

Correlation between Faith and Identity in Korean Christian Higher Education

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### Abstract

Over the past few decades, there has been a debate whether the Christian Higher Education institutions are secularizing or not. While some scholars argue that HEIs are secularizing, others claim that the world is as furiously religious as ever; there is no correlation between the secularization and Higher Education.

By comparing these two arguments, the author has highlighted the new emerging model of Christian Higher Education: Handong Global University. It has not started as a mission school, yet it has persistently pursued the idea of faith-scholarship integration. With the survey amongst the sample group of the students of HGU, the author examines and evaluates how the students seem to be trained, regarding to faith-scholarship integration context. Then, with the analysis, the author suggests possible further suggestions and implications on how to raise spiritual scholars.

*Keywords:* Christian Higher Education (CHE), Handong Global University, Spiritual scholar, faith-scholarship integration, integration

## **1. Introduction: Is Korean Christian higher education secularizing?**

Many Korean Christians were shocked in 2011, when the student body of Ewha Women's University decided to reject mandatory chapel attendance. Since its founding in 1886, Ewha Women's University has been one of the most prestigious representatives of Christian Higher Education in Korea, blending academic excellence and pious faith. Jokingly, the old generation of Korean Christian men said that those who married an Ewha graduate were greatly admired by all Korean Christian men. Yonsei University, has been another prestigious representative of Christian Higher Education in Korea since its founding in 1885 by the missionary, Horace G. Underwood. However, despite the continued embrace of the Christian identity in their Mission Statement, what draws our attention is the advertising banner of a homosexual club at the main gate. Ewha and Yonsei are similar in that they were the leading institutions of Christian Higher Education both academically and spiritually, but both of them now appear at best indifferent to Christian character virtues. Is Korean Higher Education secularizing?

## **2. Secularization debates**

For a long time, Western intellectuals predicted the demise of religion. Englishman Thomas Woolston, writing in 1733, claimed that religion would disappear by 1900 (Stark 1999, 249). Thomas Jefferson predicted that everyone would be Unitarians by the mid-19<sup>th</sup> century. Perhaps because religious discourse waned in Europe during the latter part of the 19<sup>th</sup> century, many of the "seminal thinkers of the nineteenth century—Auguste Comte, Herbert Spencer, Emile Durkheim, Max Weber, Karl Marx, and Sigmund Freud— all believed that religion would gradually fade in importance and cease to be significant with the advent of industrial society" (Norris and Inglehart 2004). Such predictions continued (largely unfulfilled) into the 1960s when the sociologist of religion Peter Berger predicted

that by “the 21st century, religious believers are likely to be found only in small sects, huddled together to resist a worldwide secular culture” (Stark 1999, 250).

Such days of easy predictions are long gone, The United States, perhaps the most modern society yet, continues to maintain high rates of religious participation and belief. In India, the Hindu Nationalist Party (BJP) remains a political powerhouse of politicized and resurgent Hinduism. Christianity has grown dramatically in China to nearly 10% of the population. Politicized Islam, while recently failing in Egypt, has eclipsed secular regimes in Lebanon Iran, Palestine, and Turkey, and remains the most dynamic element in Iraq and collapsing Syria. Not only religiously-inspired violence, but also religious peacemakers have made significant contributions to international politics (Toft, Philpott, & Shah 2011). The claims that religion would wither away as modernity advanced have been so contested by current events that some have declared its death (Stark, 1999). Peter Berger, a leading sociologist who defended the theory secularism in the 1960's, rejected his earlier work, saying “with great confidence: Those who neglect religion in their analyses of contemporary affairs do so at great peril” (Berger 1999, 18).

Not only current events, but also influential public intellectuals have increasingly expressed doubt for the radical atheist hostility toward religion, despite the popularity of neoatheist broadsides against religion (Dawkins 2006, Hitchens 2007). Richard Rorty, for example, ridiculed Stephen Carter's defense of religious discourse in American public life as an irrational “conversation-stopper.” Later, however, Rorty rejected that stance. Instead, he embraced a far less rationalist and more pluralist position (Bofetti 2004). Even Jürgen Habermas, long an advocate of secular and rational public discourse, derides the attempt to divorce the “ideals of freedom and a collective life in solidarity” from its root in the “Judaic ethic of justice and the Christian ethic of love” as “idle postmodern talk” (2006).

### 3. Secularization and Higher Education

Secularization theory, however embattled it may be, remains an important topic for Christian higher education, for several reasons. First, there are recent important revisions of secularist theory. One argument has secularism arising from fear and insecurity (Norris and Inglehart 2004). Others argue that secularism and religious fundamentalism are mutually reinforcing. Like the famed security dilemma, gains by one side trigger higher responses from the opposing side (Riesebrodt 2014; Stout 2010). The conclusions of both arguments, some born out with significant empirical evidence (Norris and Inglehart 2010), suggest that secularism remains a significant social feature, even if it is not directly tied to modernization and results in pluralism (Berger 2008). Is this true in Korea, where economic insecurity has increased over the past several years?

Second, Christian higher education has dramatically expanded over the past three decades in places where there has been a significant increase not only in insecurity but also in the kind of religious beliefs that theorists of secularism often describe as fundamentalist (Carpenter, Glanzer & Lantinga 2014). Hence the primary features of both reformulations of secularization theory are satisfied. Although Korea is no longer a developing country, it was so only 2 generations ago. We might ask whether secularism in a country like Korea is the 'fate' for other developing countries. Third, the other reason for a revived theory of secularism is also relevant in the Korean context, namely, secularism often is associated with increased state power (Glanzer, Carpenter & Lantinga 2011; Lee 2014). This connection needs closer inspection in the context of South Korea, which has a very strong state system.

Fourth, secularization is intrinsically important for Christians involved in higher education as it gets toward the core identity of those involved in character education. “College is the adolescent period when students form their ego identity, and Christian colleges should be able to confess their identity firmly ....With the firm confession and identity, they should realize that the purpose of the Christians’ lives is to glorify God through practicing it into their studies and majors” (Park: translated by Oh 2014). There are debates over whether higher education itself can be corrosive or conserving. For example, some argue that students appear to lose their faith during college (Prager 2011). And yet a recent study claimed that there is “little evidence of widespread disaffection from the faith as a result of secular higher education” (Hill, 2015, p.??; cf Astin & Astin 2014). Further, “going to college does not substantially alter the religious trajectories of young people” (Hill, 2015, p.??; cf. Albrecht & Heaton 1994, Park 2014). We wonder at the extent of this in Korea.

There are multiple areas in which Christian HEIs work to strengthen character. Curriculum is an important because it “fundamentally shapes student identity,” particularly by emphasizing the Christian story, as communicated in broad Old and New Testament survey courses and also in post-Biblical history classes (Glanzer and Ream 2005). However, we also wonder with Park (2014) whether students rely on Bible classes or whether they benefit from a more integrated approach, training students to have the lens that sees the creation of God and apply and practice the teachings of the scriptures into daily lives.” (Park 2014, p.?). We also wonder whether Christian worldview courses have an effect on character. Apart from the curriculum, student activities in Christian clubs and chapel seem to have significant effects on student identity formation.

The discussion over the import of various approaches connects with another debate over the best ways to impart Christian identity. For example, institutions that

are founded on a missionary basis as opposed to those founded on a more neo-Calvinist basis often pursue different emphases (Han & Jin 2006; Woodberry 2007). The former institutions are often spirituality divorced from academic activity and the focus of their institutions lie in chapel and non-academic forms of community. The latter focus on a transformation of approaches so that the academic enterprise itself is redolent of a Christian approach (Clouser 1991; Park 2014). To what extent are these approaches to university education helpful in addressing an increased secularism in Korean student identity (if found)? Korean higher education provides an important venue from which to reflect on these five different research questions.

Founded in 1994, Handong Global University (HGU) is the most recently started Christian Higher Education institution in Korea. Its undergraduate enrollment has grown ten times, from an opening class of 400 to nearly 4,000 students enrolled. From the beginning, it was deliberately modeled on prestigious institutions of Christian Higher Education in Korea and in the US, but not as a 'mission school' like Ewha or Yonsei. Thus its primary work was not evangelism or proselytism, but rather engineering, and the liberal arts and sciences. Though it is not a mission-founded college, it has emphasized faith-scholarship integration. In terms of spiritual formation, HGU requires 6 semesters of mandatory chapel attendance as well as participation in weekly small-group activities, called "teams." HGU has attempted to combine a core curriculum with classes such as 'Christian worldview,' 'apologetics' and character building on top of more widely provided Old and New Testament survey classes.

#### **4. Methods**

Jonathan Hill has already asked the question, 'Is the Church losing the next generation of young people?' in his book, *Emerging Adulthood and Faith*. He critically examined the relationship between graduating from college and the

increased participation and interest in the faith of one's youth. With his research and measurements as a reference, we conducted several pilot studies during the fall semester of 2015 in order to detect correlations between faith self-evaluation and Christian Higher Education. The first pilot was done in English with a convenience sample of 10, and the second convenience sample of 12 was conducted with Korean translation provided. The final pilot study included 113 randomly selected HGU students. Participants selected students were asked to answer 23 questions, and the results were classified by the number of completed semesters.

In order to operationalize the measurements of faith and Christian identity, we asked the family background, Christian education before entering to college, the number of participation in church-related activities, importance of faith in daily life, number of times of Bible reading in a week, the number of daily prayer times, feeling how close to God, self-evaluating the strength of one's faith, and involvement in a faith community.

In order to conduct a more focused survey, we divided the survey into two sections: one 'For all-students' and a 'Seniors only' section. With this division, we chose two specific groups, 'Freshmen' and 'Seniors' to compare the self-evaluation on their Faith and to detect the change of their faith over completing semesters in HGU. By only asking Seniors what were the things that strengthened or weakened their faith, we tried to detect the causes of their current Christian identity.

The surveys of seniors were completed through visiting various senior classes, and the freshmen surveys were collected from among Handong's RC teams. This was primarily a convenience sampling.

This is the Demography of the Survey participants:

Dependent variable	N	%
Freshman	70	29.9

Senior	164	70.1
<b>Total</b>	<b>234</b>	<b>100.0</b>

## 5. Results

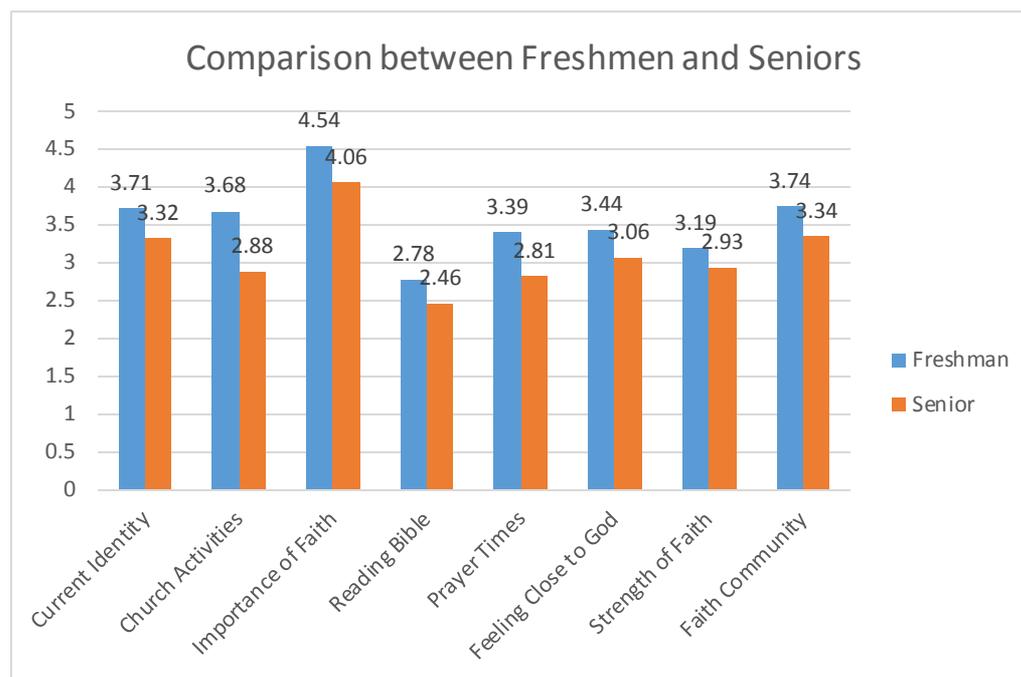
### Descriptive Statistic

Dependent variable	N	Mean	Standard Deviation
Current Identity	230	3.44	.926
Church Activities	229	3.12	1.370
Importance of Faith	230	4.20	1.124
Reading Bible	230	2.55	1.169
Prayer Times	229	2.96	1.318
Feeling Close to God	230	3.17	1.084
Strength of Faith	232	3.01	1.133
Faith Community	234	3.46	1.150

### Independent t-test: Freshmen and Seniors

Dependent variable	Group	Mean	Standard Deviation	t	df	p-value
Current Identity	Freshman	3.71	.692	3.365	176.825	.001
	Senior	3.32	.988			
Church Activities	Freshman	3.68	1.275	4.151	227	.000
	Senior	2.88	1.343			
Importance of Faith	Freshman	4.54	.905	3.360	162.072	.001
	Senior	4.06	1.178			
Reading Bible	Freshman	2.78	1.170	1.921	228	.056
	Senior	2.46	1.159			
Prayer Times	Freshman	3.39	1.205	3.049	227	.003
	Senior	2.81	1.329			
Feeling Close to God	Freshman	3.44	1.013	2.449	228	.015
	Senior	3.06	1.096			
Strength of Faith	Freshman	3.19	.974	1.680	230	.094
	Senior	2.93	1.095			
Faith Community	Freshman	3.74	1.073	2.510	232	.013
	Senior	3.34	1.163			

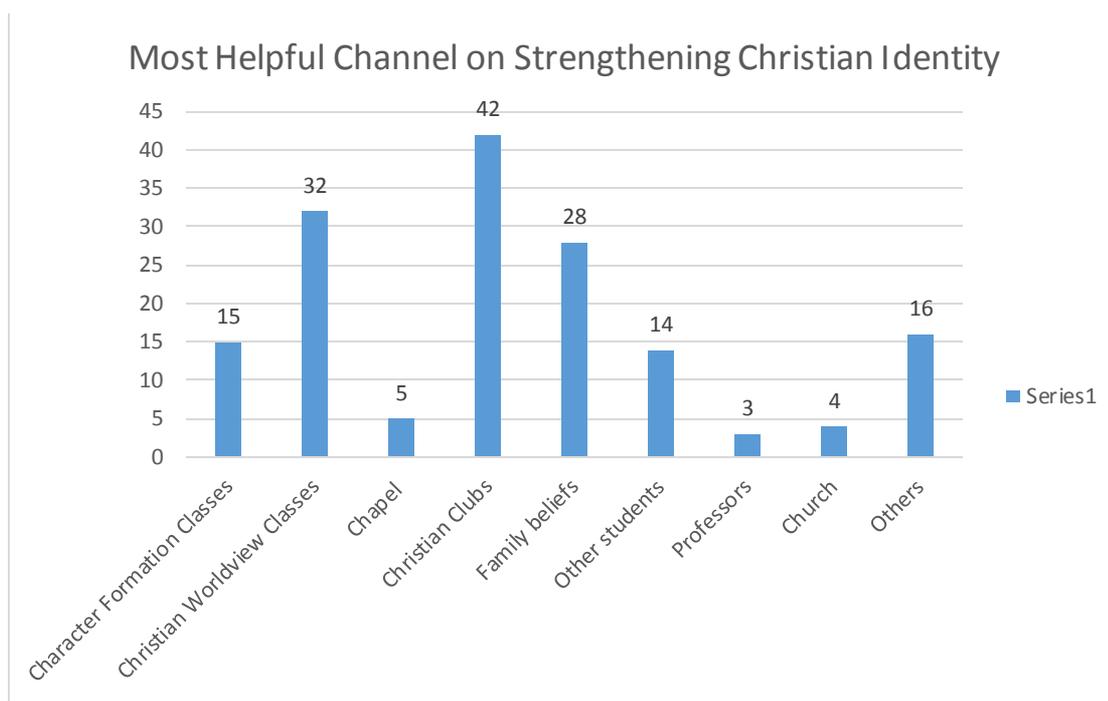
In total, 234 students answered the survey questions. Among them, 70 students, which consist 29.9% of the sample, are freshmen, and 164 students, which consist 70.1% of the sample, are seniors. Some of the students refused to answer all of the questions, but overall, all the questions are significantly different. Although the questions on ‘reading Bible’ and ‘Strength of Faith’ are not significantly different, they are still effective.



Overall, seniors are rating lower than freshmen on every question. The result came out completely the opposite of the expectation of the scholars who support for the de-secularization. Unlike their argument, the actual data shows that the seniors, who has received the Christian Higher Education in HGU actually feels that they gained weakened Christian identity, faith, and relationship with God and their involvement into church activities, reading bible, prayer times, faith community also scored lower.

<b>13. If you believe that your Christian identity was formed/strengthened in college, what was most helpful to you?</b>			
<b>Dependent variable</b>	<b>N</b>	<b>% Within total</b>	<b>% Within Sample</b>
Character Formation Classes	15	9.4	9.1
Christian Worldview Classes	32	20.1	19.5
Chapel	5	3.1	3.0

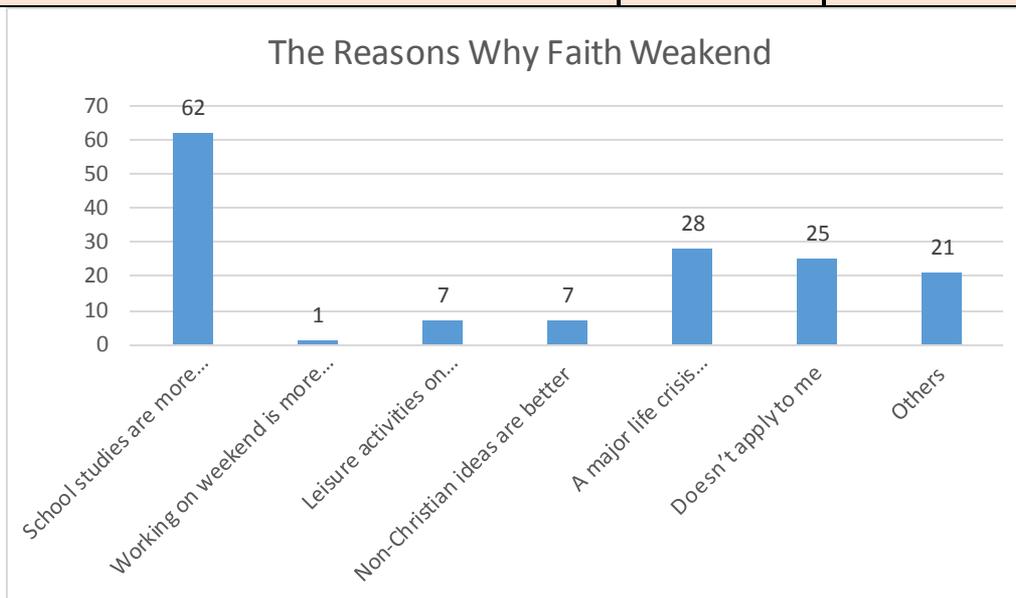
Christian Clubs (YWAM, CCC, IVF, etc.)	42	26.4	25.6
Family beliefs	28	17.6	17.1
Other students	14	8.8	8.5
Professors	3	1.9	1.8
Church	4	2.5	2.4
Others	16	10.1	9.8
<b>Total</b>	<b>159</b>	<b>100.0</b>	



To the question, ‘If you believed that your Christian identity was formed/strengthened in college, what was most helpful to you?’, ‘Christian Clubs’ scored the highest, which is the activity outside of the classes. Interestingly, ‘Christian Worldview Classes’ scored the second.

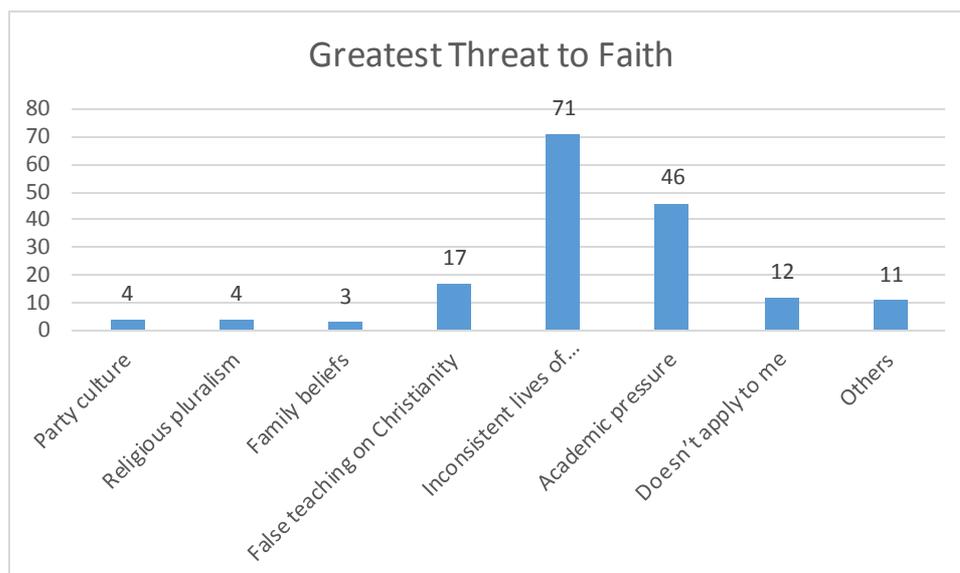
<b>15. Which statement best describes why your faith weakened?</b>		
<b>Dependent variable</b>	<b>N</b>	<b>% Within Sample</b>
School studies are more important	62	41.1
Working on weekend is more important	1	0.7
Leisure activities on weekends are more important	7	4.6
Non-Christian ideas are better	7	4.6
A major life crisis undermined my faith	28	18.5
Doesn't apply to me	25	16.6

Others	21	13.9
<b>Total</b>	<b>151</b>	<b>100.0</b>



With the question of why your faith has weakened, 41.1% seniors answered that ‘school studies are more important’ than faith activities. Again, the result completely contradicts the mission statement of HGU: ‘integration of faith and academics.

<b>16. What is the greatest threat to your faith in college life?</b>			
<b>Dependent variable</b>	<b>N</b>	<b>% Within total</b>	<b>% Within Sample</b>
Party culture (Drinking, smoking)	4	2.4	2.5
Religious pluralism	4	2.4	2.5
Family beliefs	3	1.8	1.8
False teaching on Christianity	17	10.1	10.4
Inconsistent lives of Christians	71	42.3	43.5
Academic pressure	46	27.4	28.2
Doesn't apply to me	12	7.1	7.3
Others	11	6.5	6.7
<b>Total</b>	<b>177</b>	<b>100.0</b>	



The question on “What is the greatest threat to your faith in college life?”, 42.3% seniors answered that it was the ‘inconsistent lives of Christians’, which rated the top, and the second highest threat was the ‘Academic pressure’, which 27.4% of students answered.

## 6. Discussion

Perhaps the most surprising results were the scores that demonstrated an erosion of faith across all 8 measures, with two areas providing marginal significance. This suggests that the broader concern with secularization is justified. However, these scores do not necessarily demonstrate a secularizing effect in higher education. Correlation here is not causation. We suspect that the age group of people who are in the same age group as college students generally suffer an erosion of faith. Thus our finding may be an artefact of a general dynamic affecting people in their late teens and early 20’s. Such a hypothesis appears to be consistent with other studies that show a more rapid erosion of similarly aged, but non-student, populations (Hill 2014). Also, it may be that the surveyed seniors were significantly different from the freshmen surveyed, either starting with lower levels of religious commitment, or shifting away from their faith due to unique events that will not affect the incoming freshmen. We could find only one event that would qualify as

something that Koreans would perceive as triggering feelings of insecurity, and that was the sinking of the passenger ferry, the Sewol, April 16, of 2014. This predicted effects of such a national tragedy, according to the reformulation offered by Norris and Inglehart, would have the religious faith indicators moving higher, not lower, among college students during that time of hypothesized increases in perceived insecurity. Even with this caveat, we admit that the loss on every indicator is alarming, and would likely benefit from further examination in other contexts, or from a sustained time-study survey.

A second area of interest are the indicators of areas students chose as helpful for their faith. First in importance were Christian clubs. The second entry, “Christian worldview classes,” was surprising because it is the only one of its kind (in two sessions) offered at HGU as an elective part of the core curriculum. This finding contests the claim that curriculum initiatives seeking to strengthen identity formation should not include such courses (Glanzer and Ream 2004). The worldview class response rate surpassed not only “family beliefs” but also “other students.” Also of interest was the very low levels of responses for both “Chapel” and “Professors” as those are areas in which much institutional effort is expended.

As for forces that seem to weaken student faith, we found three interesting patterns. First, when asked why their faith weakened, a significant plurality of students indicated “school studies are more important.” This has some troubling implications. The first is that students do not understand their studies to be an expression of their faith, but rather a competitor for faithful service. This strikes us as troubling from the perspective of orthodox Protestant teachings regarding the callings of service. Further it suggests that more than 2/5 of students do not encounter or find meaningful the integrative approach pursued by many professors in the curriculum. This finding is echoed in the “Greatest Threat” measures, with

“Academic pressure” coming second, behind hypocrisy/inconsistent lives of Christians, something that we think is a typical response of this age group.

The apparent division of Christian identity from academic service is troubling as it suggests an inability to effectively approach an integrated approach (Park 2014).

### **Conclusions and Further Studies**

In order to raise each student as a holistic Christian leader with a strong Christian identity, the integration of major studies with faith need to be met in a more sophisticated manner, which require the higher standards of faculty’s thorough studies and setting a living model of applying faith into majors. Forming Christian identity is highly important, yet it cannot be done by just throwing students into the bunch of Bible-related curriculum, including chapel because they do not appear to shape students. Now that the institutions have provided for students to develop the worldview to see the Creation through the lens of faith, now they need to know how to apply the teachings of the words into their studies.

Now that we have come to the recognition that the integration is important, how can it be done? With the curriculum, there should be more of a requirement of professors’ disciplines. Just like Lee suggested and the results of the survey shows, students are looking for the way to integration of faith and studies. Professors should spend enough time to study how to integrate on their own, so that they would be the personal guides to the students to be a model. It is the matter of life lesson, not just the theories, by showing how to live with the words and the majors. In order for students to become spiritual scholars, they do not need just bunch of Bible classes. Students need elaborative direction of how to apply their faith into majors. Possibly, rather than having one-way lectures, students perhaps in need of discussions of sharing, in terms of integration, so that they could be trained as active thinker in their academic area. Spiritual students, not religious ones, are the ones who can

connect their Christian identity into their academic discipline. This will be the eventual way of transform the academic culture, for there is nothing that does not come from God and belong to Him.

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## Appendix A – Survey Questions

**Faith and Higher Education****신앙과 대학교육**

This survey research looks at changes in faith and faith-related activities during college life. It is being conducted by a research team at Handong Global University. You have been selected at random, and your information will remain anonymous. We hope that your response will improve student life at colleges and universities in Korea. We think that this survey will take 5 minutes to complete, but you may opt to not participate at any time.

본 설문조사는 한동대학교의 리서치팀에 의해 대학생활기간중에 일어나는 신앙과 그와 관련된 활동들의 변화를 알아보고자 만들어졌습니다. 귀하께서는 무작위로 선발 되셨으며, 응답하신 모든 정보에 대해서는 익명성이 보장될 것이며 연구외의 목적을 위해 사용되지 않을 것입니다. 귀하의 응답은 한국의 대학생들의 대학생활이 개선되어지는 일에 이바지 할 것입니다. 본 설문조사는 약 5분 소요예정이며, 귀하께서는 설문을 거부하실 수 있는 권리가 있음을 말씀드립니다.

**Survey Questions:****1. How many semesters of college have you completed?**

귀하께서는 현재 대학교에서 몇 학기를 수료하셨습니다?

- a. 1    b. 2    c. 3    d. 4    e. 5    f. 6    g. 7    h. 8    i. 8+ (More than 8)

**2. On a scale of 1 to 4, where 1 means 'strongly disagree' and 4 means 'strongly agree' please answer the following questions:**

아래의 1 부터 4 까지의 스케일중에서(1 은 '매우 그렇지않다' 4 는 '매우 그렇다') 각 문제에 해당되는 답을 골라주세요:

**a. I was born in a Christian family.**

나는 기독교 가정에서 태어났다.

1	2	3	4

**b. Before coming to college, I was raised with Christian values by my family?**

대학에 오기전, 나는 가족으로부터 기독교 가치관으로 양육받았다.

1	2	3	4

**c. Before coming to college, I received a Christian education in school?**

대학에 오기전, 나는 학교에서 기독교교육을 받았다.

1	2	3	4

**d. Before coming to college, I was a Christian?**

대학에 오기전, 나는 기독교인이었다.

1	2	3	4

**e. I am a Christian now.**

나는 지금 기독교인이다.

1	2	3	4

**3. How many times do you participate in church-related activities in a month?**

귀하께서는 한 달에 얼마나 자주 교회관련 활동에 참여하십니까?

0-1 times 1	2-3 times 2	4-5 times 3	6-7 times 4	8+ times 5

**4. How much do you think that faith is important in daily life?**

일상생활 중 믿음이 어느 정도로 중요하다고 느껴지십니까?

Not important 1	2	Somewhat Important 3	4	Very important 5

**5. How many times do you read the Bible in a week?**

귀하는 한 주에 얼마나 자주 성경을 읽으십니까?

Never 1	1-2 times 2	3-5 times 3	6-8 times 4	8+ times 5

**6. How many times do you pray daily?**

귀하께서는 하루에 얼마나 자주 기도하십니까?

0 time	1 time	2 times	3-4 times	5+ times
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1	2	3	4	5

**7. On the following scale, circle the best response of how close you feel to God?**

귀하는 어느정도 하나님과 가깝게 느껴지십니까? -가장 표현이 잘 된 번호(정도)에 체크해주세요.

Not close		So so		Very close
1	2	3	4	5

**8. On the following scale, indicate how strong you view your faith?**

귀하는 귀하의 믿음이 얼마나 강하다고 느끼십니까? -가장 표현이 잘 된 번호(정도)에 체크해주세요.

None		So so		Very strong
1	2	3	4	5

**9. Do you find it helpful to participate in a faith community?**

캠퍼스내에 믿음공동체(동아리)에 참여하는것이 얼마나 도움이 된다고 생각하십니까?

Not helpful		Somewhat helpful		Very helpful
1	2	3	4	5

**10. If you are not part of a faith community, what is the reason?**

만약 귀하의 캠퍼스내 믿음공동체에 참여하고 계시지 않다면, 그 이유는 무엇입니까?

- a. I don't see the importance (중요성을 모르겠다)
- b. I rather spend more time on studies (차라리 그 시간에 공부를 더 하는게 나은것 같다)
- c. I rather spend more time on socializing (차라리 그 시간에 사교활동을 하는게 더 나은거 같다)
- d. I am a non-Christian (나는 비기독교인이다)
- e. Too busy from working on part-time jobs (아르바이트로 인해 너무 바쁘다)
- f. I am already a part of one (이미 활동중이다)
- g. Others\_\_\_\_\_

**11. Among your family members, who are Christians? (Please circle everything that applies.)**

당신의 가족 구성원중, 누가 기독교인입니까? (해당되는 모든것을 체크해주세요.)

- a. Grandfather (할아버지)      b. Grandmother (할머니)      c. Father (아버지)      d. Mother (어머니)  
 e. Siblings (형제자매)      f. Others\_\_\_\_\_

[For Seniors only – 4 학년만 답해주세요]

**12. Upon the completion of which semester, do you think that your Christian identity was most strengthened?**

몇 번째 학기 수료 후, 귀하께서는 기독교인으로써의 정체성이 가장 강하게 확립되었다고 생각하십니까?

- a. 1    b. 2    c. 3    d. 4    e. 5    f. 6    g. 7    h. 8    i. 8+    j. N/A (해당없음)

**13. If you believe that your Christian identity was formed/strengthened in college, what was most helpful to you?**

만약에 귀하는 대학에서 기독교인으로써의 정체성이 확립되고 강화되었다면, 다음 중 어떤것이 가장 도움이 되었습니까?

- a. Character formation classes (인성교육 관련 수업)  
 b. Christian worldview classes (기독교 세계관 관련 수업)  
 c. Chapel (채플)  
 d. Christian clubs (YWAM, CCC, IVF, etc.) (기독교 동아리)  
 e. Family beliefs (가족의 신앙)  
 f. Other (\_\_\_\_\_)

**14. During which semester, did your faith weaken?**

몇 학기때 귀하의 믿음이 약해졌다고 생각하십니까?

- a. 1    b. 2    c. 3    d. 4    e. 5    f. 6    g. 7    h. 8    i. 8+    j. Doesn't apply (해당없음)

**15. Which statement best describes why your faith weakened?**

다음 중 어떤 것이 귀하의 믿음이 약해진 이유를 가장 잘 표현 했습니까?

- a. School studies are more important (바쁜 학교 학사 스케줄)  
 b. Working on weekends is more important (돈을 벌기위해 주말에 아르바이트 활동)  
 c. Leisure activities on weekends are more important (주말에 여과활동)  
 d. Non-Christian ideas are better (비기독교적 사상이 나은것 같다)  
 e. A major life crisis undermined my faith (큰 삶의 위기가 나의 믿음을 약화시켰다)  
 f. Doesn't apply to me (해당사항 없음)  
 g. Other (\_\_\_\_\_)

**16. What is the greatest threat to your faith in college life?**

대학생활중 믿음생활에 있어서 가장 큰 위협은 무엇입니까?

- a. Party culture (Drinking, smoking) (파티/술/담배 문화)
- b. Religious pluralism (종교다원주의)
- c. Family beliefs (가족의 신념)
- d. False teaching on Christianity (잘못된 가르침)
- e. Inconsistent lives of Christians (모순적인 기독교인들의 삶)
- f. Academic pressure (학업에 대한 압박)
- g. Doesn't apply to me (해당사항 없음)
- h. Others (\_\_\_\_\_)

**17. How did you find the Christian Higher Education helpful to your faith?**

귀하의 믿음생활에 있어서 기독교 대학교육이 얼마나 도움이 되었습니까?

Not helpful 1	2	Somewhat helpful 3	4	Very helpful 5

Thank you for your participation.

참여해주셔서 감사합니다.



