatives at predominantly white evangelical CHEIs, Kratt (2004) suggested that "one in Christ" is a perception used by white students and faculty to avoid embracing

matters of diversity, that somehow "diversity shouldn't make any difference because we are all One in Christ" (p. 95).

Gaps in the Literature

After addressing issues specific to Christian higher educational institutions (CHEIs) from biblical, theological, and academic perspectives as they develop students to embrace diversity and other groups, gaps in literature related to higher education require discussion.

Joeckel and Chesnes (2009), in their study of gender equality of four Council of Christian Colleges and Universities (CCCU) member institutions, suggested a need to expand the view of diversity beyond ethnic and racial parameters. For example, Bowman and Small (2010) pointed to recent calls by educational leaders and researchers to approach religious diversity in higher education with the same seriousness as racial diversity. Resulting from their research, Ancis, Sedlacek, and Mohr (2000) addressed a lack of true multi-cultural studies, suggesting that literature tends to focus primarily on White/Black relations.

Nussbaum and Chang (2013) encouraged scholarly support of research that advances diversity-related understanding in the context of Christian higher education with Park (2012) concurring: "Despite religion being a key venue for socialization in many students' lives, it has gone relatively unaddressed in studies on racial diversity in college settings" (p. 8). Cole and Ahmadi (2010), collaborating with Park's (2011) noted gap, pointed to the need for further research connecting religious ideology to diversity related student outcomes.

In her research based on the UCLA Spirituality in Higher Education Project, Bryant (2011) suggested, "Further investigation into gender, race and worldview differences as sorely needed" (p. 462), this following her notation of the absence of research literature focused on

religious and worldview diversity especially in the context of broadening religious conflict (Bryant & Craft, 2010).

Chapter 3: Methodology

Philosophy and Justification

This study employed a quantitative, non-experimental research approach via a sample survey, yielding empirical data that can inform higher educational understanding of students' propensity toward diversity, based on their theological beliefs and ideologies, correlating student religious ideologies with their openness to others. The study accounted for the effects of social desirability bias that can accompany self-reporting research methods (Crowne & Marlowe, 1960; Greenwald & Satow, 1970; A. L. Miller, 2011).

Research Question

The focus of this research was the discovery of the relationship between students' religious ideologies and their openness to diverse others at Christian higher educational institutions (CHEIs), leading to the research question:

- What is the relationship between CHEI students' religious ideologies, particularly their salvation perspective, and their openness to diverse others?

Hypotheses

After accounting for social desirability, this study was designed to demonstrate that students' religious beliefs and ideologies are predictors of their openness to diverse others, those culturally different. This study focused on four hypotheses related to soteriological (salvation) perspectives (see Table 1), one hypothesis relating fundamentalist ideology with openness to diverse others and one hypothesis correlating soteriological perspective with fundamentalist ideology:

- H1: Students with high Heaven-Focus (HF) and low Kingdom-Focus (KF) perspectives are less open to diverse others.

- H2: Students with high HF and high KF perspectives are more open to diverse others.
- H3: Students with low HF and low KF perspectives are more open to diverse others.
- H4: Students with low HF and high KF perspectives are more open to diverse others.
- H5: Students with a fundamentalist ideology are less open to diverse others.
- H6: Students with a HF perspective will display a positive fundamentalist ideology.

Table 1 – Hypotheses Related to Student Soteriological Perspectives

	High HF	
Low KF	**H1** Students with a high HF and a low KF are less open to others (< Open)	**H2** Students with a high HF and a high KF are more open to others (> Open).
	H3 Students with a low HF and a low KF are more open to others (> Open).	**H4** Students with a low HF and a high KF are more open to others (> Open).
	Low HF	**High KF**

HF = Heaven-Focus (e.g., "Jesus came to save me so I can go to heaven when I die")
KF = Kingdom-Focus (e.g., "Jesus came to save me and invites me to be a kingdom worker with him")

Theoretical Framework

An exhaustive literature review uncovered tested instruments and scales to measure fundamentalist perspectives, other-group orientation and attitudes, as well an instrument to take account for socially desirable response bias. As part of this study, scales to measure soteriological perspectives were developed, tested, and employed.

Fundamentalism. Studies by Altemeyer and Hunsberger (1992) and McFarland (1989) concluded that religious fundamentalist views positively correlated to a variety of prejudicial and discriminatory attitudes. In their study, Altemeyer and Hunsberger (1992) developed the

Religious Fundamentalism (RF) scale, correlating fundamentalist ideologies with prejudicial attitudes toward a variety of minority groups. In the development of the RF scale, Altemeyer and Hunsberger (1992) defined fundamentalism as follows:

> The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, and inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity. (p. 118)

Ten years later, Altemeyer and Hunsberger (2004) developed the Revised Religious Fundamentalism (RRF) scale to shorten and address some problems with the RF instrument, including:

- a need to "tighten up" the construct reliability. They revised the definition of fundamentalism and subsequently removed items containing a "one true religion" construct (p. 50).
- the length of the instrument. They had a personal interest for a shorter instrument. In addition, they discovered researchers were using only portions of the 20-item RF scale, leading to concerns regarding reliability and validity of its usage.

The RRF scale consists of 12 items. Tested iteratively, the RRF scale's empirical validity and reliability matched or exceeded that of the RF scale. The RRF scale is a nine-point Likert-type scale, ranging from -4 (very strongly disagree) to +4 (very strongly agree) with the inclusion of reverse scoring items to reduce response bias (Patten & Bruce, 2014). Among students, the Cronbach's reliability coefficient, alpha, for the RRF was .91.

Other-Group Orientation. In Phinney's (1992) development of the Multigroup Ethnic Identity Measure (MEIM), she included six items to assess openness and attitudes of students toward people of other ethnic groups. She discovered that other-group orientation (OGO) items were a separate construct and discontinued their incorporation into the MEIM. As a separate construct, the reliability coefficient (Cronbach's alpha) was .74 for college students and .71 for high school participants, within acceptable parameters.

Subsequent use of the OGO scale in research yielded similar acceptable internal consistency. Guzman, Santiago-Rivera, and Hasse (2005) incorporated OGO items in research designed to understand academic attitudes and achievement of high school students of Mexican ethnicity, realizing a .65 reliability coefficient. Finch (1997) utilized OGO items in her research with the same reliability outcome (.65). In his research implementing the OGO scale, Lee (2003), in two samples of Asian American college students, reported internal reliabilities of .76 and .80.

This study employed the use of the six items of the OGO in their original form as well as reworded items to assess openness and attitudes toward people of other religions or sexual orientations.

Social Desirability. Social desirability response bias can occur in self-reporting research when respondents answer survey items in a manner they assume to be socially acceptable (Creswell, 2009). Defined in terms of a "need of subjects to respond in culturally sanctioned ways" (Crowne & Marlowe, 1960, p. 354), social desirability or response bias consideration is important when conducting research around "hot topics" such as religious views, prejudice, and discrimination, especially in the development of self-report measures (Loo & Loewen, 2004; Saunders, 1991). Bonilla-Silva and Forman (2000) conducted qualitative studies to test the results of surveys against what students actually related in interviews. They discovered a

discrepancy between what students said they believe and actually believed, affirming the need to consider the effects of social desirability in research.

Crowne and Marlowe (1960) developed the 33-item Social Desirability Scale (SDS) to measure socially desirable response bias. The length of the scale and questionable internal consistency led to several shortened versions of the SDS (Ballard, 1992; Reynolds, 1982; Strahan & Gerbasi, 1972). Greenwald and Satow (1970), concerned that a shortened version of the dichotomous true/false SDS might affect outcomes, converted and tested a Likert approach to the scale, citing the tested relationship of the two formats and the higher internal consistency associated with Likert formats as rationale. They discovered as few as two items ($r = .74$) could predict social desirability response with 12 items reaching limits of return ($r = .92$). This study incorporated five positively and five negatively keyed items ($r = .90$ when grouped with Likert scored items; $r = .73$ when grouped with true-false scored items).

Variables

This study considered two independent variables connected to student religious ideologies as predictors of openness to others (O):

- Fundamentalist (F) ideology
- Salvation perspectives, with two sub-variables:
    - Heaven-Focus (HF)
    - Kingdom-Focus (KF)

The dependent variables under consideration measured student openness (O) to others considering three areas of diversity:

- O_E – Ethnicity
- O_R – Religion

- O_S – Sexual orientation

The study accounted for the effects of Social Desirability (SD), a covariate, on student response (Saunders, 1991). Data collected provided for the opportunity to correlate soteriological perspectives (HF and KF) with Fundamentalist (F) ideologies.

Research Design Strategy and Measures

This study was designed as a quantitative, non-experimental research approach via sample survey yielding empirical data that can inform higher educational understanding of students' openness toward diverse others based on their religious beliefs and ideologies. The target population was first and second year students at Bethel University, a Midwestern Council of Christian Colleges and Universities (CCCU) member institution. Data collection utilized the 10± minute Student Survey (SS), Appendix C, designed to assess religious ideologies as well as openness to others. Development of an instrument to measure soteriological (salvation) perspectives was part of this study. The SS was administered via Qualtrics™.

The field-tested SS consisted of three established instruments and two scales developed by the researcher:

The three established instruments incorporated into the SS are as follows:

1. Revised Religious Fundamentalism (RRF) scale (Altemeyer & Hunsberger, 1992).
2. Other-Group Orientation (OGO) items extracted from Phinney's (1992) development of the Multigroup Ethnic Identity Measure (MEIM). The six OGO items were used in their original form, items developed to measure openness and attitudes of students toward people of other ethnic groups. In addition to the ethnicity-related OGO items (OGO_E), additional items were included in the SS to

assess other-group openness and attitudes based on religion (OGO_R) and sexual orientation (OGO_S), accomplished by substitutionally rewording of the existing OGO items. For example, "I sometimes feel it would be better if different ethnic groups didn't try to mix together" was reworded as "I sometimes feel it would be better if different religious groups didn't try to mix together" and "I sometimes feel it would be better if people of different sexual orientations didn't try to mix together." (A few days after the implementation of the SS, the researcher discovered that one of the ethnic OGO items had been accidently repeated, at which point he removed the duplicate. This resulted in a five-item ethnic scale.)

3. Ten items from Greenwald and Satow's (1970) Likert formatted version of the Crowne and Marlow (1960) Social Desirability Scale (SDS).

In addition to the three established instruments, the researcher developed and pilot-tested two scales designed to measure soteriological perspectives:

1. Items designed to assess a Heaven-Focused (HF) perspective (e.g., "Jesus came to save me so I can go to heaven when I die"). The pilot testing of 13 items produced six items with acceptable reliability (Cronbach's alpha = .717), which were incorporated into the SS. Four additional untested items were also included in the final SS with the potential of strengthening reliability.
2. Items designed to assess a Kingdom-Focused (KF) perspective (e.g., "Jesus came to save me and invites me to be a kingdom worker with him"). The pilot testing of 13 items produced six items with minimally acceptable reliability (alpha = .651), which were incorporated into the SS. Four additional untested items were also included with the potential of strengthening reliability.

The SS utilized a four-point Likert scale throughout. The RRF originally utilized a nine-point Likert scale, which can be cumbersome for participants. Dillman, Smyth, and Christian (2014) suggested a four- or five-point bipolar scale as optimum, reducing the mental complexity for the participant. Since scale replication was not the purpose of this study, the RRF instrument utilized a four-point scale, aligning with the rest of the survey. Each scale contained an adequate number of reversed scored items to reduce the effect of response bias (Patten & Bruce, 2014). Administration of the SS employed the *Question Randomization* feature associated with the Qualtrics™ survey platform to reduce hints regarding the hypotheses of the study (Survey platform - question randomization | Qualtrics, 2015).

Sampling Design

The population under study was undergraduate students at Bethel University, a Midwestern Council of Christian Colleges and Universities (CCCU) member institution, primarily focused on first and second year students. Demographically, the university is predominantly white (85%) with a 60:40 female to male ratio (Bethel University Diversity, 2013). To obtain the statistical power necessary for factor and parametric analyses, the study targeted a sample size of N=100 (Osborne & Costello, 2009). Responses yielded an adequate sample size (N=105).

Data Collection Procedures

Research was conducted via the Student Survey (SS), Appendix C, developed by the researcher utilizing three established instruments and two new scales developed by the researcher. The SS was distributed to a cross-section of underclass students during the spring semester of 2017 through a variety of avenues:

- Freshman religion and sociology courses. Faculty made the survey available on course Moodle message boards and/or administered it in class. The researcher provided instructors with the link to the survey on the Qualtrics™ platform and a script:

  A Bethel doctorate of higher education student is conducting a 10 minute (approx.) survey to help understand student perspectives that may in turn help faculty better serve you as you navigate the complexities of our diverse and pluralistic world. Participation is optional and your responses are completely anonymous. The survey is mobile-friendly.

  A freshman sociology professor invited the researcher to be present as he administered the survey during class.
- Through campus ministries' freshmen discipleship groups. The assistant campus pastor encouraged upper-class small group leaders to distribute the survey along with instructions to student participants.
- The researcher directly invited students with whom he was personally connected to participate and encouraged them to invite classmates to participate as well. Not invited to participate were students familiar with the researcher's hypotheses.

Field Test

The Student Survey (SS), Appendix C, was constructed with items from the Revised Religious Fundamentalism (RRF) Scale (Altemeyer & Hunsberger, 2004), Other-Group Orientation (OGO) items from Phinney's (1992) Multigroup Ethnic Identity Measure (MEIM), and items from Greenwald and Satow's (1970) reformatted version of the Crowne and Marlow (1960) Social Desirability Scale (SDS). Since no instruments existed to measure personal

soteriological perspectives of either a Heaven-Focus (HF) or a Kingdom-Focus (KF), two additional scales required development (see *Development of Soteriological Measures: Heaven-Focus and Kingdom-Focus Scales*, below). The field-testing of the SS included six each of HF and KF items incorporated and interspersed throughout.

After the development of the survey for field-testing, it was administered to 12 non-sample college students via Qualtrics™ for the purpose of testing the length of time to complete as well as the ease of response. The average length of time for completion was 10 minutes, 15 seconds, with a standard deviation of 2 minutes, 45 seconds. The desired completion-time goal was 10-12 minutes (Dillman et al., 2014; Galesic, Mirta, Bosnjak, & Michael, 2009), thus an acceptable outcome. After administration, as part of the iterative development process, the researcher discussed the overall "feel" of the SS with participants. He also discussed each of the HF and KF items to provide the best possible construct for the age of the sample population. The students were able to easily assist with the development and wording of the HF items. They had a more difficult time understanding and grasping the intent of the KF items, and thus assisting with the construct proved more difficult.

Development of Soteriological Measures: Heaven-Focus and Kingdom-Focus Scales

Pilot testing. To measure personal soteriological perspectives of either a Heaven-Focus (HF) or a Kingdom-Focus (KF), two additional scales required development and pilot testing. Through an iterative process, HF and KF items were constructed with the assistance of several categories of subject matter experts (SMEs) – college students, emerging adults, and college and seminary professors. The SMEs provided important perspectives on diversity, soteriology, and spiritual formation.

With further input from SMEs assisting with the development of the HF and KF items for the field-test of the Student Survey (SS), 13 items were developed for pilot testing of each scale with the intent to identify the six best items for incorporation into the final SS. The pilot survey (Appendix A) consisted of the 13 HF and 13 KF items interspersed among the 12 RRF items, with the intent to administer to at least 26 non-sample college age and emerging adults (approximately 19-25 years old), providing a 1:1 ratio of subjects to test items (Osborne & Costello, 2009).

Application to Bethel University's Internal Review Board (IRB) and subsequent permission preceded the administration of the pilot test (Appendix B).

Invited to participate in the pilot survey test were volunteers from a number of the researcher's Young Life connections – college Young Life participants, alumni, and college-age camp summer staff. The researcher personally invited 50 potential volunteers via mobile device texting and/or Facebook messaging, inviting them to consider volunteering to complete the pilot survey:

> *Would you be willing to help me with some research for the Doctorate work I'm doing at Bethel? I need about 50 people to test drive some questions to use in a research survey this fall. It would take about 10 minutes to complete and can be done on computer or mobile device. If interested, can you send me the email address to use to send you the link to the pilot questions?*

Thirty-one agreed to participate in the pilot testing. They each received this explanatory email, including a link to the survey via Qualtrics™:

> *Thank you so much for your willingness to participate in my PILOT Survey. The purpose of a pilot survey is to assess the reliability of some questions that I will be using in a*

survey later this fall at Bethel University. I am statistically looking for the most reliable questions to use, so DON'T TRY TO FIGURE OUT what the survey is measuring, just respond/react to the questions. Please use the link to the mobile friendly survey, which takes about 5-7 minutes.

In addition, college-aged summer staff workers at a Young Life camp were invited to voluntarily participate in the pilot test. In all, forty of the invitees participated, providing more than adequate data (N = 40) for statistical analysis.

Pilot test reliability analysis. The pilot survey was designed via Qualtrics™ to require responses for all items before final survey submission, in order to avoid the potential for missing data. Scale totals for HF, KF, and RF were calculated by summing the raw responses for each item within the respective scales.

Using the Statistical Package for Social Sciences (SPSS), initial scale reliability analysis was conducted, calculating Cronbach's alpha for internal consistency for each sub-scale. Tables 2 and 3 contain initial HF and KF reliabilities, respectively. HF and KF scales initially produced insufficient reliability coefficients (HF alpha = .598; KF alpha = .395). To improve scale reliabilities, items were removed based on item-total correlations – a widely accepted method for improving reliabilities of scales (Furr & Bacharach, 2008). Tables 2 and 3 also list item-total correlations and final revised scale reliabilities for HF and KF items, respectively.

The KF scale did not meet minimally acceptable internal-consistency reliability. As such, any correlations between the KF scale and other measures could not be reliably interpreted. Some items written for the HF scale actually loaded onto the KF scale more strongly than the HF scale. To improve the reliability of the KF scale, these items were re-keyed to be included into the final KF scale. The factor analysis process, outlined below, guided these changes.

Table 2 – Initial and Revised Cronbach's Reliability Analyses of the Heaven-Focus Scale (N=40)

Initial Analysis (alpha = .598; N Items =13)			Revised Analysis (alpha = .717; N Items = 6)		
	Item-Total	Alpha if deleted		Item-Total	Alpha if deleted
Heaven-Focus (HF)			Heaven-Focus (HF)		
HF1	.209	.585	HF1		
HF2	.427	.535	***HF2***	.630	.615
HF3	.202	.587	HF3		
HF4	.291	.676	HF4		
HF5	.465	.525	***HF5***	.305	.726
HF6	.384	.546	***HF6***	.493	.664
HF7	.315	.566	HF7		
HF8	.398	.546	***HF8***	.575	.641
HF9	.099	.603	HF9		
HF10	.026	.611	HF10		
HF11	.387	.557	HF11		
HF12	.301	.568	***HF12***	.317	.713
HF13	.285	.571	***HF13***	.402	.692

Notes: (1) The revised Heaven-Focus scale is within minimally acceptable reliability ranges.
(2) Bolded items incorporated into the final Student Survey (SS), Appendix C.

Table 3 – Initial and Revised Cronbach's Reliability Analyses of the Kingdom-Focus Scale (N=40)

Initial Analysis (alpha = .395; N Items = 13)			Revised Analysis (alpha = .651; N Items = 6)		
	Item-Total	Alpha if deleted		Item-Total	Alpha if deleted
Kingdom-Focus (KF)			Kingdom-Focus (KF)		
KF1	-.031	.416	KF1		
KF2	-.112	.495	KF2		
KF3	.291	.322	KF3		
KF4	.112	.383	***KF4***	.430	.590
KF5	.095	.389	KF5		
KF6	.053	.397	KF6		

KF7	.094	.390	KF7		
KF8	.223	.359	KF8		
KF9	.259	.345	KF9		
KF10	.367	.299	***KF10***	.456	.580
KF11	.188	.355	***KF11***	.328	.629
KF12	.217	.342	KF12		
KF13	.202	.360	KF13		
Heaven-Focus Items added to KF scale, based on results of CFA (See Table 4)					
			HF5	.370	.622
			HF9	.320	.628
			HF11	.430	.595

Notes: (1) The revised Kingdom-Focus scale is within minimally acceptable reliability ranges.
(2) Bolded items incorporated into the final Student Survey (SS), Appendix C.

Pilot test exploratory factor analysis. In addition to the item reliability revisions, an exploratory factor analysis (EFA) was conducted on the HF and KF scales as a whole, to determine the dimensionality of the survey. Best practice guidelines on sample size vary, with a commonly held minimum threshold as a 1:1 ratio of subjects to items (Osborne & Costello, 2009). A scree plot suggested a two-factor solution as the most appropriate. A subsequent two-factor confirmatory factor analysis (CFA) was constructed to determine the item-factor loadings for the two-factor solution. Item-factor loadings are provided in Table 4. The results of the CFA suggested that HF and KF are independent constructs.

Table 4 – Factor Loadings, 2-Factor Confirmatory Factor Analysis (N=40)

HF-KF Item	Factor One	Factor Two
"Kingdom of God" in the Bible is the same as heaven. (HF6)	***0.807***	
The kingdom of God and Heaven are not the same thing. (HF8) *	***0.730***	
Eternal life in heaven is not the focus of the gospel. (HF2) *	***0.622***	
Jesus came to save people so they can go to heaven. (HF1)	***0.491***	

Eternal life is primarily a future reality for Christians. (HF13)	***0.485***	
The primary reason Jesus died was to ensure people go to heaven. (HF5)	***0.411***	*0.495*
I can't wait for Jesus to come back. (HF12)	*0.407*	0.438
Jesus came to renew all of creation. (KF1)	*0.331*	
Jesus saved us so that we could do good works. (KF2)	*0.326*	
Jesus saved me and I get to go to heaven when I die. (HF3)		0.373
The gospel Jesus preached was that God's kingdom is here and now. (KF3)	--	--
Jesus came to rescue us from a wicked and sinful world. (HF11)		***0.490***
The primary role of Christians is to tell others about Jesus so they can go to heaven. (HF7)		
Eternal life is a present reality for Christians. (KF11)		***0.460***
The primary role of Christians is to live in ways that reflect God's kingdom. (KF7)		**0.578**
One of the main responsibilities of Christians is to carry out social justice. (KF11)		
Jesus never spoke about the kingdom of God. (KF4) *		***0.555***
Jesus' teachings focused primarily on transforming this world to align with his will. (KF10)		***0.675***
Christians have no responsibility to tell others about Jesus. (HF9) *		*0.447*
The kingdom of God is more than just heaven. (KF13)		0.300
Jesus' teachings focused primarily on the kingdom of God. (KF6)		**0.492**
Jesus recognizes that our world is a 'lost cause.' (KF12) *		
The gospel focus is primarily about the forgiveness of sins. (HF10)		0.316
Jesus spoke of the kingdom of God as a future event. (KF5) *		
Jesus invites me to be a worker with him. (KF8)	-0.372	0.367
Salvation is primarily between God and the individual. (HF4)	-0.440	

Notes: (1) An asterisk (*) indicates a reversed scored item.
(2) Bolded items incorporated into the final Student Survey (SS), Appendix C.

The confirmatory factor analysis (CFA) led to the selection of six HF and six KF items for inclusion in the Student Survey (SS), Appendix C. Four additional untested items for both the HF and KF scales were also included with the potential of strengthening reliability (Table 5).

Table 5 – Revised HF and KF Scale Items

New Code	Item	Pilot Code
HF1	"Kingdom of God" in the Bible is the same as heaven.	HF6
HF2	The kingdom of God and Heaven are not the same thing. *	HF8
HF3	Eternal life in heaven is not the focus of the gospel. *	HF2
HF4	Jesus came to save people so they can go to heaven.	HF1
HF5	Eternal life is primarily a future reality for Christians.	HF13
HF6	The primary reason Jesus died was to ensure people go to heaven.	HF5
HF7	The focus of the gospel is not Jesus' death on the cross for our sins. *	New
HF8	The gospel compels us to care for refugees. *	New
HF9	Eternal life is something we get to experience after we die.	New
HF10	Recycling has nothing to do with the gospel.	New
KF1	Jesus' teachings focused primarily on transforming this world to align with his will.	KF10
KF2	The primary role of Christians is to live in ways that reflect God's kingdom.	KF7
KF3	Jesus never spoke about the kingdom of God. *	KF4
KF4	Jesus' teachings focused primarily on the kingdom of God.	KF6
KF5	Jesus came to rescue us from a wicked and sinful world.	HF11
KF6	Eternal life is a present reality for Christians.	KF11
KF7	Care of the environment has nothing to do with the gospel. *	New
KF8	The gospel is bigger than John 3:16.	New
KF9	Jesus becoming King is not the gospel. *	New
KF10	The gospel does not compel us to care for refugees. *	New

Note: An asterisk (*) indicates a reversed scored item.

Data Analysis

After examining for missing data and outliers, the Statistical Package for the Social Science (SPSS) was employed to calculate Cronbach's alpha, the most common measure for scale reliability, or internal consistency, and is especially useful with scales utilizing Likert items (Vogt, 2007). Though the reliability of the Heaven-Focus (HF) and Kingdom-Focus (KF) scales was of prime interest, internal consistency was also calculated for the Revised Religious Fundamentalism (RRF), Other Group Orientation (OGO), and Social Desirability (SDS) scales.

Regression analyses were performed on the data through the SPSS to determine strength of the relationship (Pearson's r) between independent variables (religious ideologies):

- Religious fundamentalist (F) ideologies
- Salvation (soteriological) perspectives, with two sub-variables:
    - Heaven-Focus (HF)
    - Kingdom-Focus (KF)

and the dependent of openness (O) to others:

- O_E – Ethnicity
- O_R – Religion
- O_S – Sexual orientation.
- O_T – Total ($O_E + O_R + O_S$)

Statistical adjustments for social desirability (SD), a covariant, were performed following the regression process described by Saunders (1991).

Due to the quadratic nature of Hypotheses 1-4 (Table 1), some groundwork was required in order to quantify the interpretation of high and low Heaven and Kingdom Foci using the following rationale:

- Criteria for determining high HF: Data from respondents displaying a HF score greater than the statistical mean. Criteria for determining low HF: Data from respondents with a HF score less than or equal to the statistical mean.
- Criteria for determining a high KF: Data from respondents displaying a KF score greater than the statistical mean. Criteria for determining a low KF: Data from respondents with a KF score less than or equal to the statistical mean.

Limitations of Methodology

This study provided the potential to identify students' religious ideologies as predictors to their openness to diverse others, which in turn can affect openness to diversity-infused pedagogy. However, significant limitations accompany surveys measuring attitudes related to religious conviction and social interactions, especially related to hot topics such as diversity and relation to otherness. The inclusion of a Social Desirability scale into the research served as a step toward addressing the inherent limitations. Other limitations of this study:

- Since the participants for this study was limited to students at a single Council of Christian Colleges and Universities (CCCU) member institution, the outcomes may not necessarily be generalizable to other CCCU or Christian higher educational institutions (CHEIs) without further study.
- Likewise, since the participants were from a Midwestern CCCU member institution, generalizability may not transfer to CCCU or CHEIs with dissimilar geographical and institutional demographics.
- The use of new scales, developed specifically for this study, to measure soteriological (salvation) perspectives.

Ethical Considerations

The nature of this study did not create any reasonable expectation for harm to the participants, physically or psychologically. Participation in the Student Survey (SS), Appendix C, was voluntary and completely anonymous, as indicated to potential respondents:

> *A Bethel doctorate of education student is conducting a 10 minute (approx.) survey to help understand student perspectives that may in turn help faculty better serve you as you*

navigate the complexities of our diverse and pluralistic world. Participation is optional and your responses are completely anonymous. The survey is mobile-friendly.

The opening page of the SS contained these instructions (Appendix C):

> ***Important - Please Read:*** *You are invited to participate in this 10-minute (approx.) survey designed by a Bethel University student in the higher education doctorate program. Results of this study will provide student perspectives that could assist faculty in better serving you as you navigate the complexities of our diverse and pluralistic world. Participation is optional and your responses are completely anonymous. By completing this survey, you are granting consent to participate in this research project.*

The Qualtrics™ platform collected IP addresses of the respondents. IP addresses were permanently deleted from downloaded files. Upon the completion of the research, electronic data files were stored on a password protected hard drive external to the researcher's personal computer. Files provided to the researcher's statistical analysis professional were collected, removed from his computer and/or server, and similarly stored.

Chapter 4: Results

Introduction

The purpose of this study was to connect students' religious ideologies to their openness toward diverse others, those who are culturally different. Of particular interest were student beliefs and perceptions regarding the Christian doctrine of salvation (soteriology) and the connection to openness toward others. Soteriologically, the study considered heaven-focused (e.g., "Jesus came to save me so I can go to heaven when I die") and kingdom-focused (e.g., "Jesus came to save me and invite me to be a kingdom worker with him") perspectives. The study also explored the connection of students' soteriological perspectives with fundamentalist ideologies as well as the correlation between fundamentalism and openness to diverse others. This research question guided the study:

- What is the relationship between Christian higher educational institution (CHEI) students' religious ideologies, particularly their salvation perspective, and their openness to diverse others?

Hypotheses and Variables

Hypotheses. After accounting for social desirability, this study was designed to demonstrate that students' religious beliefs and ideologies can be predictors of their openness to diverse others, those culturally different. This study focused on four hypotheses related to soteriological (salvation) perspectives (see Table 6), one hypothesis relating fundamentalist ideology with openness to others and one hypothesis correlating soteriological perspectives with fundamentalist ideology:

- H1: Students with high Heaven-Focus (HF) and low Kingdom-Focus (KF) perspectives are less open to diverse others.

- H2: Students with high HF and high KF perspectives are more open to diverse others.
- H3: Students with low HF and low KF perspectives are more open to diverse others.
- H4: Students with low HF and high KF perspectives are more open to diverse others.
- H5: Students with a fundamentalist ideology are less open to diverse others.
- H6: Students with a HF perspective will display a positive fundamentalist ideology.

Table 6 – Hypotheses Related to Student Soteriological Perspectives

	High HF	
Low KF	**H1** Students with a high HF and a low KF are less open to others (< Open).	**H2** Students with a high HF and a high KF are more open to others (> Open).
	H3 Students with a low HF and a low KF are more open to others (> Open).	**H4** Students with a low HF and a high KF are more open to others (> Open).
	Low HF	**High KF**

HF = Heaven-Focus (e.g., "Jesus came to save me so I can go to heaven when I die")
KF = Kingdom-Focus (e.g., "Jesus came to save me and invites me to be a kingdom worker with him")

Variables. This study considered two independent variables connected to student religious ideologies as predictors of openness to others (O):

- Religious fundamentalist (F) ideology
- Salvation (soteriological) perspectives, with two sub-variables:
  - Heaven-Focus (HF)
  - Kingdom-Focus (KF)

The dependent variables measured student openness (O) to others considering three areas of diversity:

- O_E – Ethnicity

- O_R – Religion
- O_S – Sexual orientation
- O_T – Total (O_E + O_R + O_S)

The study accounted for the effects of Social Desirability (SD), a covariate, on student response (Saunders, 1991).

Description of the Sample and Data Collection

Sample. The population under study was undergraduate students, with a primary focus on first and second year students, at Bethel University, a Midwestern Council of Christian Colleges and Universities (CCCU) member institution. To obtain the statistical power necessary for factor and parametric analyses, the study targeted a sample size of N =100 (Osborne & Costello, 2009). Responses yielded an adequate sample size (N =105).

Data collection. The research was conducted via the Student Survey (SS), Appendix C, developed by the researcher utilizing three established instruments and two scales developed as part of this research. The SS was distributed to a cross-section of underclass students during the spring semester of 2017 through a variety of mediums:

- Freshman religion and sociology courses. Faculty made the survey available on course Moodle message boards and/or administered it in class. The researcher provided instructors with the link to the survey on the Qualtrics™ platform and a script:

  A Bethel doctorate of higher education student is conducting a 10 minute (approx.) survey to help understand student perspectives that may in turn help faculty better serve you as you navigate the complexities of our diverse and pluralistic world.

Participation is optional and your responses are completely anonymous. *The survey is mobile-friendly.*

A freshman sociology professor invited the researcher to be present as he administered the survey during class.

- Through campus ministries' freshmen discipleship groups. The assistant campus pastor encouraged upper-class small group leaders to distribute the survey along with instructions to student participants.
- The researcher directly invited students with whom he was personally connected to participate and encouraged them to invite classmates to participate as well. Not invited to participate were students familiar with the researcher's hypotheses.

A few days after the implementation of the SS, the researcher discovered that one of the ethnic Other Group Orientation (OGO) items had been accidently repeated, at which point he removed the duplicate. This resulted in a five-item ethnic scale.

Statistical Analysis

The Student Survey (SS) remained open for one month with N=105 respondents. Data was reviewed for missing information and obvious outliers. Three respondents exhibited significant variances relative to the average response time and were removed from the sample, yielding a final sample size of N =102. The SS collected demographic information including gender, present college status and religious background. Listed in Table 7 is the demographic makeup of the final sample.

Table 7 – Demographic Makeup of Survey Respondents (N=102)

Demographic Category of Respondents		N	%
Gender	Male	29	28.4%
	Female	73	71.6%
College Status	Freshman	55	53.9%
	Sophomore	30	29.4%
	Junior	8	7.8%
	Senior	5	4.9%
	Other	4	3.9%
Religious Background	Evangelical	62	60.8%
	Catholic	12	11.8%
	Mainline	25	24.5%
	Not Christian	1	1.0%
	Other	2	2.0%

Statistical analysis utilized the Statistical Package for Social Sciences (SPSS) to determine scale reliability and correlations. Calculation of Cronbach's alpha provided statistical evidence regarding reliability. Pearson's correlation coefficient (r) provided the significance of relationship between independent and dependent variables. A significance level of $p < 0.05$ was used for determining significance of correlation.

Scale reliability. Determination of scale reliability utilized Cronbach's coefficient, alpha, the most common measure for reliability, or internal consistency, and is especially useful with scales utilizing Likert-scored items (Vogt, 2007). A Cronbach's alpha of .60 was considered a minimally acceptable indicator of reliability, common for Likert scales of few items (Loewenthal, 2001). Development of the Heaven-Focus (HF) and Kingdom-Focus (KF) scales for this research, necessitated reliability analysis. The reliability of the previously tested Revised Religious Fundamentalism (RRF) and Other Group Orientation (OGO) scales was also calculated.

Heaven-Focus (HF) scale. Reliability tests were conducted on three different combinations of the original, pilot-tested HF scale items plus new HF items listed in Table 8:

1. The original, pilot-tested HF Scale (six items) which yielded Cronbach's alpha□□□□□□□□□compared to .717 in the pilot test). See Table 9.
2. The expanded HF Scale (ten items) with four additional items added to the original scale. Alpha for the expanded scale was .688. See Table 9.
3. A revised HF Scale (Table 10). A factor analysis was performed on the ten-item scale. Two items were removed, resulting in an eight-item final HF Scale (HF_8) with alpha = .742, a slight improvement (2.5%) in reliability.

Subsequent correlation analyses utilized the new HF_8 Scale.

Table 8 – Heaven-Focus (HF) Scale Items

Code	Item	
HF1	"Kingdom of God" in the Bible is the same as heaven.	Pilot-tested
HF2	The kingdom of God and Heaven are not the same thing. *	Pilot-tested
HF3	Eternal life in heaven is not the focus of the gospel. *	Pilot-tested
HF4	Jesus came to save people so they can go to heaven.	Pilot-tested
HF5	Eternal life is primarily a future reality for Christians.	Pilot-tested
HF6	The primary reason Jesus died was to ensure people go to heaven.	Pilot-tested
HF7	The focus of the gospel is not Jesus' death on the cross for our sins. *	New Item
HF8	The gospel compels us to care for refugees. *	New Item
HF9	Eternal life is something we get to experience after we die.	New Item
HF10	Recycling has nothing to do with the gospel.	New Item

Note: An asterisk (*) indicates a reversed scored item.

Table 9 – Cronbach's Reliability Analysis of the 6- and 10-Item Heaven-Focus (HF) Scales (N=102)

Analysis of Original 6-Item Scale (alpha = .724)			Analysis of 10-Item Scale (alpha = .688)		
Item	Item-Total Correlation	Alpha if deleted	Item	Item-Total Correlation	Alpha if deleted
HF1	.531	.665	HF1	.439	.648
HF2	.432	.694	HF2	.335	.668
HF3	.325	.723	HF3	.337	.667
HF4	.520	.669	HF4	.524	.633
HF5	.422	.697	HF5	.510	.633
HF6	.527	.664	HF6	.552	.620
			HF7	**.215**	**.689**
			HF8	.111	.698
			HF9	**.427**	**.651**
			HF10	-.002	.720

Notes: (1) The original Heaven-Focus (HF) scale is within minimally acceptable reliability range.
(2) Bolded items incorporated into the final scale, HF_8.

Table 10 – Cronbach's Reliability Analysis of the Revised 8-Item Heaven-Focus (HF_8) Scale (N=102)

Analysis of Revised 8-Item Scale (alpha = .742)		
Item	Item-Total Correlation	Alpha if deleted
HF1	.457	.711
HF2	.389	.725
HF3	.319	.737
HF4	.555	.694
HF5	.543	.694
HF6	.536	.694
HF7	.235	.752
HF9	.466	.710

Note: The revised Heaven-Focus (HF_8) scale is within minimally acceptable reliability range.

Kingdom-Focus (KF) scale. Reliability tests were conducted on three different combinations of the original, pilot-tested KF scale items plus new KF items listed in Table 11:

1. The original, pilot-tested KF Scale (six items) yielded Cronbach's alpha□□□□561□□compared to alpha = .651 in the pilot test). See Table 12.
2. The expanded KF Scale (ten items) with four additional items added to the original scale. Alpha for the expanded scale was .478. See Table 12.
3. A factor analysis was performed on the ten items of the expanded KF Scale with the hopes of finding a combination of items that would provide stronger reliability. The best factor analysis yielded a reliability of alpha = .539.

Since the neither the original six-item nor the revised ten-item KF scales met minimally acceptable internal-consistency reliability, correlations between the KF scale and other measures could not be reliably interpreted.

Table 11 – Kingdom-Focus (KF) Scale Items

Code	Item	
KF1	Jesus' teachings focused primarily on transforming this world to align with his will.	Pilot-tested
KF2	The primary role of Christians is to live in ways that reflect God's kingdom.	Pilot-tested
KF3	Jesus never spoke about the kingdom of God. *	Pilot-tested
KF4	Jesus' teachings focused primarily on the kingdom of God.	Pilot-tested
KF5	Jesus came to rescue us from a wicked and sinful world.	Pilot-tested
KF6	Eternal life is a present reality for Christians.	Pilot-tested
KF7	Care of the environment has nothing to do with the gospel. *	New Item
KF8	The gospel is bigger than John 3:16.	New Item
KF9	Jesus becoming King is not the gospel. *	New Item
KF10	The gospel does not compel us to care for refugees. *	New Item

Note: An asterisk (*) indicates a reversed scored item.

Table 12 – Cronbach's Reliability Analysis of the 6- and 10-Item Kingdom-Focus (KF) Scales (N=102)

Analysis of Original 6-Item Scale (alpha = .561)			Analysis of 10-Item Scale (alpha = .478)		
Item	Item-Total Correlation	Alpha if deleted	Item	Item-Total Correlation	Alpha if deleted
KF1	.323	.505	KF1	.225	.441
KF2	.452	.470	KF2	.395	.405
KF3	.305	.517	KF3	.286	.429
KF4	.337	.498	KF4	.287	.420
KF5	.253	.536	KF5	.222	.445
KF6	.229	.569	KF6	.215	.447
			KF7	.115	.474
			KF8	.012	.516
			KF9	.237	.437
			KF10	.057	.490

Note: The Kingdom-Focus (KF) scales do not fall within minimally acceptable reliability range.

Revised Religious Fundamentalism (RRF) scale. Internal reliability tests were performed on Altemeyer and Hunsberger's (2004) Revised Religious Fundamentalism (RRF) scale items, yielding a Cronbach's alpha = .854 on the twelve items (Table 13), compared to a coefficient of .910 among students as the scale was developed.

Other Group Orientation (OGO) scale. Table 13 contains Cronbach's alpha for the three combined OGO scales, with alpha = .918 on 17 items. The reliability evaluation for the ethnic OGO items generated alpha = .781 on five items.[1] This correlates with previous usage of the six-item ethnic OGO scale. Guzman, Santiago-Rivera, and Hasse (2005) incorporated OGO items in research designed to understand academic attitudes and achievement of high school students of Mexican ethnicity, realizing a .65 reliability coefficient. Finch (1997) utilized OGO items in her

[1] A few days after the implementation of the SS, the researcher discovered that one of the ethnic OGO items had been accidently repeated, at which point he removed the duplicate. This resulted in a five-item ethnic scale.

research with the same reliability outcome (.65). In his research implementing the OGO scale, Lee (2003), in two samples of Asian American college students, reported internal reliabilities of .76 and .80.

Table 13 also contains reliability calculations for the reworded religious and sexual orientation scales. Alpha for the religious scale = .800 and for the sexual orientation scale = .897.

Table 13 – Cronbach's Reliability Analysis of the Revised Religious Fundamentalism (RRF), Other Group Orientation (OGO), and Social Desirability (SDS) scales (N=102)

Scale	Alpha	No. Scale Items
RRF	.854	12
OGO_E (Ethnic)	.781	5[1]
OGO_R (Religion)	.800	6
OGO_S (Sexual)	.897	6
OGO_T (Total)	.918	17

Social desirability scale correction. The study accounted for the effects of social desirability (SD) bias that can accompany self-reporting research methods (Crowne & Marlowe, 1960; Greenwald & Satow, 1970; A. L. Miller, 2011), evident when respondents answer survey items in a manner they assume to be socially acceptable (Creswell, 2009). Correcting scale scores for social desirability is a common technique for self-report scales such as the OGO scales. Correcting for social desirability increases the construct validity of the measure, as it removes response biases unrelated to other group orientation. The correction formula used in this study followed the guidelines outlined in Saunders (1991).

As an initial step, correlation coefficients were calculated between the Social Desirability Scale (SDS) and the OGO scales to determine the covariance between the two scales. Data showed significant social desirability response bias for the ethnic (OGO_E) and sexual orientation

(OGO_S) scales and thus the total OGO scores (OGO_T), Table 14. The second step in the Saunders method was to remove the variance of OGO accounted for by SD, creating adjusted OGO scores using the following simple regression equation:

$$Y = a + (b)(X)$$

Where (a) is the original OGO score, (X) is the SD score, and (b) is the unstandardized regression coefficient or coefficient of determination (r^2). The coefficient of determination becomes the correction factor to compute adjusted OGO scores:

$$Y' = Y - (r^2)\ (\text{SDS score})$$

where Y is the unadjusted score and Y' is the adjusted score. Table 15 shows the SD correlations with OGO variables after the adjustments for social desirability related to O_E and O_S.

Table 14 – Step 1. Social Desirability (SD) Correlations with Other Group Orientations (OGO) Subscales (N=102)

	OGO_E (Ethnic)	OGO_R (Religion)	OGO_S (Sexual)	OGO_T (Total)
Pearson Correlation (r)	.264**	.170	.235*	.253**
Significance, p (2-Tailed)	.007	.088	.017	.010

** Correlation is significant at $p < 0.01$
* Correlation is significant at $p < 0.05$

The SD correction was applied to scales where significant correlation existed between SDS and OGO subscale. A SD correction was not applied to the religious OGO scale, as SDS did not have a statistically significant co-variation with OGO_R.

Table 15 – Step 2. Adjusted Social Desirability (SD) Correlations with Other Group Orientation (OGO) Religion and Sexual Orientation Variables (N=102)

	O_EAdj (Ethnic)	O_SAdj (Sexual)	O_TAdj (Total)
Pearson Correlation (r)	.139	.176	.189
Significance, p (2-Tailed)	.164	.077	.057

Descriptive statistics. The data collected was used to describe student religious ideologies related to fundamentalism and salvation (soteriological) perspectives and their openness toward diverse others. Data collected on all scales met assumptions of normality required to use parametric statistics. Data distribution was sufficiently normal while not significantly skewed, positively or negatively (Streiner & Norman, 2009).

Independent variables. Listed in Table 16 are the descriptive statistics for the independent variables Religious Fundamentalism (F), Heaven-Focus (HF_8) and Kingdom-Focus (KF). Though Cronbach's alpha for the KF scale fell below the minimum acceptable range for reliability, the descriptive statistics are included for information purposes. To align the statistical means with the four-point Likert scoring used throughout the Student Survey (SS), the descriptive statistics include a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale items (N_I) to provide and average mean (M/N_I). This allows for an "apples to apples" comparison of the data.

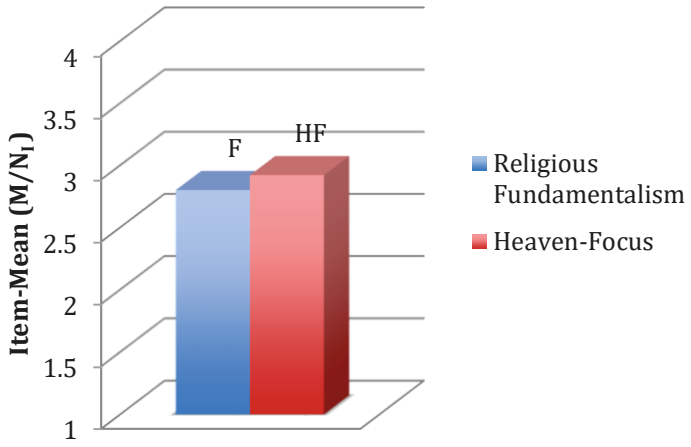
The Item-Means for the dependent variables describe respondents with moderate agreement with a Religious Fundamentalist ideology (2.80 of 4.00) and Heaven-Focus perspective (2.92 of 4.00). Figure 16.1 is a graphic display of the Item-Means for the independent variables.

Table 16 – Descriptive Statistics of Independent Variables

	F (Religious Fundamentalism)	HF_8 (Heaven-Focus)	KF (Kingdom-Focus)
N	102	102	102
Mean (M)	33.557	23.384	19.451
Std. Deviation	7.007	4.230	2.444
# Scale Items (N_I)	12	8	6
Item-Mean (M/N_I)*	2.80	2.92	3.24

* Item-Mean is a descriptor used to align means with the four-point Likert scoring

Figure 16.1 – Item-Means (M/M_I) of Independent Variables



Dependent variables. Listed in Table 17 are the Other Group Orientation (OGO) descriptive statistics after the data was adjusted to account for social desirability bias. As with the independent variables, the descriptive statistics include a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale items (NI) to provide and average mean (M/NI). This calculation is helpful for two reasons:

1. To align the statistical means with the four-point Likert scoring used throughout the Student Survey (SS).
2. To account for an item duplication error in the SS. A few days after the implementation of the survey, the researcher discovered that one of the ethnic OGO items had been accidently repeated, at which point he removed the duplicate. This resulted in a five-item ethnic scale.

The Item-Mean allows for an "apples to apples" comparison of the data.

The Item-Means for the independent OGO variables describe respondents with an overall moderate openness to others (O_TAdj = 2.75 of 4.00). Ethnically, respondent openness was similarly moderate (O_EAdj = 2.73 of 4.0); a strong religious openness (O_R = 3.00 of 4.00);

openness to those of other sexual orientations was less than moderate (O_SAdj = 2.51 of 4.00).

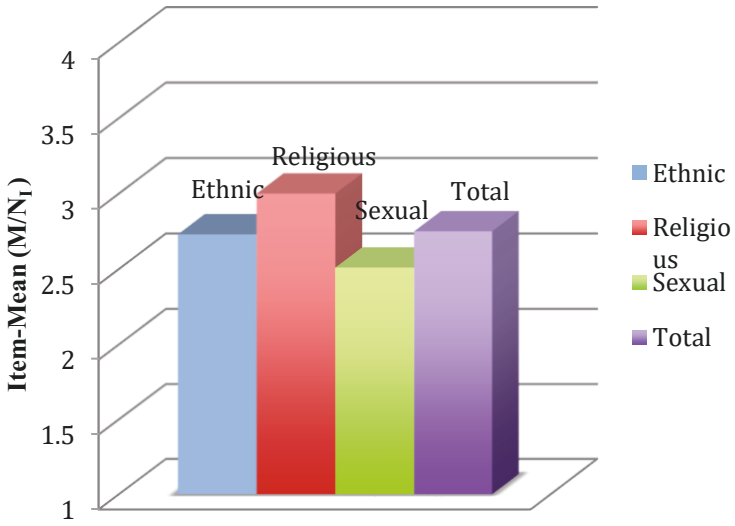
Figure 17.1 shows a graphic display of the OGO Item-Means.

Table 17 – Descriptive Statistics of Dependent Variables – Other Group Orientations (OGOs).

	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)
N	102	102	102	102
Mean	13.611	18.029	15.032	46.673
Std. Deviation	2.505	3.293	4.181	8.693
No. Scale Items (N_I)	5	6	6	17
Item-Mean (M/N_I)*	2.73	3.00	2.51	2.75

* Item-Mean is a descriptor used to align means with the four-point Likert scoring and account for a 5-item O_EAdj Scale

Figure 17.1 – Item-Means of Other Group Orientation (OGO) Scores



Major Findings Related to Hypotheses

Soteriological correlations. The soteriological (salvation) perspective HF_8 and KF scores were correlated with the independent and dependent variables:

- F – via the Revised Religious Fundamentalism (RRF) scale
- O_EAdj– the ethnic OGO scale, adjusted for social desirability bias
- O_R – the religious OGO scale
- O_SAdj – the sexual orientation OGO scale, adjusted for social desirability bias

- O_TAdj – the adjusted total OGO scores (O_EAdj + O_R + O_SAdj)

Regarding students with a heaven-focus soteriological perspective, data analysis revealed a significant correlation between the HF_8 scale and religious fundamentalism (F) with a Pearson's r = .478 and p < .001 (see Table 18). No direct correlations existed between the heaven-focus perspective and any of the Other Group Orientations (OGOs).

Regarding students with a kingdom-focus soteriological perspective, data analysis revealed a significant correlation between the KF scale and religious fundamentalism (F) with a Pearson's r = .495 and p < .001 (see Table 19). Data analysis revealed a significant negative correlation between a KF perspective with people of other religions, O_R (r = -.224, p = .023). Data revealed no correlations between the KF perspective and the ethnic (O_EAdj) or sexual orientation groups (O_SAdj). Due to problematic reliability of the KF scale, correlations with other measures cannot be reliably interpreted.

Table 18 – Heaven-Focus (HF_8) Correlations with Religious Fundamentalism (F) and Other Group Orientations (OGOs) (N=102)

	F (Religious Fundamentalism)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)
Pearson Correlation (r)	.478**	-.012	-.139	-.034	-.073
Significance, p (2-Tailed)	.000	.902	.163	.732	.467

** Correlation is significant at p < 0.01

Table 19 – Kingdom-Focus (KF) Correlations with Religious Fundamentalism (F) and Other Group Orientations (OGOs) (N=102)

	F (Religious Fundamentalism)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)
Pearson Correlation (r)	.495**	.039	-.224*	-.105	-.124
Significance, p (2-Tailed)	.000	.697	.023	.295	.214

** Correlation is significant at p < 0.01
* Correlation is significant at p < 0.05

Hypotheses 1-4: Soteriological perspectives and openness to others. Due to the quadratic nature of Hypotheses 1-4 (Table 6), some groundwork was required in order to quantify the interpretation of high and low Heaven and Kingdom Foci (HF & KF) using the following rationale:

- Criteria for determining high HF: Data from respondents displaying a HF_8 score greater than the statistical mean (M). Criteria for determining low HF: Data from respondents with a HF_8 score less than or equal to the statistical mean (see Table 20).
- Criteria for determining a high KF: Data from respondents displaying a KF score greater than the statistical mean (M). Criteria for determining a low KF: Data from respondents with a KF score less than or equal to the statistical mean (see Table 21).

The descriptive statistics used for interpreting H1-H4 include a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale items (N_I) to provide and average mean (M/N_I). The Item-Mean allows for an "apples to apples" comparison of the data.

Table 20 – Inclusion Criteria and Descriptives of a Heaven-Focus (HF) Perspective

Inclusion Criteria		F (Religious Fundamental-ism)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)	KF (Kingdom-Focus)
High HF_8 (Scores > Mean)	Mean (M)	37.000	13.619	17.419	14.762	45.800	20.791
	N	43	43	43	43	43	43
	Std. Dev.	3.430	2.671	3.238	3.924	8.461	1.872
	# Scale Items (N_I)	12	5	6	6	17	6
	Item-Mean (M/N_I)	3.08	2.72	2.90	2.46	2.69	3.47
Low HF_8 (Scores ≤ Mean)	Mean (M)	31.051	13.605	18.475	15.229	47.309	18.475
	N	59	59	59	59	59	59
	Std. Dev.	7.862	2.400	3.287	4.382	8.875	2.359
	# Scale Items (N_I)	12	5	6	6	17	6
	Item-Mean (M/N_I)	2.59	2.72	3.08	2.54	2.78	3.08
All HF_8 Scores	Mean (M)	33.559	13.611	18.029	15.032	46.673	19.451
	N	102	102	102	102	102	102
	Std. Dev.	7.007	2.505	3.293	4.181	8.693	2.444
	# Scale Items (N_I)	12	5	6	6	17	6

	Item-Mean (M/N_I)	2.80	2.72	3.00	2.51	2.75	3.24

Table 21 – Inclusion Criteria and Descriptives of a Kingdom-Focus (KF) Perspective

Inclusion Criteria		F (Religious Fundamental-ism)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)	HF_8 (Heaven-Focus)
High KF (Scores > Mean)	Mean (M)	36.200	13.682	17.291	14.835	45.807	24.764
	N	55	55	55	55	55	55
	Std. Dev.	4.490	2.551	3.253	3.983	8.665	4.242
	# Scale Items (N_I)	12	5	6	6	17	8
	Item-Mean (M/N_I)	3.02	2.74	2.88	2.47	2.69	3.10
Low KF (Scores ≤ Mean)	Mean (M)	30.468	13.529	18.894	15.263	47.686	21.553
	N	47	47	47	47	47	47
	Std. Dev.	8.126	2.476	3.157	4.434	8.708	3.531
	# Scale Items (N_I)	12	5	6	6	17	8
	Item-Mean (M/N_I)	2.54	2.71	3.15	2.54	2.81	2.69
All KF Scores	Mean (M)	33.559	13.611	18.029	15.032	46.673	23.284
	N	102	102	102	102	102	102
	Std. Dev.	7.007	2.505	3.293	4.181	8.693	4.230
	# Scale Items (N_I)	12	5	6	6	17	8
	Item-Mean (M/N_I)	2.80	2.72	3.03	2.51	2.75	2.91

The following tables describe the relationship between high and low Heaven and Kingdom Foci (HF & KF) and the Other Group Orientation (OGO) scores:

- Table 22: O_TAdj – combined OGO (O_EAdj + O_R + O_SAdj)
- Table 23: O_EAdj– the ethnic OGO, adjusted for social desirability bias
- Table 24: O_R – the religious OGO
- Table 25: O_SAdj – the sexual orientation OGO, adjusted for social desirability bias

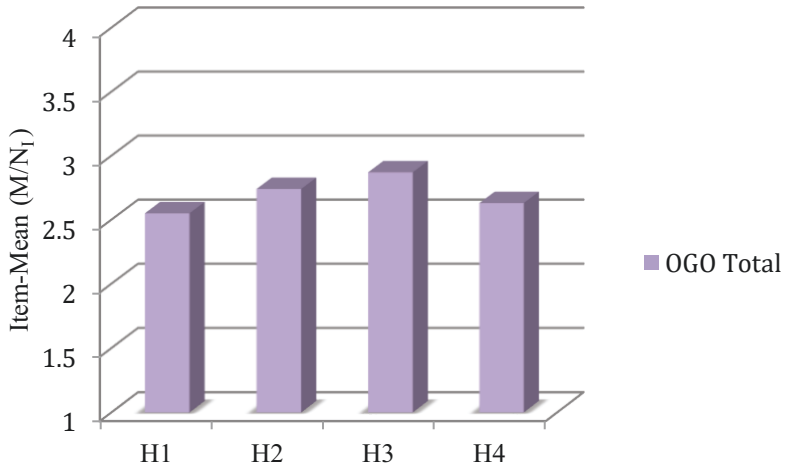
Though the HF and KF scores did not show a significant correlation with OGO scores, the hypotheses regarding overall openness to others held up. Data revealed that students with a high HF and a low KF are less open to other groups (Item-Mean = 2.55) than those with a high HF and a high KF (2.74), those with a low HF and a low KF (2.87), or those with a low HF and a

high KF (2.63), as predicted (see Table 22). Figure 22.1 provides a graphic illustration of the Item-Means of Table 22.

Table 22 – H1-H4: Other Group Orientation, Total (O_TAdj)

	High HF	
Low KF	**H1: High HF, Low KF < Open** N = 10 Mean = 43.425 Std. Dev. = 8.448 Item-Mean = 2.55	**H2: High HF, High KF > Open** N = 33 Mean = 46.519 Std. Dev. = 8.461 Item-Mean = 2.74
	H3: Low HF, Low KF > Open N = 37 Mean = 48.837 Std. Dev. = 8.523 Item-Mean = 2.87	**H4: Low HF, High KF > Open** N = 22 Mean = 44.740 Std. Dev. = 9.056 Item-Mean = 2.63
	Low HF	High KF

Figure 22.1 – H1-H4: Other Group Orientation, Total (O_TAdj)



Due to the problematic reliability of the Kingdom-Focus (KF) scale, high and low Heaven-Focus (HF) data was reviewed without the effects of the KF scale. Table 22.1 summarizes the descriptive statistics describing Other Group Orientation (OGO) by respondents with high and low heaven foci with Figure 22.1 providing a graphic illustration of the associated

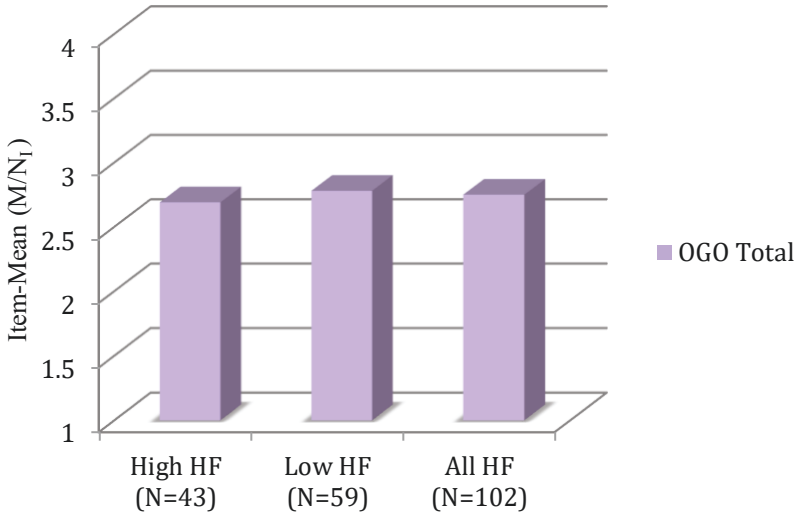
Item-Means. Respondents indicating a high HF are slightly less open to other groups than those with a low HF (Item-Mean of 2.60 vs. 2.78).

Table 22.1 – H1-H4: Other Group Orientation (OGO) Total, Based on Heaven-Focus (HF)

High HF	**Low HF**	**All HF**
N = 43	N = 59	N = 102
Mean = 45.800	Mean = 47.309	Mean = 46.673
Std. Dev. = 8.461	Std. Dev. = 8.875	Std. Dev. = 8.693
Item-Mean = 2.69	Item-Mean = 2.78	Item-Mean = 2.75

HF = Heaven-Focus (e.g., "Jesus came to save me so I can go to heaven when I die")

Figure 22.2 – Other Group Orientation (OGO) Total, Based on Heaven-Focus (HF)



Having determined that Hypotheses 1-4 for overall openness to other groups was confirmed, data was analyzed looking at the Other Group Orientation (OGO) subgroups:

- OGO data based on ethnicity (O_EAdj) revealed that students with a high HF and a low KF are less open to ethnic groups (Item-Mean = 2.55) than those with a high HF and a high KF (2.78), those with a low HF and a low KF (2.75), or those with a low HF and a high KF (2.68), as predicted (see Table 23). Figure 23.1 provides a graphic illustration of the Item-Means of Table 23.

- OGO data based on religion (O_R) revealed that students with a high HF and a low KF are *more* open to other religions (Item-Mean = 2.95) than those with a high HF and a high KF (2.89) and those with a low HF and a high KF (2.87). Students with a low HF and a low KF (3.20) displayed a greater openness to people of other religions than the other three foci. Data based on other religions varied from the predicted outcomes (see Table 24). Figure 24.1 provides a graphic illustration of the Item-Means of Table 24.
- OGO data based on sexual orientation (O_SAdj) revealed that students with a high HF and a low KF are less open to other groups (Item-Mean = 2.16) than those with a high HF and a high KF (Item-Mean = 2.55), those with a low HF and a low KF (Item-Mean = 2.65), or those with a low HF and a high KF (Item-Mean = 2.36), as predicted (see Table 25). Figure 25.1 provides a graphic illustration of the Item-Means of Table 25.

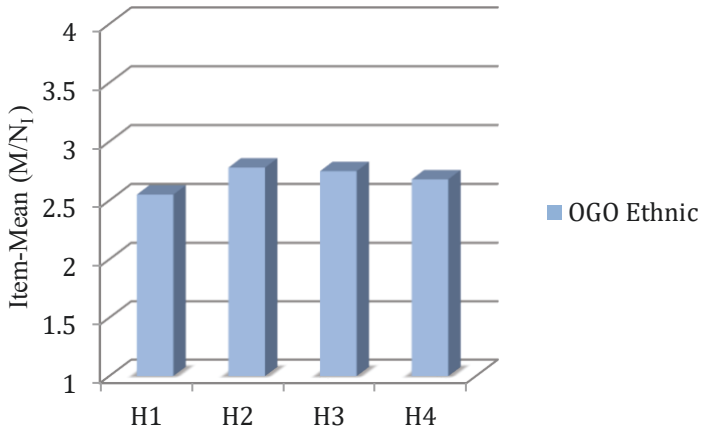
Table 23 – H1-H4: Other Group Orientation, Ethnic (O_EAdj)

High HF

Low KF		**High KF**
H1: High HF, Low KF < Open N = 10 Mean = 12.750 Std. Dev. = 3.100 Item-Mean = 2.55	**H2: High HF, High KF > Open** N = 33 Mean = 13.882 Std. Dev. = 2.521 Item-Mean = 2.78	
H3: Low HF, Low KF > Open N = 37 Mean = 13.740 Std. Dev. = 2.283 Item-Mean = 2.75	**H4: Low HF, High KF > Open** N = 22 Mean = 13.380 Std. Dev. = 2.625 Item-Mean = 2.68	

Low HF

Figure 23.1 – H1-H4: Other Group Orientation, Ethnic (O_EAdj)



Due to the problematic reliability of the Kingdom-Focus (KF) scale, high and low Heaven-Focus (HF) data was reviewed without the effects of the KF scale. Table 23.1 summarizes the descriptive statistics describing Other Group Orientation (OGO) based on ethnicity by respondents with high and low heaven foci with Figure 23.1 providing a graphic illustration of the associated Item-Means. Regardless of HF perspectives, all respondents displayed the same openness to ethnically diverse others (2.72).

Table 23.1 – H1-H4: Other Group Orientation, Ethnic (O_EAdj), Based on Heaven-Focus (HF) Only

High HF	**Low HF**	**All HF**
N = 43	N = 59	N = 102
Mean = 13.619	Mean = 13.605	Mean = 13.611
Std. Dev. = 2.671	Std. Dev. = 2.400	Std. Dev. = 2.505
Item-Mean = 2.72	Item-Mean = 2.72	Item-Mean = 2.72

Figure 23.2 – Other Group Orientation, Ethnic (O_EAdj), Based on Heaven-Focus (HF) Only

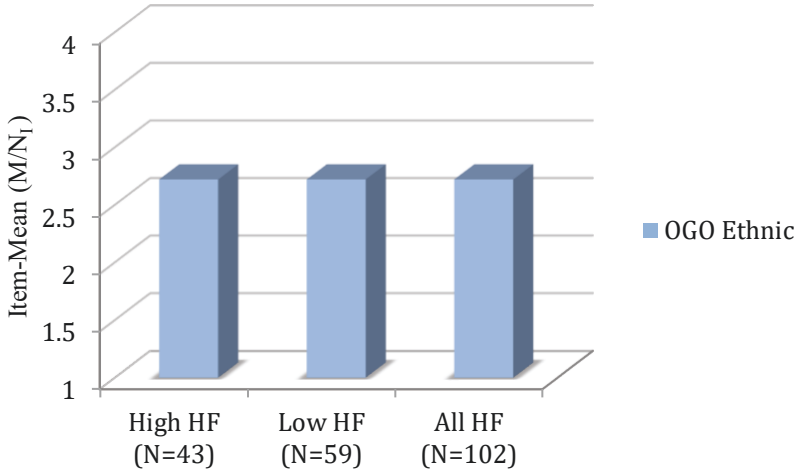


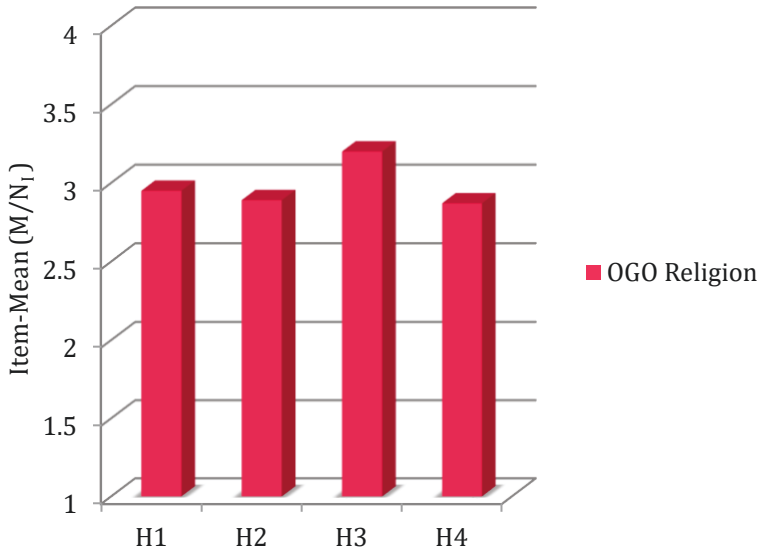
Table 24 – H1-H4: Other Group Orientation, Religion (O_R)

High HF

Low KF		**High KF**
H1: High HF, Low KF < Open N = 10 Mean = 17.700 Std. Dev. = 3.302 Item-Mean = 2.95	**H2: High HF, High KF > Open** N = 33 Mean = 17.333 Std. Dev. = 3.266 Item-Mean = 2.89	
H3: Low HF, Low KF > Open N = 37 Mean = 19.216 Std. Dev. = 3.083 Item-Mean = 3.20	**H4: Low HF, High KF > Open** N = 22 Mean = 17.227 Std. Dev. = 3.308 Item-Mean = 2.87	

Low HF

Figure 24.1 – H1-H4: Other Group Orientation, Religion (O_R)



Due to the problematic reliability of the Kingdom-Focus (KF) scale, high and low Heaven-Focus (HF) data was reviewed without the effects of the KF scale. Table 24.1 summarizes the descriptive statistics describing Other Group Orientation (OGO) based on religious otherness by respondents with high and low heaven foci with Figure 24.1 providing a graphic illustration of the associated Item-Means. Respondents indicating a high HF are slightly less open to other groups than those with a low HF (Item-Mean of 2.90 vs. 3.08).

Table 24.1 – H1-H4: Other Group Orientation, Religion (O_R), Based on Heaven-Focus (HF) Only

High HF	**Low HF**	**All HF**
N = 43	N = 59	N = 102
Mean = 17.419	Mean = 18.475	Mean = 18.029
Std. Dev. = 3.238	Std. Dev. = 3.287	Std. Dev. = 3.293
Item-Mean = 2.90	Item-Mean = 3.08	Item-Mean = 3.00

Figure 24.2 – Other Group Orientation, Religion (O_R), Based on Heaven-Focus (HF) Only

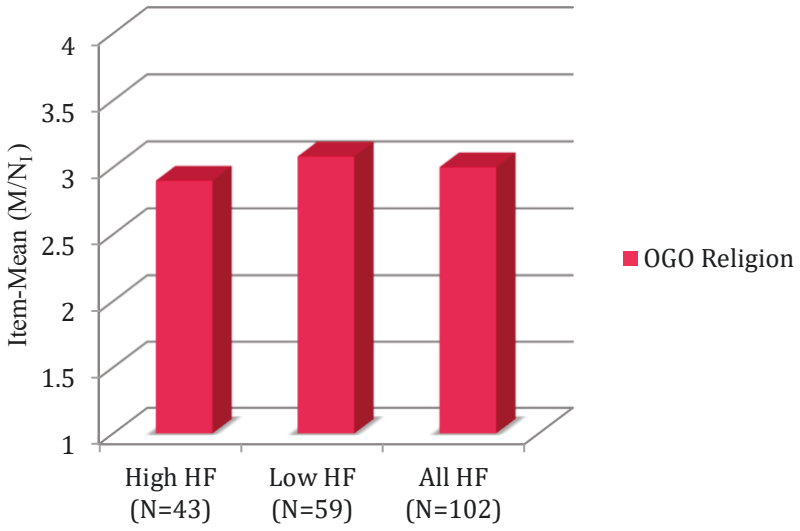


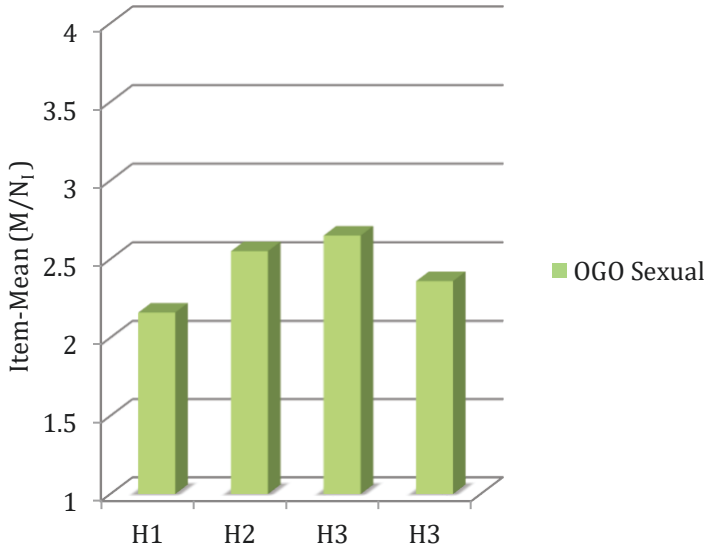
Table 25 – H1-H4: Other Group Orientation, Sexual (O_SAdj)

High HF

Low KF	**High KF**
H1: High HF, Low KF < Open N = 10 Mean = 12.975 Std. Dev. = 3.082 Item-Mean = 2.16	**H2: High HF, High KF > Open** N = 33 Mean = 15.303 Std. Dev. = 4.029 Item-Mean = 2.55
H3: Low HF, Low KF > Open N = 37 Mean = 15.882 Std. Dev. = 4.571 Item-Mean = 2.65	**H4: Low HF, High KF > Open** N = 22 Mean = 14.132 Std. Dev. = 3.898 Item-Mean = 2.36

Low HF

Figure 25.1 – H1-H4: Other Group Orientation, Sexual (OSAdj)



Due to the problematic reliability of the Kingdom-Focus (KF) scale, high and low Heaven-Focus (HF) data was reviewed without the effects of the KF scale. Table 25.1 summarizes the descriptive statistics describing Other Group Orientation (OGO) based on sexual orientation by respondents with high and low heaven foci with Figure 25.1 providing a graphic illustration of the associated Item-Means. Respondents indicating a high HF are slightly less open to other groups than those with a low HF (Item-Mean of 2.46 vs. 2.54).

Table 25.1 – H1-H4: Other Group Orientation, Sexual (OSAdj), Based on Heaven-Focus (HF) Only

High HF	**Low HF**	**All HF**
N = 43	N = 59	N = 102
Mean = 14.762	Mean = 15.229	Mean = 15.032
Std. Dev. = 3.924	Std. Dev. = 4.382	Std. Dev. = 4.181
Item-Mean = 2.46	Item-Mean = 2.54	Item-Mean = 2.51

Figure 25.2 – Other Group Orientation, Sexual (OsAdj), Based on Heaven-Focus (HF) Only

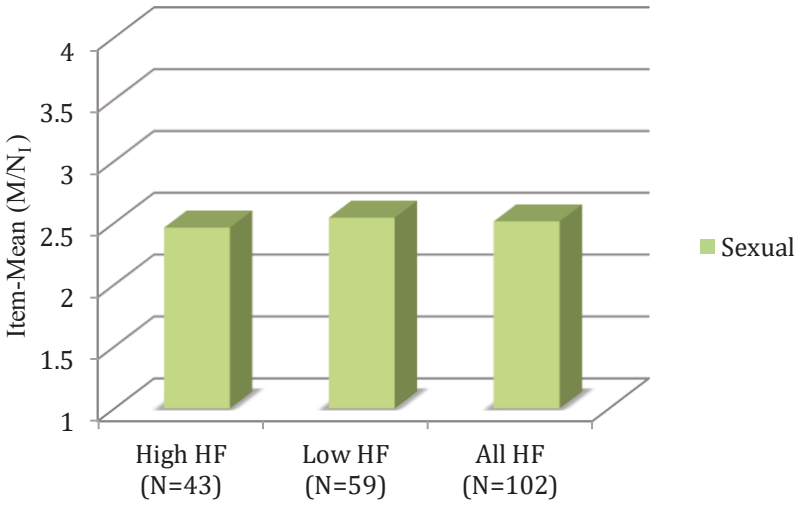
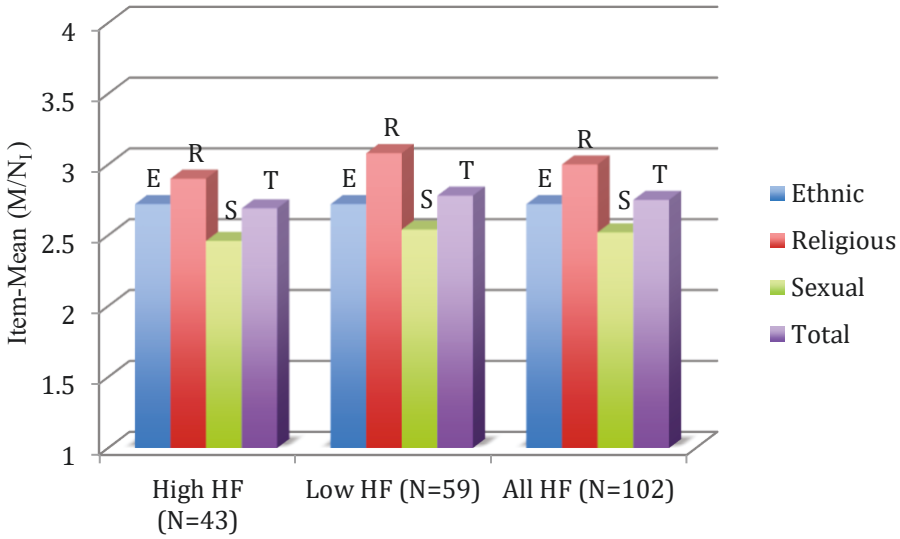


Figure 25.3 – All Other Group Orientations, Based on Heaven-Focus (HF) Only



Hypothesis 5: Fundamentalist ideology and openness to others. Hypothesis 5 (H5) stated that students with a fundamentalist ideology are less open to diverse others. Data shows a significant overall negative correlation between students with a fundamentalist ideology and their openness to diverse others (OTAdj) (Pearson's $r = -.383$, $p < .001$), except for those ethnically different ($r = -.121$ for OEAdj). Student fundamentalist ideology correlated

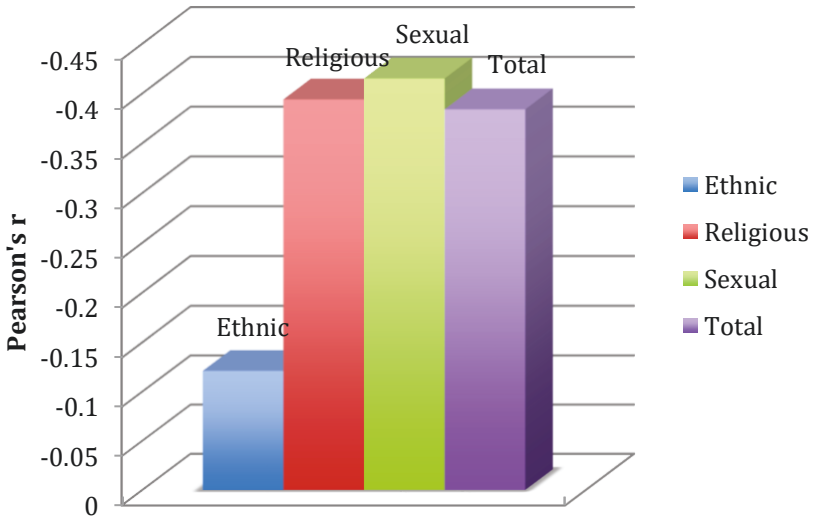
significantly and negatively with religious others (OR) ($r = -.394$, $p < .001$) and those of different sexual orientations (OSAdj) ($r = -.415$, $p < .001$). See table 26.

Table 26 – Fundamentalism (F) Correlations with Other Group Orientations (OGOs) (N=102)

	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)
Pearson Correlation (r)	-.121	-.394**	-.415**	-.384**
Significance, p (2-Tailed)	.225	.000	.000	.000

** Correlation is significant at $p < 0.001$

Figure 26.1 – Fundamentalism (F) Correlations with Other Group Orientations (OGOs)



Hypothesis 6: Heaven-focus perspective and fundamentalist ideology. Hypothesis 6 (H6) stated that students with a Heaven-Focus (HF) perspective would display a positive fundamentalist ideology. Per table 27, data revealed the hypothesis to be true with a significant positive correlation between a HF perspective and a religious fundamentalist (F) ideology (Pearson's $r = .478$, $p < .001$).

Table 27 – Heaven-Focus (HF_8) Correlations with Fundamentalist (F) Ideology (N=102)

	F (Religious Fundamentalism)
Pearson Correlation (r)	.478**
Significance, p (2-Tailed)	.000

** Correlation is significant at $p < 0.001$

Major Findings Unrelated to Hypotheses

Openness based on student religious background. The Student Survey (SS) collected student demographic data, which allowed the investigation of Religious Fundamentalism (F) and Heaven-Focus (HF) perspectives based on the religious background of the respondents. This also allowed for the examination of the openness to others (O) as well as Social Desirability (SD). Table 28 lists the descriptive statistics for the independent and dependent variables related to respondent religious background, including a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale items (NI) to provide and average mean (M/NI). The Item-Mean allows for an "apples to apples" comparison of the data.

Due to the problematic reliability of the Kingdom-Focus (KF) scale, kingdom-focus perspectives were not included in the reporting of findings related to respondents' religious background.

Graphic displays provide illustration of the data contained in Table 28:

- Figure 28.1 is a comparison of religious fundamentalism ideology and heaven-focus perspective based on respondent religious background.
- Figure 28.2 displays the degrees of religious fundamentalism ideology, Heaven-Focus perspective, and overall openness to others, as well as social desirability bias, based on the respondent religious background.
- Figure 28.3 describes the overall as well as subgroup openness to others - ethnicity, religion, and sexual orientation - based on respondent religious background.

Table 28 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student Religious Background

	F (Religious Fundament-alism)	HF_8 (Heaven-Focus)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)	SD (Social Desir-ability)
			Evangelical / Non-Denominational				
Mean (M)	34.613	23.726	13.869	18.000	14.999	46.867	27.371
N	62	62	62	62	62	62	62
Std. Dev.	5.949	4.417	2.460	3.557	4.274	9.165	4.416
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.88	2.97	2.77	3.00	2.50	2.76	2.74
			Catholic				
Mean (M)	30.917	23.333	14.018	18.917	15.989	48.917	29.250
N	12	12	12	12	12	12	12
Std. Dev.	7.845	4.755	2.368	2.503	4.291	7.166	6.703
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.58	2.92	2.80	3.15	2.66	2.88	2.93
			Mainline (i.e. Lutheran, Methodist, Presbyterian, etc.)				
Mean (M)	33.580	22.240	12.627	17.320	14.239	44.187	25.520
N	25	25	25	25	25	25	25
Std. Dev.	7.069	3.333	2.435	2.795	3.945	7.602	4.204
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.80	2.78	2.53	2.89	2.37	2.60	2.55

Figure 28.1 – Religious Fundamentalist (F) Ideology and Heaven-Focus (HF) Soteriological Perspective by Student Religious Background

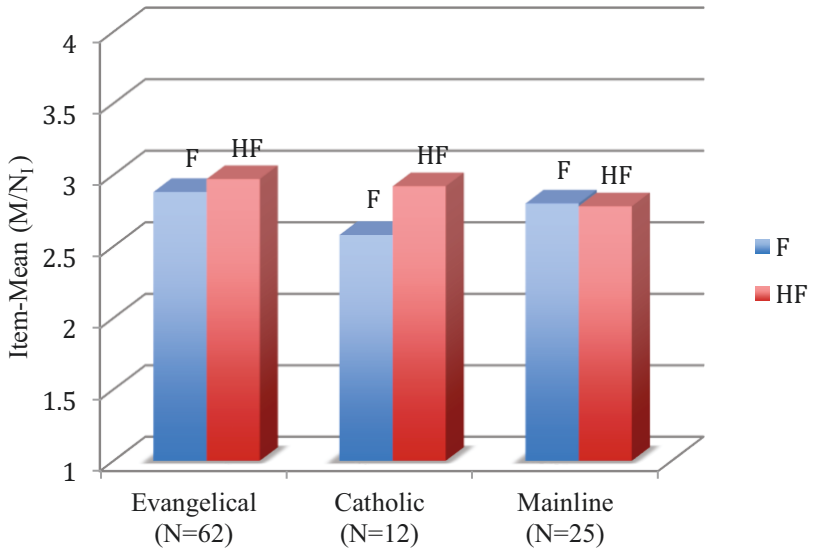


Figure 28.2 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student Religious Background

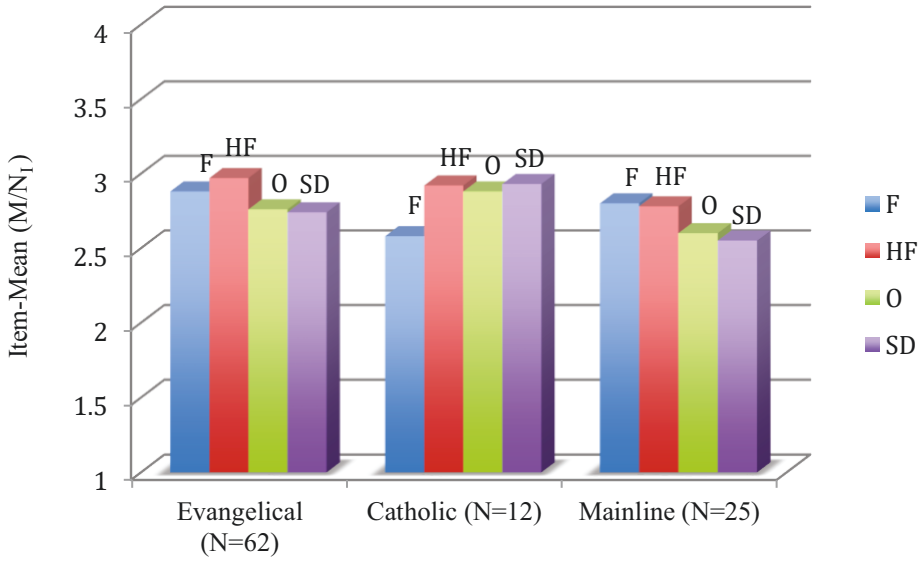
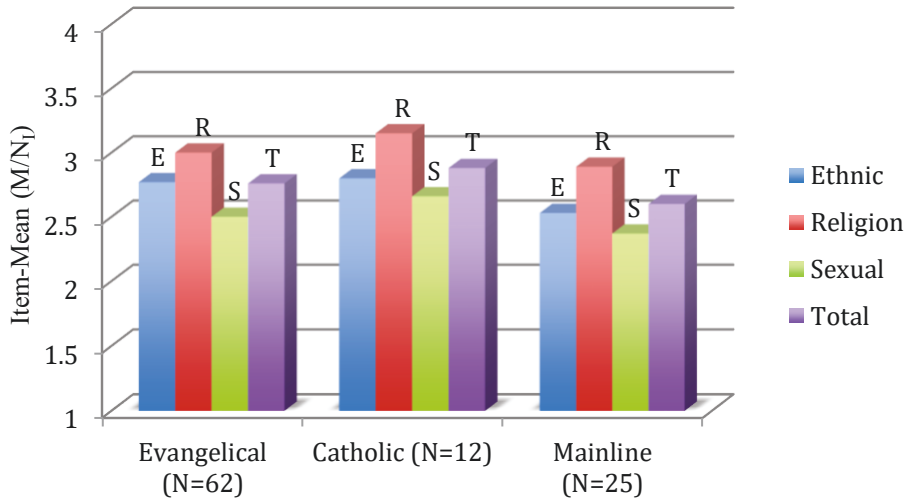


Figure 28.3 – Other Group Orientation (OGO) by Student Religious Background



Openness based on student gender. The Student Survey (SS) collected student demographic data, which allowed the investigation of Religious Fundamentalism (F) and Heaven-Focus (HF) perspectives based on the gender of the respondents. This also allowed for the examination of the openness to others (O) as well as Social Desirability (SD). Table 29 lists the descriptive statistics for the independent and dependent variables related to gender, including a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale

items (NI) to provide and average mean (M/NI). The Item-Mean allows for an "apples to apples" comparison of the data.

Due to the problematic reliability of the Kingdom-Focus (KF) scale, kingdom-focus perspectives were not included in the reporting of findings related to student gender.

Graphic displays provide illustration of the data contained in Table 29:

- Figure 29.1 is a comparison of religious fundamentalism ideology and heaven-focus perspective based on respondent gender.
- Figure 29.2 displays the degrees of religious fundamentalism ideology, Heaven-Focus perspective, overall openness to others as well as social desirability bias, based on the respondent gender.
- Figure 29.3 describes the overall as well as subgroup openness to others - ethnicity, religion, and sexual orientation - based on respondent gender.

Table 29 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student Gender

	F (Religious Fundament-alism)	HF_8 (Heaven-Focus)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)	SD (Social Desir-ability)
			Female				
Mean (M)	32.959	23.699	13.802	18.137	15.846	47.785	27.644
N	73	73	73	73	73	73	73
Std. Dev.	6.748	4.232	2.423	3.250	3.689	8.173	4.671
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.75	2.96	2.76	3.02	2.64	2.81	2.76
			Male				
Mean (M)	35.069	22.2414	13.132	17.7586	12.9837	43.8743	25.7241
N	29	29	29	29	29	29	29
Std. Dev.	7.53056	4.11144	2.68418	3.43984	4.68916	9.46012	4.7351
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.92	2.78	2.63	2.96	2.16	2.58	2.57

Figure 29.1 – Religious Fundamentalist (F) Ideology and Heaven-Focus (HF) Soteriological Perspective by Student Gender

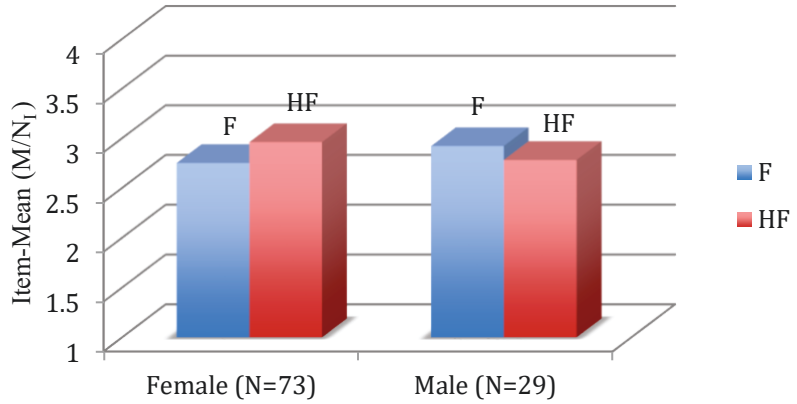


Figure 29.2 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student Gender

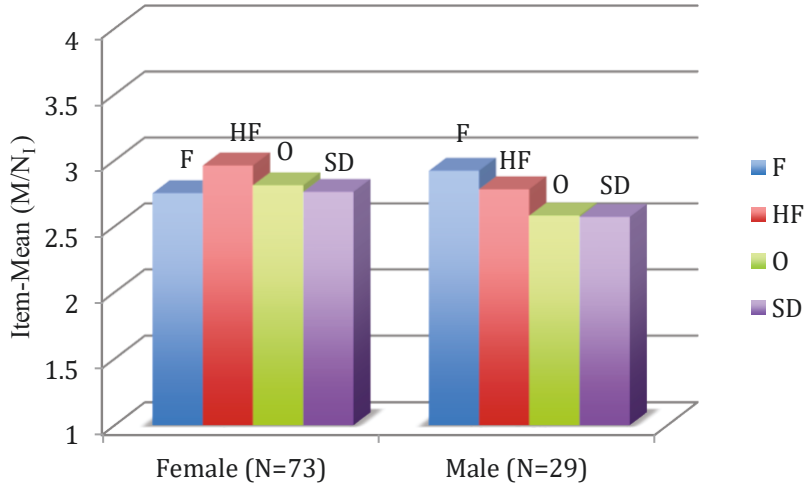
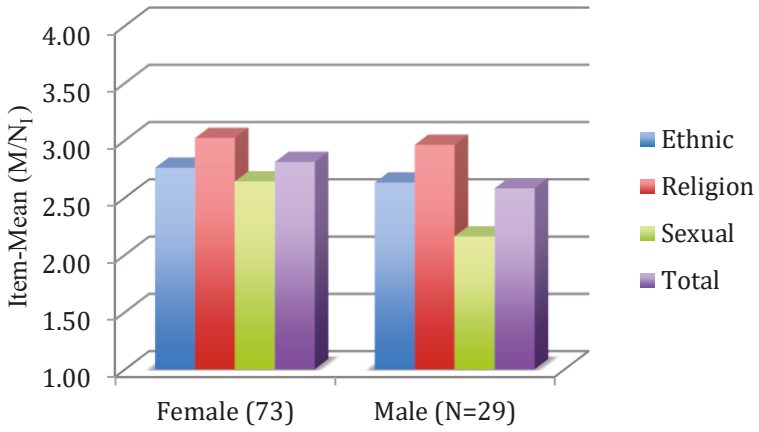


Figure 29.3 – Other Group Orientation (OGO) by Student Gender



Openness based on student college status. The Student Survey (SS) collection of student demographic data allowed the investigation of Religious Fundamentalism (F) and Heaven-Focus (HF) perspectives based on the college status of the respondents. This also allowed for the examination of the openness to others (O) as well as Social Desirability (SD). Table 30 lists the descriptive statistics for the independent and dependent variables related to college status, including a calculated "Item-Mean," which is the descriptive mean (M) divided by the number of scale items (N_I) to provide and average mean (M/N_I). The Item-Mean allows for an "apples to apples" comparison of the data.

Due to the problematic reliability of the Kingdom-Focus (KF) scale, kingdom-focus perspectives were not included in the reporting of findings related to respondents' college status.

Graphic displays provide illustration of the data contained in Table 30:

- Figure 30.1 is a comparison of religious fundamentalism ideology and heaven-focus perspective based on respondent college status.
- Figure 30.2 displays the degrees of religious fundamentalism ideology, Heaven-Focus perspective, overall openness to others as well as social desirability bias, based on the respondent college status.
- Figure 30.3 describes the overall as well as subgroup openness to others - ethnicity, religion, and sexual orientation - based on college status.

Table 30 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student College Status

	F (Religious Fundament-alism)	HF_8 (Heaven-Focus)	O_EAdj (Ethnic)	O_R (Religion)	O_SAdj (Sexual)	O_TAdj (Total)	SD (Social Desir-ability)
			Freshmen				
Mean (M)	33.473	23.873	13.866	18.127	15.161	47.155	26.909
N	55	55	55	55	55	55	55
Std. Dev.	7.758	3.897	2.608	3.278	4.117	8.924	5.161
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.79	2.98	2.77	3.02	2.53	2.77	2.69
			Sophomore				
Mean (M)	32.633	22.800	12.666	17.267	15.215	45.148	26.833
N	30	30	30	30	30	30	30
Std. Dev.	6.578	4.506	2.349	3.638	4.179	8.815	4.764
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.72	2.85	2.53	2.88	2.54	2.66	2.68
			> Sophomore				
Mean (M)	35.471	22.235	14.454	19.059	14.291	47.804	28.176
N	17	17	17	17	17	17	17
Std. Dev.	4.984	3.863	1.949	2.474	4.663	7.785	2.583
# Scale Items (N_I)	12	8	5	6	6	17	10
Item-Mean (M/N_I)	2.96	2.78	2.89	3.18	2.38	2.81	2.82

Figure 30.1 – Religious Fundamentalist (F) Ideology and Heaven-Focus (HF) Soteriological Perspective by Student College Status

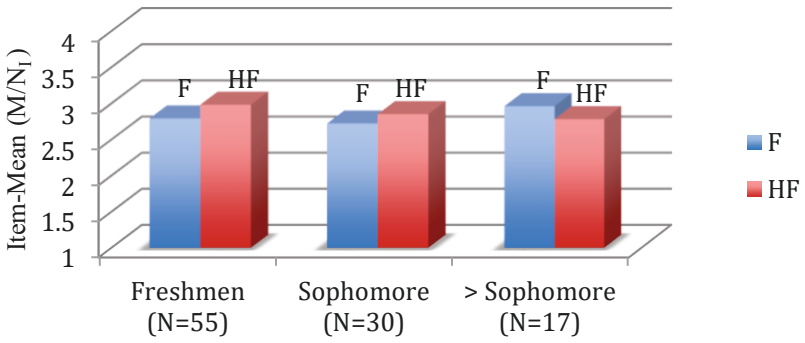


Figure 30.2 – Fundamentalism (F), Heaven-Focus (HF), Openness to Others (O), and Social Desirability (SD) by Student College Status

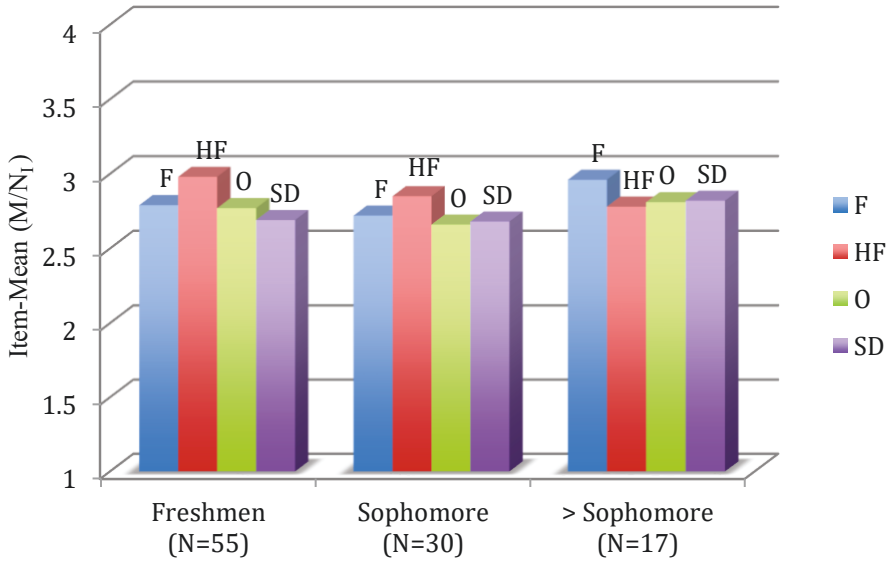
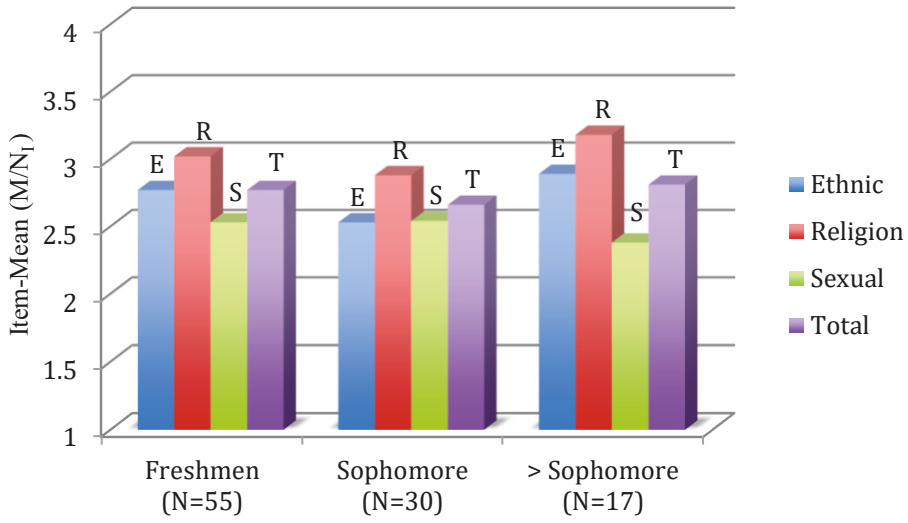


Figure 30.3 – Other Group Orientation (OGO) by Student College Status



Summary of Findings

This chapter presented the results of the study designed to predict openness to diverse others based on students' religious ideologies with the research question: What is the relationship between Christian higher educational institution (CHEI) students' religious ideologies, particularly their salvation perspective, and their openness to diverse others?

Data collection took place via a Student Survey (SS, Appendix C) among students at Bethel University, a Midwestern CHEI. 105 students responded with data, of which 102 were utilized in the data analysis via the Statistical Package for Social Sciences (SPSS) to determine scale reliability and correlations. Calculation of Cronbach's alpha provided statistical evidence regarding reliability. Pearson's correlation coefficient (r) provided the significance of relationship between independent and dependent variables. A significance level of $p < 0.05$ was used for determining significance of correlation. Following is a summary of the findings from the research.

Scale development. Two scales to measure student soteriological (salvation) perspective were developed as part of the study. Below is a summary of the scale development related to the study:

- The HF scale designed to measure a Heaven-Focused (e.g., "Jesus came to save me so I can go to heaven when I die") soteriological perspective of students yielded a Cronbach's alpha = .742 for eight items. The HF scale met minimally acceptable reliability criteria.
- The KF scale designed to measure a Kingdom-Focused (e.g., "Jesus came to save me and invites me to be a kingdom worker with him") soteriological perspective of students yielded a Cronbach's alpha = .561 for six items. The KF scale did not meet minimally acceptable reliability criteria, and thus, correlations with other measures cannot be reliably interpreted.

Hypotheses. Below is a summary of the findings related to the hypotheses of the study:

- H1: Data revealed that students with high HF and low KF perspectives are less open to diverse others as compared to students with perspectives meeting the criteria of

H2-H4. Enough data exists to demonstrate a negative relationship between high HF and low KF perspectives and openness to other groups, thus rejecting a null hypothesis of H1.

- H2: Data revealed that students with high HF and high KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between high HF and high KF perspectives and openness to other groups, thus rejecting a null hypothesis of H2.
- H3: Data revealed that students with low HF and low KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between low HF and low KF perspectives and openness to other groups, thus rejecting a null hypothesis of H3.
- H4: Data revealed that students with low HF and high KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between low HF and high KF perspectives and openness to other groups, thus rejecting a null hypothesis of H4.
- H5: Students with a fundamentalist ideology are overall less open to diverse others, as predicted. Data showed a significant correlation with the total of all OGO scores ($r = -.384$, $p < .001$) as well as with the religious subgroup ($r = -.394$, $p < .001$) and the sexual orientation subgroup ($r = -.415$, $p < .001$). Students with a fundamentalist ideology did not display a significant correlation with the ethnic subgroup ($r = -.121$,

p = .225). Enough data exists to demonstrate a negative relationship between a fundamentalist student ideology and openness to other groups, thus rejecting a null hypothesis of H5.

- H6: Students with a HF perspective displayed a positive fundamentalist ideology as predicted. Data revealed a significant correlation ($r = .478$, $p < .001$). Enough data exists to demonstrate a positive relationship between HF perspective and fundamentalist ideology and openness to other groups, thus rejecting a null hypothesis of H6.

Other findings.

General student openness to others. The examination of the data of all respondents revealed an overall moderate openness to other groups (O_TAdj Item-Mean = 2.75), with a similar openness to other ethnicities (2.73), a greater openness to people of other religions (3.00) and a low openness to people of other sexual orientations (2.51).

Demographic related outcomes.

Outcomes based on student religious background. Evangelical/non-denominational students displayed stronger religious fundamentalist ideology (Item-Mean = 2.88) compared to Catholic (2.58) or mainline Protestants (2.80). Likewise, evangelical students displayed a stronger HF perspective (2.97) than Catholic students, though minimally (2.92), and mainline Protestant students (2.78). Catholic students displayed a greater openness to other groups (2.88) than evangelical (2.76) and mainline Protestant students (2.60). All three groups exhibited the greatest openness toward people of other religions and the least toward those of different sexual orientations. Catholic students scored far stronger on the social desirability scale (2.93) than either evangelical (2.74) or mainline Protestant students (2.55).

Outcomes based on student gender. Male respondents exhibited a stronger religious fundamentalist ideological perspective than females with an Item-Mean of 2.92 (compared to 2.75 for females). Females demonstrated a stronger HF than males (2.96 vs. 2.78). Female respondents exhibited an overall openness to others with a total OGO Item-Mean of 2.81 (compared to 2.58 for males). Male respondents demonstrated the most significant negative score of the study with and Item-Mean = 2.16 toward those of other sexual orientations.

Outcomes based on student college status. Freshmen and sophomores displayed similar religious fundamentalist ideology (Item-Mean = 2.79 and 2.72, respectively) to upper-class students (2.96). HF soteriological perspectives declined as college career progressed (freshman = 2.98, sophomore = 2.85, and upper-class = 2.78). Regarding openness to other groups, sophomores displayed the least openness (2.66) and upper-class the most (2.81). All three groupings exhibited the most openness toward people of other religions. Freshmen and upper-class students exhibited least openness toward people of other sexual orientations. Sophomore students displayed an equivalent openness toward other ethnicities and people of other sexual orientations. Upper-class students scored higher on the social desirability scale (2.82) than both freshmen (2.69) and sophomores (2.68).

S*oteriological correlations.* Though direct correlation of heaven-focus or kingdom-focus soteriological perspectives with openness to other groups lay outside the parameters of the hypotheses of the study, data was analyzed to consider such correlations.

There were no correlations of significance between a HF perspective and Other Group Orientation (OGO), as a total or with any of the OGO subgroups (ethnic, religious, and sexual orientation) with a Pearson's $r = -.073$ and $p = .467$.

There were no correlations of significance between a KF perspective and Other Group Orientation (OGO), as a total with a Pearson's r = -.124 and p = .214. There was significant negative correlation with the other religion subgroup (r = -.224, p = .023).

Chapter 5: Discussion, Implications, Recommendations

Overview of the Study

The purpose of this study was to connect students' religious ideologies to their openness to diverse others, those who are culturally different. Of particular interest were student beliefs and perceptions regarding the Christian doctrine of salvation (soteriology) and the connection to openness toward others. Soteriologically, the study considered heaven-focused (e.g., "Jesus came to save me so I can go to heaven when I die") and a kingdom-focused (e.g., "Jesus came to save me and invite me to be a kingdom worker with him") perspectives. The study also explored the connection of students' soteriological perspectives with fundamentalist ideologies as well as the correlation between fundamentalism and openness to diverse others.

Data collection for the study took place via a Student Survey (SS), Appendix C, developed for this research project. The SS was distributed among underclass students at Bethel University, a Midwestern Council of Christian Colleges and Universities (CCCU) Christian higher educational institution (CHEI). In total, 105 students voluntarily participated in the study via the SS, providing adequate data for statistical analysis.

Research Questions and Hypotheses

The research question that guided the study: What is the relationship between Christian higher educational institution (CHEI) students' religious ideologies, particularly their salvation perspective, and their openness to diverse others?

The study focused on four hypotheses related to soteriological (salvation) perspectives (Table 31), one hypothesis relating fundamentalist ideology with openness to others and one hypothesis correlating soteriological perspectives with fundamentalist ideology:

- H1: Students with high Heaven-Focus (HF) and low Kingdom-Focus (KF) perspectives

are less open to diverse others.

- H2: Students with high HF and high KF perspectives are more open to diverse others.
- H3: Students with low HF and low KF perspectives are more open to diverse others.
- H4: Students with low HF and high KF perspectives are more open to diverse others.
- H5: Students with a fundamentalist ideology are less open to diverse others.
- H6: Students with a HF perspective will display a positive fundamentalist ideology.

Table 31 – Hypotheses Related to Student Soteriological Perspectives

	High HF	
Low KF	**H1** Students with a high HF and a low KF are less open to others (< Open).	**H2** Students with a high HF and a high KF are more open to others (> Open).
	H3 Students with a low HF and a low KF are more open to others (> Open).	**H4** Students with a low HF and a high KF are more open to others (> Open).
	Low HF	**High KF**

HF = Heaven-Focus (e.g., "Jesus came to save me so I can go to heaven when I die")
KF = Kingdom-Focus (e.g., "Jesus came to save me and invites me to be a kingdom worker with him")

Major Findings and Conclusions

Scale development. As part of the study, scales to were developed to measure student soteriological (salvation) perspective. No scales have previously been developed to measure such perspectives. Thus two scales were field- and pilot-tested for use in the study:

1. Heaven-Focus (HF) scale. For this study, a heaven-focus perspective is described as "Jesus came to save me so I can go to heaven when I die."
2. Kingdom-Focus (KF) scale. For this study, a kingdom-focus perspective is

described as “Jesus came to save me and invites me to be a kingdom worker with him.”

Heaven-Focus (HF) scale. Heaven-Focus (HF) scale items were constructed with the assistance of several categories of subject matter experts (SMEs) – college students, emerging adults, and college and seminary professors. The SMEs provided important perspectives on diversity, soteriology, and spiritual formation. With further input from SMEs assisting with the development of the scale, thirteen items were chosen for pilot testing with the intent to identify the six best items for incorporation into the final SS.

From the pilot testing, a six-item HF scale was developed with a Cronbach’s alpha = .717, within a minimally acceptable reliability range of .600, common for Likert scales of few items (Loewenthal, 2001). Four additional items were added to the HF scale with the potential of strengthening reliability. Reliability analysis of the six-item HF scale from data collected via the SS yielded reliability similar to the pilot test, though slightly stronger (alpha = .724). After factor analysis, a final eight-item HF scale has been developed exhibiting a reliability of alpha = .742. Utilization of the eight-point HF scale informed statistical analyses correlating student heaven-focused perspectives with openness to diverse others. From this study, a scale now exists that can measure student soteriological perspectives focused primarily on the personal attainment of heaven, useful to Christian higher educational institution (CHEI) faculty on a number of levels. For example, CHEI faculty could use the scale to assess perspectives of incoming freshmen as they seek to help students gain a wider perspective of their present role in God's kingdom.

Kingdom-Focus (KF) scale. Kingdom-Focus (KF) scale items were constructed with the assistance of several categories of subject matter experts (SMEs) – college students, emerging adults, and college and seminary professors. The SMEs provided important perspectives on

diversity, soteriology, and spiritual formation. With further input from SMEs assisting with the development of the scale, thirteen items were chosen for pilot testing with the intent to identify the six best items for incorporation into the final SS.

From the pilot testing, a six-item KF scale was developed with a Cronbach's alpha = .651, within a minimally acceptable reliability range of .600, common for Likert scales of few items (Loewenthal, 2001). Four additional items were added to the KF scale with the potential of strengthening reliability. Reliability analysis of the six-item KF scale from data collected via the SS yielded a lower reliability than the pilot test (alpha = .561). Factor analyses did not provide stronger reliabilities than the original six-item scale, utilized in the interpretation of hypotheses H1 through H4, resulting in outcomes that may not be generalizable without further KF scale development.

One can only speculate, without further study that might include a qualitative element, as to why the KF scale exhibited a low reliability. Even in the pilot testing stages, the scale demonstrated marginal reliability compared to the HF scale. The researcher reengaged the SMEs that participated in the original scale development with the hopes of gaining a better understanding. Low statistical reliability generally implies that a scale is not measuring that which is intended. Discussions with SMEs concluded that likely "kingdom of God language" is foreign to most students, thus making it difficult for them to express their beliefs on the Likert scale. This was evident in discussions with college-aged SMEs during the development of the HF and KF scales. They indicated a fairly complete understanding of the intent of the HF items but struggled to understand the intent of the KF items. SMEs also agreed that most western, and certainly American, Christian young people readily equate kingdom of God with heaven. Further study is unquestionably in order.

Hypotheses.

H1: Students with high Heaven-Focus (HF) and low Kingdom-Focus (KF) perspectives are less open to diverse others. Data revealed that students with high HF and low KF perspectives are less open to diverse others as compared to students with perspectives meeting the criteria of H2-H4. Enough data exists to demonstrate a negative relationship between high HF and low KF perspectives and openness to other groups, thus rejecting a null hypothesis of H1. The problematic reliability of the KF scale detracts from the findings, as correlations cannot be reliably interpreted. However, given the previously unexplored nature of the study, enough evidence exists to indicate that ones soteriological perspective could be a predictor of openness to diverse others. The findings are an encouragement for further studies that would be beneficial to staff of Christian higher educational institutions (CHEIs) and specifically Council of Christian Colleges and Universities (CCCU) as they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world.

H2: Students with high HF and high KF perspectives are more open to diverse others. Data revealed that students with high HF and high KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between high HF and high KF perspectives and openness to other groups, thus rejecting a null hypothesis of H2. The problematic reliability of the KF scale detracts from the findings, as correlations cannot be reliably interpreted. However, given the previously unexplored nature of the study, enough evidence exists as an encouragement that further studies would be beneficial to staff of Christian higher educational institutions (CHEIs) and especially Council of Christian Colleges and Universities (CCCU) as

they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world.

H3: Students with low HF and low KF perspectives are more open to diverse others. Data revealed that students with low HF and low KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between low HF and low KF perspectives and openness to other groups, thus rejecting a null hypothesis of H3. As the hypotheses grid (Table 31) was in development stages, discussions with subject matter experts (SMEs) did not yield a consensus as to the predictable outcome of openness to others of students with both a low HF and KF perspective (H3), though most assumed more openness that those possessing a high HF and low KF perspective (H1). However, the degree to which students in the H3 category surpassed all other perspectives in their openness to others was a curious surprise (H3 Item-Total = 2.87, versus H1 = 2.55, H2 = 2.74, and H4 = 2.63). An anticipated outcome was students meeting the H2 criteria demonstrating the greatest openness toward others. Though further studies could provide more detail, one might speculate that students meeting the H3 criteria might be more focused on "the work at hand" and not on their ultimate destiny.

The problematic reliability of the KF scale detracts from the findings, as correlations cannot be reliably interpreted. However, given the previously unexplored nature of the study, enough evidence exists as an encouragement that further studies would be beneficial to staff of Christian higher educational institutions (CHEIs) and specifically Council of Christian Colleges and Universities (CCCU) as they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world.

H4: Students with low HF and high KF perspectives are more open to diverse others. Data revealed that students with low HF and high KF perspectives are more open to diverse others than students with high HF and low KF perspectives (H1). Enough data exists to demonstrate a comparative positive relationship between low HF and high KF perspectives and openness to other groups, thus rejecting a null hypothesis of H4. The problematic reliability of the KF scale detracts from the findings, as correlations cannot be reliably interpreted. However, given the previously unexplored nature of the study, enough evidence exists as an encouragement that further studies would be beneficial to staff of Christian higher educational institutions (CHEIs) and specifically Council of Christian Colleges and Universities (CCCU) as they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world.

H5: Students with a fundamentalist ideology are less open to diverse others. Students with a fundamentalist ideology are overall less open to diverse others as predicted. Data showed a significant correlation with the total of all OGO scores ($r = -.384$, $p < .001$). The data demonstrates a strong negative relationship between a fundamentalist student ideology and openness to other groups, thus rejecting a null hypothesis of H5. The implications of this finding should be of great concern to staff of Christian higher educational institutions (CHEIs) and specifically Council of Christian Colleges and Universities (CCCU) as they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world. Religious fundamentalist ideologies would likely negate the effectiveness of CHEI diversity dialogue and initiatives. It would seem important that faculty and staff be aware of student fundamentalist ideologies as a precursor to discussing diversity awareness.

H6: Students with a HF perspective will display a positive fundamentalist ideology.

Students with a HF perspective displayed a positive fundamentalist ideology as predicted. Data revealed a significant correlation ($r = .478$, $p < .001$). The data demonstrates a strong positive relationship between HF perspectives a fundamentalist ideology and openness to other groups, thus rejecting a null hypothesis of H6. This is a significant correlation that should also concern. As with the findings of H5, implications of this finding should be of benefit to staff of Christian higher educational institutions (CHEIs) and specifically Council of Christian Colleges and Universities (CCCU) as they help students navigate the intricacies of living as Christ-followers in a complex and pluralistic world. Since a positive relationship exists between a HF perspective and religious fundamentalist ideologies, it would seem important that faculty and staff be aware of student HF perspectives and fundamentalist ideologies as a precursor to discussing diversity awareness.

Other findings.

General student openness to others. The examination of the data of all respondents revealed an overall moderate openness to other groups (O_TAdj Item-Mean = 2.75), with a similar openness to other ethnicities (2.73), a greater openness to people of other religions (3.00) and a low openness to people of other sexual orientations (2.51). Data revealed a comparatively elevated openness to other religious groups throughout the study, which does not fit responses one might witness on social media. This is especially puzzling considering recent backlash toward people of the Islamic religion over the past several months.

Likely, the Student Survey (SS) did not measure what was intended. The researcher's personal conversations about religion with adolescents would suggest that respondents might have equated "other religion" items of the SS with "other denominations." The creation of the

religious Other Group Orientation (OGO) subscale employed a simple word substitution of ethnic OGO scale developed by Phinney (1992). Since "I sometimes feel it would be better if different ethnic groups didn't try to mix together" of the ethnic OGO scale was reworded as "I sometimes feel it would be better if different religious groups didn't try to mix together," respondents could have interpreted this item as referring to different denominational groups.

Demographic related outcomes.

Outcomes based on student religious background. Evangelical/non-denominational students exhibited stronger religious fundamentalist ideology (Item-Mean = 2.88) than their Catholic (2.58) or mainline Protestants (2.80) counterparts. The propensity of evangelical students toward fundamentalism was predictable, given that Council of Christian Colleges and Universities (CCCU) adhere to traditional evangelical orthodoxy and that evangelicalism is an offshoot of fundamentalism. Analyzing outcomes based on student religious background verified the strong negative correlation between fundamentalism and openness to others.

Evangelical students also displayed a stronger HF perspective (2.97) than Catholic students, though minimally (2.92), and mainline Protestant students (2.78). One could conclude that evangelical students would logically score higher on a HF scale due to the "personal salvation" focus of evangelicals that so readily equates to eternal life in heaven.

Catholic students displayed a greater openness to other groups (2.88) than evangelical (2.76) and mainline Protestants (2.60). All three groups exhibited the greatest openness toward people of other religions and the least toward those of different sexual orientations.

Catholic students scored far higher on the social desirability scale (2.93) than either evangelical (2.74) or mainline Protestant students (2.55). Further investigation might reveal interesting reasoning for the social desirability response bias of the various respondent groups.

The study would suggest that Christian higher educational institution (CHEI) staff might want to be aware of students' religious background, as it would affect student interaction with each other and the subject matter, especially diversity-infused subject matter.

Outcomes based on student gender. Male respondents exhibited a stronger religious fundamentalist ideological perspective than females with an Item-Mean of 2.92 (compared to 2.75 for females). Females demonstrated a stronger heaven-focus than males (2.96 vs. 2.78). Female respondents exhibited an overall openness to others with a total OGO Item-Mean of 2.81 (compared to 2.58 for males). Male respondents demonstrated the most significant negative score of the study with an Item-Mean = 2.16 toward those of other sexual orientations. Though further research, including mixed-method studies, might reveal reasoning for the scores by gender, one might have anticipated these results based on the general knowledge about males and females.

The study would suggest that Christian higher educational institution (CHEI) faculty would want to consider the gender makeup of each class, as it might affect student interaction with each other and the subject matter, especially diversity-infused subject matter.

Outcomes based on student college status. Freshmen and sophomores displayed similar religious fundamentalist ideology (Item-Mean = 2.79 and 2.72, respectively) than upper-class students (2.96). HF soteriological perspectives declined as college career progressed (freshman = 2.98, sophomore = 2.85, and upper-class = 2.78).

Regarding openness to other groups, sophomores displayed the least openness (2.66) and upper-class the most (2.81). All three groupings exhibited the most openness toward people of other religions. Freshmen and upper-class students exhibited least openness toward people of other sexual orientations. Sophomore students displayed an equivalent openness toward other

ethnicities and people of other sexual orientations. One could speculate that religious and diversity education at the university under study, has demonstrated a positive effect on students' worldview.

Soteriological correlations. Though direct correlation of heaven-focus or kingdom-focus soteriological perspectives with openness to other groups lay outside the parameters of the hypotheses of the study, data analysis considered such correlations. The researcher and SMEs that helped develop the HF scale fully anticipated a negative correlation with the Other Group Orientation (OGO) scores. Data revealed otherwise, with no significant correlation between a HF student perspective and openness to others (Table 18), suggesting that use of the HF scale alone may not be a predictor of openness to diverse others. It may also indicate a need for mixed-method research, allowing for discussions with students that could connect students' thought process with scores.

Implications

The implications of the study for Christian higher educational institutions (CHEIs) and particularly Council of Christian Colleges and Universities (CCCU) member institutions could be significant. The study revealed sufficient connection between students' soteriological (salvation) perspective with fundamentalist ideology and openness to other groups. It made sense that students with an individualistic, "I get to go to heaven when I die," perspective might be less open to others, and the study confirmed this to be worthy of consideration and the effect on the efficacy of diversity-infused pedagogy at CHEIs.

In the process of the research, the Heaven-Focus (HF) scale was developed. Application of the scale could provide a number of benefits to CHEIs as a predictor of openness to others. Diversity directors might want to know the perspective of people working in diversity

departments, students and otherwise. Instructors of diversity and reconciliation coursework could implement the HF scale at the beginning of the semester to provide them with the soteriological perspective of each class. Utilization of the entire Student Survey (SS) could provide an even greater understanding of student perspectives and ideologies. Religious classes focused on developing a kingdom worldview would benefit from understanding students' initial perspectives and ideologies. Academic deans might want to know the perspectives and ideologies of adjunct staff that are speaking into students' lives on behalf of the university. Consider the aforementioned example of a CCCU adjunct faculty making the statement during a discussion regarding LGBQ peoples "People have the right to go to hell, right? So I don't care if people are gay and lesbian, because people have a right to go to hell" (M. Hohlen, personal communication, February 2, 2017).

The study revealed a direct negative correlation between student religious fundamentalist ideologies and openness to other groups. The students surveyed exhibited a moderate agreement with a religious fundamentalist ideology (Item-Mean of 2.80 on the four-point Likert scale). This finding and other studies (Altemeyer and Hunsberger, 1992; 2004) should garner attention among CHEI staff and faculty as they seek to affect student cultural awareness and intelligence. With such a strong correlation, CHEIs may want to reconsider how to make religious education transformative in nature, developing students into people who can love well across cultural differences (Cleveland, 2013).

The direct positive correlation of students with a heaven-focused soteriological perspective with religious fundamentalism ought to create consternation among staff and faculty of CHEIs and especially CCCU member institutions as they seek to advance "the cause of Christ-centered higher education…to help our institutions transform lives by faithfully relating

scholarship and service to biblical truth" (CCCU, 2016). The research indicates that such an ideology is a deterrent to cultural awareness and intelligence among students. CHEIs and particularly CCCU member institutions cannot ignore the negative connection between student religious ideologies, especially fundamentalism, and openness to others if they intend to prepare students to represent the gospel well and live as kingdom workers in a complex, diverse and pluralistic world.

As CHEIs and especially CCCU member institutions continue their desire to integrate faith and diversity into coursework, they cannot be viewed as separate silos. Institutions must integrate faith *and* diversity (Abadeer, 2009). Diversity conversations integrated into higher education coursework are imperative, especially at Christian colleges and universities. This study revealed that student religious ideologies and perspectives have a direct effect on openness toward diverse others, especially perspectives that may not line up with the teachings of Jesus. Congruent with diversity initiatives should be transformative religious education that challenges personal perspectives that affect students' worldview and openness to others. Jesus challenged his followers to rethink (repent of) their personal prejudicial attitudes toward others; ultimately equipping them take the gospel message to those culturally different. One would assume this would be the hope of CHEI diversity initiatives.

Limitations

The study provided evidence that student religious ideologies and perspectives are predictors of openness to diverse others. Limitations of the study and its results bear consideration. Inherent limitations accompany data collection via surveys that rely on self-reporting convenience sampling and the associated possibility of bias (Vogt, 2007).

Since the participation for this study was limited to students at a single Council of Christian Colleges and Universities (CCCU) member institution, the outcomes may not be generalizable to other CCCU institutions or other Christian higher educational institutions (CHEIs) without further study. Likewise, since the participants were from a Midwestern CCCU member institution, generalizability may not transfer to CCCU institutions with dissimilar geographical and institutional demographics.

The quantitative singularity of the research is a limitation. A mixed-method study of religious ideologies and perspectives could provide narrative to further strengthen and inform this research.

The development of a new scale to measure student soteriological (salvation) perspectives was a significant outcome of this study. Since the Heaven-Focus (HF) scale was pilot-tested on a broader population than participants in the study, implementation of the scale might likely produce similar results with other CHEI student populations. Without further development, and due to its problematic reliability, results from the administration of the Kingdom-Focus (KF) scale jointly with the HF scale might not provide reliably interpretable data.

Recommendations

Future research. This study has revealed a tip of the iceberg in possibilities regarding the correlation of religious ideologies and soteriological perspectives with students' openness to others. Administration of the Student Survey (SS), Appendix C, at other CHEIs could reinforce the validity of the study as well as the reliability of the new Heaven-Focus (HF) scale. It is possible that further study could include a merging of the HF and the Kingdom-Focus (KF) into

a single scale of soteriological measurement, which could prove more useful to CHEIs than two separate constructs.

Practice. Students enter college with a religious ideology primarily made up of a system of beliefs defined by external sources of authority and that authority is often the consensus of the groups with which the person identifies. Such belief and values, though passionately held, largely remain unexamined. In terms of faith development, Fowler (1981) referred to this stage of growth as the synthetic-conventional faith stage in which students' religious ideologies are formed externally through the beliefs of others and not internalized through reflection. This is congruent with Bennett's (1993) description of ethnocentricity as "the worldview of one's own culture [as] central to all reality" (p. 30). With such a worldview and confronted with the complexities of a pluralistic society, diversity-infused pedagogy can fall on deaf ears.

Christian higher educational institutions (CHEIs) must integrate faith with diversity (Abadeer, 2009). Diversity conversations integrated into higher education coursework are imperative, especially at Christian colleges and universities. If CHEIs ignore the findings of this study, diversity-infused pedagogy could also be ignored, especially if the students have perspectives that make it difficult to hear about openness to others. As the old farmer said, "If you throw enough crap against the wall, something's going to stick." Implementation of diversity-related pedagogy without the requisite understanding of student religious ideologies and perspectives might be analogous to "throwing crap against the wall." While some may stick, the rest will slide off, falling on deaf ears. Jesus likely knew what was talking about when he said, "Whoever who has ears, let them hear" (e.g., Matthew 11:15, Mark 4:9).

Concluding Comments

Christian higher educational institutions (CHEIs) have taken great strides in the past decade to embrace diversity and build cultural intelligence and awareness into pedagogy and activities. If diversity studies of CHEIs do not take into account the theological perceptions of its students, institutional commitments to diversity might well end up focusing on reactionary programmatic efforts that do not bring about meaningful change (Perez, 2013). Diversity initiatives apart from an understanding of students' religious ideologies and perspectives can minimize the effectiveness of initiatives, programs, and teachings. This is especially true of ideologies and perspectives that are deterrents of openness to diverse others, as this study has shown.

C. S. Lewis's (1970) statement that we can get second things only by putting first things first should drive diversity efforts at CHEIs. If a theological framework that embraces diverse others is the "first thing," and diversity pedagogy is the "second thing," but the focus is on the latter, culturally and institutionally neither may exist. Higher education's social contact is the preparation of students as future citizen leaders (Dugan et al., 2012), which is a "sacred trust" (Nussbaum & Chang, 2013). For CHEIs, that sacred trust includes an obligation to develop students in a manner consistent with the gospel of the kingdom of God embodied, Jesus Christ. CHEIs cannot ignore such a sacred trust, nor can they ignore the reality that students enter their trust possessing ideologies that make it difficult to embrace others, to love the neighbor, to be "Jesus with skin on" to those with whom they come into contact. Amen.

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Appendices

Appendix A - Pilot Test: Heaven-Focus (HF) and Kingdom-Focus (KF) Scales

For the pilot test, about 40 college-age people were asked to respond to the statements below using a 4-point Likert scale:

4 = *Strongly agree*
3 = *Somewhat agree*
2 = *Somewhat disagree*
1 = *Strongly disagree*

Pilot items were administered by random embedment into the Revised Religious Fundamentalism (RRF) Scale, employing the same 4-point Likert scale. The RRF scale was included in the final survey instrument.

1. Jesus came to save people so they can go to heaven. (HF)
2. Jesus came to renew all of creation. (KF)
3. God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed. (RRF)
4. Jesus saved us so that we could do good works. (KF)
5. Eternal life in heaven is not the focus of the gospel. (HF) *
6. No single book of religious teachings contains all the intrinsic, fundamental truths about life. (RRF) *
7. Jesus saved me and I get to go to heaven when I die. (HF)
8. The gospel Jesus preached was that God's kingdom is here and now. (KF)
9. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God. (RRF)
10. Jesus never spoke about the kingdom of God. (KF) *
11. Salvation is primarily between God and the individual. (HF)
12. It is more important to be a good person than to believe in God and the right religion. (RRF) *
13. The primary reason Jesus died was to ensure people go to heaven. (HF)
14. Jesus spoke of the kingdom of God as a future event. (KF) *
15. There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity. (RRF)
16. Jesus' teachings focused primarily on the kingdom of God. (KF)
17. “Kingdom of God” in the Bible is the same as heaven. (HF)
18. When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not. (RRF)
19. The primary role of Christians is to tell others about Jesus so they can go to heaven. (HF)

20. One of the main responsibilities of Christians is to carry out social justice. (KF)
21. Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end. (RRF) *
22. Jesus invites me to be a worker with him. (KF)
23. The kingdom of God and Heaven are not the same thing. (HF) *
24. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion. (RRF)
25. Christians have no responsibility to tell others about Jesus. (HF) *
26. The primary role of Christians is to live in ways that reflect God's kingdom. (KF)
27. "Satan" is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical "Prince of Darkness" who tempts us. (RRF) *
28. Jesus' teachings focused primarily on transforming this world to align with his will. (KF)
29. The gospel focus is primarily about the forgiveness of sins. (HF)
30. Whenever science and sacred scripture conflict, *science* is probably right. (RRF) *
31. Jesus came to rescue us from a wicked and sinful world. (HF)
32. Eternal life is a present reality for Christians. (KF)
33. The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs. (RRF)
34. Jesus recognizes that our world is a 'lost cause.' (KF) *
35. I can't wait for Jesus to come back. (HF)
36. *All* of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion. (RRF) *
37. Eternal life is primarily a future reality for Christians. (HF)
38. The kingdom of God is more than just heaven. (KF)

* Indicates reverse-scored items.

Pilot Items, Coded.

Code	**Item**
HF1	Jesus came to save people so they can go to heaven. (HF)
KF1	Jesus came to renew all of creation. (KF)
RRF1	God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.
KF2	Jesus saved us so that we could do good works. (KF)
HF2	Eternal life in heaven is not the focus of the gospel. (HF) *
RRF2	No single book of religious teachings contains all the intrinsic, fundamental truths about life. *

HF3	Jesus saved me and I get to go to heaven when I die. (HF)
KF3	The gospel Jesus preached was that God's kingdom is here and now. (KF)
RRF3	The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.
KF4	Jesus never spoke about the kingdom of God. (KF) *
HF4	Salvation is primarily between God and the individual. (HF)
RRF4	It is more important to be a good person than to believe in God and the right religion. *
HF5	The primary reason Jesus died was to ensure people go to heaven. (HF)
KF5	Jesus spoke of the kingdom of God as a future event. (KF) *
RRF5	There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.
KF6	Jesus' teachings focused primarily on the kingdom of God. (KF)
HF6	“Kingdom of God” in the Bible is the same as heaven. (HF)
RRF6	When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.
HF7	The primary role of Christians is to tell others about Jesus so they can go to heaven. (HF)
KF7	One of the main responsibilities of Christians is to carry out social justice. (KF)
RRF7	Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end. *
KF8	Jesus invites me to be a worker with him. (KF)
HF8	The kingdom of God and Heaven are not the same thing. (HF) *
RRF8	To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.
HF9	Christians have no responsibility to tell others about Jesus. (HF) *
KF9	The primary role of Christians is to live in ways that reflect God's kingdom. (KF)
RRF9	"Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us. *
KF10	Jesus' teachings focused primarily on transforming this world to align with his will. (KF)
HF10	The gospel focus is primarily about the forgiveness of sins. (HF)
RRF10	Whenever science and sacred scripture conflict, science is probably right. *

HF11	Jesus came to rescue us from a wicked and sinful world. (HF)
KF11	Eternal life is a present reality for Christians. (KF)
RRF11	The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.
KF12	Jesus recognizes that our world is a ‘lost cause.’ (KF) *
HF12	I can't wait for Jesus to come back. (HF)
RRF12	All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion. *
HF13	Eternal life is primarily a future reality for Christians. (HF)
KF13	The kingdom of God is more than just heaven. (KF)

Appendix B – IRB Request for Approval (Pilot Test)

Request for Approval of Research with Human Participants
in Social and Behavioral Research

Institutional Review Board for Research with Humans
Bethel University
P.O. Box 2322
3900 Bethel Drive
St. Paul, MN 55112

A. Identifying Information

Date: July 18, 2016

Principal Investigator: Curt Hinkle
19332 Baldwin Street NW
Elk River, MN 55330
(612) 598-2685
cuh52766@bethel.edu

Project Title: Pilot Testing of Survey Questions Related to Personal Views Regarding Salvation

Key Words: Salvation Views, Soteriological Views, Perceptions of Salvation.

Inclusive Dates of Project: July 2016-August 2016

Research Advisor: Craig Paulson
Bethel University
CAPS – GS
(651) 635-8025
craig-paulson@bethel.edu

B. Participants

1) **Type of Participants:** Young adults (ages 19-25)
2) **Institutional Affiliation:** None from Bethel University. Volunteer participants invited from a variety of Young Life sectors – a Young Life College group, Young Life Camp Summer Staff, Young Life Alumni.
3) **Approximate Number of Participants:** 40-50
4) **How Participants are Chosen:** Volunteers from Young Life college participants, alumni, and camp summer staff
5) **How Participants are Contacted**: Direct invitation at Great River (Elk River, MN) Young Life college weekly meeting, direct invitation at Young Life camp (Castaway Club), personal invite of Young Life alumni via email. As potential participants in the

final research, Bethel University underclassmen (2016-2017 freshmen or sophomores) will not be able to participate in the pilot study.

6) **Inducements** – N/A
7) **Monetary Charges** – N/A.

C. Informed Consent –

The pilot questions will be administered through Qualtrics. The opening frame will include informed:

"You are invited to participate in this pilot survey designed to assist in the development of questions/statements for use in a future study to relate college students' religious perspectives with their engagement with others. Data collected via this survey is strictly anonymous. By completing this survey, you are granting consent to participate in this research."

D. Abstract and Protocol

1) **Hypothesis and Research Design** –

The purpose of this study is to connect student theological and ideological perspectives and presuppositions to a willingness to engage with diverse others.

Questions:

- What is the relationship between religious ideologies and willingness to engage with diverse others among Christian Higher Educational Institution (CHEI) students?
- To what extent, if any, are CHEI students willing to engage with diverse others?
- What effect does CHEI students' religious and ideological frameworks affect their willingness to engage across cultural differences?

Hypotheses:

Religious ideological presuppositions have a direct relationship to students' willingness to engaged with those culturally different:

- H1: Students with a fundamentalist perspective are less willing to engage with those culturally different.
- H2: Students with a high Heaven-Focus ("Jesus came to save me so I can go to heaven when I die") are less willing to engage with those culturally different.
- H3: Students with a high Kingdom-Focus ("Jesus came to save me and invite me to be a kingdom worker with him") are more willing to engage with those culturally different.
- H4: Students with a high combined Heaven-Focus and Kingdom-Focus are more willing to engage with those culturally different.

2) **Protocol** – Describe exactly what will be done to and for the participants. Include when and where the data will be collected (attach copies of permission letters if participants are being recruited and/or tested in a field location), what instructions will be given to the participants (attach a copy if the instructions are written out for the researcher and/or the participants to read), precisely how and when the informed consent will be requested, what tasks the participants will perform (attach a copy of all verbal and/or visual materials to be used), and how the participants will be debriefed regarding the purpose of the study.

This pilot study is a quantitative non-experimental survey administered via Qualtrics, assessable via mobile devices with the intent of assessing reliability of "Heaven-Focus" and "Kingdom-Focus" questions that will be included in the final research

The researcher will administer to Young Life college and camp summer staff and alumni, providing no direction other than the link to the survey. After completion of the survey, participants will be invited to provide feedback pilot question wording.

E. Risks – Evaluate the following items carefully to see which apply to your study. For those that do apply, state which one(s) and what precautions will be taken to minimize risk to the participants. If an item is not a risk for your study, please state "No known risk identified." If, in the course of review, the committee finds evidence of possible risk that is not addressed, the proposal will be immediately rejected.

1) **Privacy** – The study will use distance education-identifiable data. *No known risks identified.*
2) **Physical stimuli** – *No known risks identified.*
3) **Deprivation** – *No known risks identified.*
4) **Deception** – *No known risks identified.*
5) **Sensitive information** – *No known risks identified.*
6) **Offensive materials** – *No known risks identified.*
7) **Physical exertion** – *No known risks identified.*

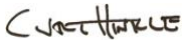
F. Confidentiality – Specify steps that will be taken to insure the confidentiality of the information collected.

The data that will be used for this study will be collected using Qualtrics survey software. It will be de-identifiable data. Only this researcher and his statistical consultant will have assess to the data. The data will be kept in a secured location in the researcher's residence.

G. Signatures –

I certify that the information furnished concerning the procedures to be taken for the protection of human participants is correct. I will seek and obtain prior approval for any

substantive modification in the proposal and will report promptly any unexpected or otherwise significant adverse effects in the course of this study.



Curt Hinkle
July 12, 2016

Attachments:

- Pilot Test Survey
- Summer Staff Permission

Appendix C - Student Survey (SS)

The intent of this survey was to discover student openness toward diverse others in correlation to their fundamental faith views. The plan was to administer the survey to underclassmen (freshmen and sophomores) at a Midwestern Council for Christian Colleges and Universities (CCCU) member institution. The survey was ultimately be comprised of items from three fully developed instruments and administered via Qualtrics plus pilot-tested items related to soteriological (salvation) perspectives:

1. Revised Religious Fundamentalism (RRF) Scale (Altemeyer & Hunsberger, 1992b)
2. Other-Group Orientation (OGO) items from the Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992). In addition to ethnicity, the scale included items related to religion and sexual orientation.
3. Items from Crowne and Marlow's Social Desirability Scale (SDS) (1960) in a Likert format developed by Greenwood and Satow(1970).
4. Pilot-tested items related to soteriological perspective:
    a. Six Heaven-Focus (HF) items (e.g., salvation means "Jesus came to save me so I can go to heaven when I die"). An additional four untested items were included with for the potentiality of strengthening reliability.
    b. Six Kingdom-Focus (KF) items (e.g., salvation means "Jesus came to save me and invited me to be a kingdom worker with him"). An additional four untested items were included with for the potentiality of strengthening reliability.

All items of the SS utilized a 4-point Likert scale for scoring with a number of reverse-scored items as a counter to potential respondent bias:

4 = Strongly agree

3 = Somewhat agree

2 = Somewhat disagree

1 = Strongly disagree

An asterisk (*) identifies reverse-scored items.

Revised Religious Fundamentalism Scale (RRF) Items

RRF1 - God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.

RRF2* - No single book of religious teachings contains all the intrinsic, fundamental truths about life.

RRF3 - The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.

RRF4* - It is more important to be a good person than to believe in God and the right religion.

RRF5 - There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.

RRF6 - When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

RRF7* - Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.

RRF8 - To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.

RRF9* - "Satan" is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical "Prince of Darkness" who tempts us.

RRF10* - Whenever science and sacred scripture conflict, *science* is probably right.

RRF11 - The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.

RRF12* - *All* of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion.

Heaven-Focus (HF) and Kingdom-Focus (KF) Items

HF1 - “Kingdom of God” in the Bible is the same as heaven.

HF2* - The kingdom of God and Heaven are not the same thing.

HF3* - Eternal life in heaven is not the focus of the gospel.

HF4 - Jesus came to save people so they can go to heaven.

HF5 - Eternal life is primarily a future reality for Christians.

HF6 - The primary reason Jesus died was to ensure people go to heaven.

HF7* - The focus of the gospel is not Jesus' death on the cross for our sins.

HF8* - The gospel compels us to care for refugees.

HF9 - Eternal life is something we get to experience after we die.

HF10 - Recycling has nothing to do with the gospel.

KF1 - Jesus' teachings focused primarily on transforming this world to align with his will.

KF2 - The primary role of Christians is to live in ways that reflect God's kingdom.

KF3* - Jesus never spoke about the kingdom of God.

KF4-Jesus' teachings focused primarily on the kingdom of God.

KF5-Jesus came to rescue us from a wicked and sinful world.

KF6-Eternal life is a present reality for Christians.

KF7* - Care of the environment has nothing to do with the gospel.

KF8 - The gospel is bigger than John 3:16.

KF9* - Jesus becoming King is not the gospel.

KF10* - The gospel does not compel us to care for refugees.

Other-Group Orientation Scale (OGO) Items

Items related to ethnicity:

OGOe1 - I like meeting people from ethnic groups other than my own.

OGOe2* - I sometimes feel it would be better if different ethnic groups didn't try to mix together.[2]

OGOe3 - I often spend time with people from ethnic groups other than my own.

OGOe4* - I don't try to become friends with people from other ethnic groups.

OGOe5 - I am involved with activities with people from other ethnic groups.

OGOe6 - I enjoy being around people from ethnic groups other than my own.

Items related to other religions:

OGOr1 - I like meeting people of religions other than my own.

OGOr2* - I sometimes feel it would be better if different religious groups didn't try to mix together.

[2] A few days after the implementation of the SS, the researcher discovered that one of the ethnic OGO items had been accidently repeated, at which point he removed the duplicate. This resulted in a five-item ethnic scale.

OGOr3 - I often spend time with people of religions other than my own.

OGOr4* - I don't try to become friends with people of other religions.

OGOr5 - I am involved with activities with people of other religions.

OGOr6 - I enjoy being around people of religions other than my own.

Items related to sexual orientation:

OGOs1 - I like meeting people with a sexual orientation other than my own.

OGOs2* - I sometimes feel it would be better if people of different sexual orientations didn't try to mix together.

OGOs3 - I often spend time with people with sexual orientations other than my own.

OGOs4* - I don't try to become friends with people of other sexual orientations.

OGOs5 - I am involved with activities with people of other sexual orientations.

OGOs6 - I enjoy being around people with sexual orientations other than my own.

Social Desirability Scale (SDS) Items

SDS1 - No matter who I am talking to, I'm always a good listener.

SDS2 - I am always courteous, even to people who are disagreeable.

SDS3 - I am quick to admit making a mistake.

SDS4 - I am always willing to admit when I make a mistake.

SDS5 - I would never think of letting someone else be punished for my wrongdoing.

SDS6* – I have sometimes taken unfair advantage of another person.

SDS7* – I sometimes try to get even, rather than forgive and forget.

SDS8* – I sometimes feel resentful when I don't get my own way.

SDS9* – There have been occasions when I took advantage of someone.

SDS10* - At times I have wished that something bad what happened to someone I disliked.

Demographic Questions

Your Gender

1. Male
2. Female

How would you describe your religious background?

1. Christian - Evangelical/Non-denominational
2. Christian - Catholic
3. Christian - Mainline (e.g., Lutheran, Methodist, Presbyterian, etc.)
4. Not Christian
5. Other

What is your present college status?

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Other

Openning Screen

Bethel University Student Survey

Important - Please Read: You are invited to participate in this 10-minute (approx.) survey designed by a Bethel University student in the higher education doctorate program. Results of this study will provide student perspectives that could assist faculty in better serving you as you navigate the complexities of our diverse and pluralistic world. Participation is optional and your responses are completely anonymous. By completing this survey, you are granting consent to participate in this research project.

React to ...

Please indicate your reaction to each of the following statements...

Survey Questions

God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

No single book of religious teachings contains all the intrinsic, fundamental truths about life.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

It is more important to be a good person than to believe in God and the right religion.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

"Satan" is just the name people give to their own bad impulses. There really is no such thing as a diabolical "Prince of Darkness" who tempts us.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Whenever science and sacred scripture conflict, science is probably right.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The fundamentals of God's religion should never be tampered with, or compromised with others' beliefs.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

"Kingdom of God" in the Bible is the same as heaven.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The kingdom of God and Heaven are not the same thing.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Eternal life in heaven is not the focus of the gospel.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus came to save people so they can go to heaven.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Eternal life is primarily a future reality for Christians.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The primary reason Jesus died was to ensure people go to heaven.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The focus of the gospel is not Jesus' death on the cross for our sins.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The gospel compels us to care for refugees.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Eternal life is something we get to experience after we die.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Recycling has nothing to do with the gospel.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus' teachings focused primarily on transforming this world to align with his will.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The primary role of Christians is to live in ways that reflect God's kingdom.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus never spoke about the kingdom of God.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus' teachings focused primarily on the kingdom of God.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus came to rescue us from a wicked and sinful world.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Eternal life is a present reality for Christians.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Care of the environment has nothing to do with the gospel.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The gospel is bigger than John 3:16.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Jesus becoming King is not the gospel.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

The gospel does not compel us to care for refugees.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I like meeting people from ethnic groups other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I often spend time with people from ethnic groups other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I don't try to become friends with people from other ethnic groups.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am involved with activities with people from other ethnic groups.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I enjoy being around people from ethnic groups other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I like meeting people of religions other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I sometimes feel it would be better if different religious groups didn't try to mix together.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I often spend time with people of religions other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I don't try to become friends with people of other religions.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am involved with activities with people of other religions.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I enjoy being around people of religions other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I like meeting people with a sexual orientation other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I sometimes feel it would be better if people of different sexual orientations didn't try to mix together.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I often spend time with people with sexual orientations other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I don't try to become friends with people of other sexual orientations.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am involved with activities with people of other sexual orientations.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I enjoy being around people with sexual orientations other than my own.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

No matter who I am talking to, I'm always a good listener.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am always courteous, even to people who are disagreeable.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am quick to admit making a mistake.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I am always willing to admit when I make a mistake.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I would never think of letting someone else be punished for my wrongdoing.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I have sometimes taken unfair advantage of another person.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I sometimes try to get even, rather than forgive and forget.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

I sometimes feel resentful when I don't get my own way.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

There have been occasions when I took advantage of someone.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

At times I have wished that something bad what happened to someone I disliked.

Strongly disagree	Somewhat disagree	Somewhat agree	Strongly agree
○	○	○	○

Personal Info

A few questions about you and you will be done...

Your Gender

○ Male
○ Female

How would you describe your religious background?

- ○ Christian - Evangelical/Non-denominational
- ○ Christian - Catholic
- ○ Christian - Mainline (e.g., Lutheran, Methodist, Presbyterian, etc.)
- ○ Not Christian
- ○ Other

What is your present college status?

- ○ Freshman
- ○ Sophomore
- ○ Junior
- ○ Senior
- ○ Other

You are done!

Thank you SO much for participating in this research.