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Conversations About Sexuality On A Public University Campus: Exploring Perspectives From Campus Ministry Leaders And Students

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CONVERSATIONS ABOUT SEXUALITY ON A PUBLIC UNIVERSITY CAMPUS:
EXPLORING PERSPECTIVES FROM CAMPUS MINISTRY LEADERS AND STUDENTS

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DEDICATION

I dedicate this dissertation first to the campus ministry leaders and students who participated in this study. Thank you for sharing your stories and experiences with me, and for the privilege of sharing them with the world.

I also dedicate this dissertation to my mother, Miriam Lynne Vanderford Davidson, who taught me to read and write, and told me that once I'd mastered reading and writing I could learn anything. You made sure I knew that girls could be doctors and boys could be nurses and to never let other people's expectations limit my dreams. I miss you every day and wish you could be here to see this accomplishment.

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ABSTRACT

Since the 1800s, religious organizations have been a presence on public universities. However, there is limited research on the influence these organizations may have on student health communication and behaviors. Prior research on campus ministries has focused primarily on the culture of individual organizations. In this study, researchers explored the goals and experiences of USC leaders related to communication around sexuality with their students, as well as student perceptions of these messages, and how students incorporate religious messages about sexuality into their lives. The present study had four aims:

1. Assess whether students participating in campus ministries at USC differ from other students in safe sex knowledge and behaviors
2. Explore students' responses to and utilization of messages about sexual health disseminated by campus faith organizations.
3. Describe the ways in which campus ministry leaders approach sexual health topics and messages with students.
4. Compare the perceptions of sexual health messages among students who participate in faith organizations to the campus ministry leaders' intentions regarding sexual health messaging.

Data were collected through online surveys with undergraduate students, both participants and nonparticipants in student religious organizations; in-person semi-

structured interviews with campus ministry leaders; and focus groups with campus ministry students.

Survey findings indicated students who participated in student religious organizations had similar levels of sex education knowledge, sexual decision making skills, and comfort talking about sex as their nonparticipant peers; however, they reported a significantly lower mean number of sexual partners in the past year (1.2 vs 2.5, $p=0.018$). Additionally, students who participated in student religious organizations were significantly more likely than their nonparticipant peers to identify religious organizations (odds ratio=5.54, $p=0.008$) and medical professionals and educators (odds ratio= 3.37, $p=0.021$) as their primary sources of information about romantic relationships. In surveys, focus groups, and interviews, both students and campus ministry leaders stated that discussions of sexuality in campus ministry settings can be uncomfortable and should be approached with caution. In interviews and focus groups campus ministry leaders and students emphasized that established personal relationships facilitated discussions of sexuality. Discussions of sexuality in campus ministries were often driven by events in the lives of campus ministry students and leaders. Campus ministry leaders expressed their care for students and the desire to support students' spiritual development and overall wellness. Ministry leaders reported helping student navigate social relationships and facilitating access to other resources at the university and in the surrounding community. They connected to students by creating safe spaces, sharing personal stories, and taking advantage of opportunities for conversation created by scripture reading or student interests. A major challenge these campus ministry

leaders reported was the difficulty in navigating the services and resources of a large university, given their lack of official university affiliation.

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CHAPTER 1

INTRODUCTION

1.1 Statement of Problem

The transition from high school to early adulthood is considered an important developmental period, socially, psychologically, spiritually, and sexually. This is an opportunity for maturation and behavior change, yet it is often associated with increasingly negative views of oneself, psychological distress, and anxiety (Adlaf, Gliksman, Demers, & Newton-Taylor, 2001; Arnett, 2000; Hesse-Biber & Marino, 1991). Research suggests that positive adolescent romantic relationships may support optimal psychological development, while romantic relationships that are defined by preoccupation and insecurity may have a negative developmental impact (Collins, 2003). Additionally, psychological and behavioral patterns developed during adolescent romantic and sexual relationships may shape one's relationships with others throughout one's lifetime (Collins, 2003; Rodgers & Rowe, 1993; Smith, Udry, & Morris, 1985).

Among the college age population, 71% of 19 year-olds have had sex (Finer & Philbin, 2013). Although young adults ages 15-24 comprise 25% of the sexually active population, approximately 50% of all new sexually transmitted infections are diagnosed in this group. Contributing to these disparities are barriers to sexual health services (i.e., cost, lack of transportation), and concerns about confidentiality) that disproportionately affect young adults (Centers for Disease Control And Prevention, 2014). Furthermore, college students have low levels of safe-sex behavior. In a national survey of over 90,000

undergraduate students by the National College Health Association, only 15.4% of sexually active respondents reported that they always used a condom or other barrier for vaginal intercourse, while only 1.9% reported always using a condom or barrier for oral sex (American College Health Association, 2015). While many sexual health initiatives on preventing negative sexual health outcomes (e.g. sexually transmitted infections, unwanted pregnancies, and intimate partner violence), it is also important to acknowledge that like all health, sexual health is not simply the absence of negative outcomes.

Teens frequently cite religious beliefs as their reason for not engaging in sexual activity. Being affiliated with conservative religious groups appears to be associated with later initiation of sexual activity; however, conservative religious beliefs are also associated with lower rates of birth control use (Rostosky, Wilcox, Wright, Randall, 2004). Religious beliefs and attendance of religious events are associated with lower numbers of sexual partners and higher rates of planned birth control use among adolescent girls (Miller & Gur, 2002). There is little current research on the impact of religion on college student sexual behavior.

Sexual health behaviors, like all health behaviors, can be influenced by the communities in which individuals participate (Kanekar, Sharma, & Bennett, 2015; Li, Zhang, Mao, Zhao, & Stanton, 2011; McAlister et al., 2000). Student religious organizations and campus ministries are a part of American university history that dates back to the increases in enrollment driven by the Morrill Land-Grant of 1862 and the Morrill Act of 1890; these increases motivated religious denominations to create campus ministries as a strategy for meeting the spiritual needs of college students and keeping students connected to the faith traditions of their families (Rudolph, 1990; Temkin &

Evans, 1998). Over the past 50 years, the rise of independent religious groups has resulted in more diversity among religious organizations on university campuses. These newer groups (e.g. InterVarsity Christian Fellowship, Campus Crusade for Christ) operate independently from each other and from any denominational organizations, and tend to emphasize the importance of making converts (Temkin & Evans, 1998).

Despite the historic presence of campus ministries on American university campuses, there is a shortage of research exploring their role in students' lives. Research on campus ministries has consisted of ethnographic studies focusing on the cultures and behavioral norms of individual Evangelical campus ministries. These studies have documented that group norms of Evangelical campus ministries prohibit premarital sex, alcohol, drug use and immodest dress and enforce strict gender roles (Bryant, 2005; Wilkins, 2008). A national survey found that participation in a campus religious group was associated with higher levels of social support for first year college students (Bryant, 2007).

While there is limited research on campus ministries in general, studies of campus ministries have found that these organizations have strict behavioral norms that differ from those of other public university students (e.g. defined as avoiding pre-marital sex, alcohol use and immodest clothing) (Bryant, 2005). Evidence suggests college women participating in Evangelical Christian campus ministries experience tremendous pressure to fit into traditional gender norms, and may face censure for engaging in romantic relationships other than heterosexual partnerships between Christians (Bryant, 2009).

1.2 Research Aims

The study will explore the processes that leaders of USC religious organizations use to create and disseminate messages about romantic relationships and sexual health. Additionally, the study will explore student perceptions of these messages, and how they incorporate them into their lives, ultimately leading to a better understanding of the role of campus ministries in shaping student's sexual health and relationship choices. The findings of this research study will help to inform ways the public health community can better partner with campus ministries in supporting student physical and emotional health and providing resources to students.

Goal

To understand how USC campus ministry leaders and students communicate about sexual health and identify opportunities for improvement

Specific Aims

1. Assess whether students participating in campus ministries at USC differ from other students in safe sex knowledge and behaviors
2. Explore students' responses to and utilization of messages about sexual health disseminated by campus faith organizations.
3. Describe the ways in which campus ministry leaders approach sexual health topics and messages with students.
4. Compare the perceptions of sexual health messages among students who participate in faith organizations to the campus ministry leaders' intentions regarding sexual health messaging.

Research Questions:

- 1) Do USC students who participate in student religious organizations differ from their peers in knowledge about sexual health, sexual behaviors or sources of sexual health information?
- 2) What perceptions do USC campus ministry students have of the messages about sexuality they receive from faith organizations?
- 3) How do USC campus ministry students respond to messages about sexuality from faith organizations?
- 4) What are campus ministry leaders' goals for their interactions with undergraduate students, particularly around sexuality?
- 5) How do campus ministry leaders influence undergraduate student health regarding sexuality?
- 6) What are the similarities and differences between campus ministry leader and student perspectives on conversations about sexuality in campus ministry settings?

Hypotheses for Research Question 1:

- 1) Students who participate in student religious organization will be more likely than nonparticipants to identify religious information sources as being believable about sexual health and romantic relationships.
- 2) Student religious organization participants will be more likely than survey respondents who do not participate in student religious organizations to identify religious sources as their primary source of information for both sexual health and romantic relationships.
- 3) Participation in student religious organizations will be negatively associated with number of sexual partners, condom use, sexual health knowledge, birth control

assertiveness skills and comfort talking about sex, but will be positively associated with higher levels of sexual decision making skills, social religiosity, and personal religious devotion.

1.3 Theoretical Framework

Albert Bandura's Social Cognitive Theory (SCT) has been used to understand sexual risk behavior and design successful interventions to promote safe sex behaviors (Diclemente & Wingood, 1995, McAlister et al, 2000). Social Cognitive Theory posits that individuals determine which behaviors to carry out based on the perceived consequences of those behaviors (Bandura, 1977). Individuals give meaning to their experiences and observations by transforming those experiences and observations into symbols, which serve as guides for behavior (Bandura, 2003) Symbols can be created by environmental sources, including the media, peers, family members and religious communities (Bandura, 2003; Bandura, 2001). Attention to these symbols allows individuals to anticipate the consequences of certain behaviors, and to choose the behavior associated with the best perceived consequences. Religious beliefs and communities can be powerful influences on an individual's expectations and behavior. Figures such as God, prophets, saints, martyrs, clergy, and other religious figures may serve as models of behavior that religious individuals may seek to imitate, in addition to the influence of religious leaders and other believers (Bandura, 2003, Silberman, 2003).

1.4 Justification of research

The current study builds on previous work by exploring campus ministry communication around romantic relationships and sexual health. In contrast to previous published research on campus ministries (Bryant, 2005, 2009; Wilkins, 2008), this study

includes multiple Christian traditions and includes the perspective of campus ministry leaders as well as students.

1.5 Summary

Chapter 2 provides the background and significance of this research, reviewing literature on the role of religion in college student sexual behavior and identifying gaps in the current research about campus ministries. In Chapter 3 the research strategies used in this study are described in detail and linked to the study's research questions. Chapter 4 consists of the three manuscripts prepared for publication which describe the findings of this study. In chapter 5 study results are summarized, and their significance and implications for future research are discussed.

CHAPTER 2

BACKGROUND AND SIGNIFICANCE

The proposed study is grounded in this perspective, reflected by the current World Health Organization (WHO) holistic understanding of sexuality, defined as:

A central aspect of being human throughout life encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships.

While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors.

2.1 Sexual Health among Young Adults

College-age young adults in the United States have high rates of negative sexual health outcomes, as measured by rates of sexual violence, HIV/AIDS and sexually transmitted infections. According to the National Survey of Family Growth, 19.1% of females in the US age 20-24 have been forced to have sexual intercourse against their will (Centers for Disease Control and Prevention, 2009). Young adults age 15-24 make up approximately 25% of sexually active individuals in the US but approximately 50% of new sexually transmitted infections are diagnosed in this age group (Centers for Disease Control and Prevention, 2009). According to a national survey of over 90,000

undergraduate students carried out by the National College Health Association, only 50.2% of sexually active respondents reported that they often or always used a condom or other barrier for vaginal intercourse, while only 5.1% reported often or always using a condom or barrier for oral sex (American College Health Association, 2015). The same survey found that the mean number of sexual partners in the past 12 months was 2.73 for sexually active male students and 2.01 for sexually active female students (American College Health Association, 2015).

2.2 Religion and Sexual Behavior among Young Adults

Findings from studies on religion and sexual risk behavior among college students have been mixed. One of the most in-depth studies of the role of religion throughout adolescence and early adulthood was the National Survey of Youth and Religion (NSYR) which tracked adolescents age 13-17 over 5 years (Smith & Snell, 2009). The final wave of NYSR data was collected in 2007-2008 and included 2,458 survey responses and 230 interviews with adults ages 18-23. Analysis of this last wave of data found that religious emerging adults reported fewer sex partners, were more likely to have had sex only once, and less likely to report vaginal intercourse in the past month (Smith & Snell, 2009).

Young adults who reported regular religious involvement (i.e. young adults who attended religious services 2-4 times a month, described role of faith in their lives as not very important or important) were more likely to report condom use at most recent intercourse than nonreligious young adults; however, devoted religious young adults (i.e. young adults who attended religious services at least once a week and described the role of faith in their lives as important or very important) had similar rates of condom use as nonreligious young adults.

Zaleski and Schiaffino's (2000) study of 230 first-year college students found that higher levels of religiosity were associated with lower rates of both sexual activity and condom use. A study of religious involvement and casual sexual encounters among college students found that conservative Protestant religious affiliation was associated with fewer hookups, and that this association appeared to be mediated by religious involvement and subjective religiosity (Burdette, Hill, Ellison, & Glenn, 2009). The same study found that after controlling for religious service attendance and subjective religiosity, students with a Catholic affiliation were more likely to engage in casual sexual encounters than other students (Burdette, et al, 2009). A study of 83 undergraduate athletes found that those who indicated that their religious beliefs influenced their behavior were less likely to have had oral sex or vaginal sex in the past 30 days (Moore, Berkley-Patton, & Hawes, 2011).

2.3 Faith Communities and Sexual Health

Historically, churches' responses to sexual health problems have been negative and grounded in moral objections (e.g. the belief that HIV/AIDS was caused by "homosexuality and social decay") (Mertz, 1997). The extent of the HIV/AIDS pandemic has forced some churches and faith organizations (particularly Black Protestant ones) to carry out HIV/AIDS prevention programs (Francis & Liverpool, 2009).

Two small surveys of African-American clergy found that the majority of survey respondents believed that sexual health issues were relevant to adolescents, and some sexual health issues could be discussed in church (Coyne-Beasley & Shoenbach, 2000; Francis, Lam, Cance, Hogan 2009). Coyne-Beasley and Shoenbach's (2000) survey of 34 African-American clergy in a southern city found that clergy most frequently reported

HIV/AIDS, drugs, violence, pregnancy and alcohol as the most important health issues for adolescents in their congregations. Clergy identified abortion, abstinence, AIDS, contraception, pregnancy and premarital sex as topics which were acceptable to discuss with young adolescents in their congregations. Unacceptable sexual health topics were anal sex, bisexuality, homosexuality, masturbation, and oral sex. While HIV/AIDS was considered an acceptable topic, several of the unacceptable topics are closely related to HIV transmission (Coyne-Beasley & Schoenbach, 2000).

Similarly, in Francis and colleagues' (2009) survey of 35 African-American faith leaders in the semi-urban southeastern United States, drugs, sex, gang involvement, alcohol and pregnancy were identified as the five most important health issues facing adolescents. Faith leaders reported that their churches were providing sex education to adolescents on several different sexual health topics. Over 70% of respondents reported their churches provided education on abstinence, pregnancy, and HIV/AIDS. Between 50% and 60% of respondents said that their churches provided education about abortion and STDs, and approximately 40% of respondents said that their congregations educated adolescents about vaginal sex, contraception/barrier protection, and bisexuality/homosexuality. When faith leaders were asked why they were unwilling to talk about sexual health topics (e.g. homosexuality/bisexuality, oral sex) the leaders responded that the discussion was not needed, discussing anal, oral or vaginal sex would make them uncomfortable, they did know enough about the topic to discuss it, they believed in abstinence-only education, or felt that these discussions were the responsibility of parents. Overall, these faith leaders believed that adolescent sex

education should emphasize abstinence until marriage, and were unwilling to provide condoms (Francis, et al 2009).

Clergy support alone is not sufficient for successful faith-based sexual health promotion. In 2009, Francis and Liverpool published a systematic review of faith-based HIV prevention programs. In this review of four faith-based HIV prevention interventions, Francis and Liverpool found that effective interventions involved the faith community and target population in intervention planning, focused prevention efforts on spirituality and compassion, were culturally appropriate for the target population, and established a sense of ownership by the faith community (Agate et al., 2005; Francis & Liverpool, 2009; MacMaster et al., 2007; Marcus et al., 2004; Mertz, 1997). These findings indicate that collaboration between the public health community and the faith community can result in interventions that achieve increases in sexual health knowledge and reductions of behaviors.

2.4 Religion, Virginity Pledges, and Abstinence–Only Sex Education

It is important to note that religious organizations, particularly the Southern Baptist denomination, have been the primary supporters of the virginity pledge movement (Bearman & Bruckner, 2001). Studies of adolescents who participated in virginity pledges have found that adolescents who pledged to remain abstinent until marriage have similar rates of sexual behavior as nonpledgers, but have lower rates of safe sex behaviors (Bearman & Bruckner, 2001, Rosenbaum, 2009). Furthermore, using data from the National Longitudinal Study of Adolescent Health, Rosenbaum (2009) found that 82% of adolescents who made a virginity pledge in wave 1 of data collection claimed they had not made the pledge in wave 3 of data collection, six years later.

Religious support for abstinence extends beyond simply encouraging adolescents to commit to being abstinent until marriage. A survey of California parents' preferences about sex education found that 64% of respondents who supported abstinence-only sex education did so for religious or morality-based reasons (Constantine, Terman, & Huang, 2007). Abstinence-only sex education programs have not been shown to be effective in changing sexual behaviors or reducing rates of pregnancy or sexually transmitted infections. Kohler, Manhart and Lafferty (2008) used data from the National Survey of Family Growth to explore differences between adolescents who received no sex education, abstinence-only sex education and comprehensive sex education on adolescents. Their analysis found that after controlling for age, race/ethnicity, gender, and household income adolescents who received comprehensive sex education were significantly less likely to report teen pregnancy than those who did not receive any sex education. However, there were no significant differences between the three groups in rates of vaginal intercourse or sexually transmitted infections (Kohler, Manhart, & Lafferty, 2008). Similarly, in an experimental study evaluating four abstinence-only sex education programs found that participants who received abstinence only sex education did not significantly differ from those who received no sex education in abstinence rates, numbers of partners, or rates of unprotected sex (Trenholm et al., 2008). This study also found that participants in the abstinence-only sex education programs were significantly less likely to believe that condoms were effective at preventing sexually transmitted infections and pregnancy (Trenholm et al., 2008). Studies of abstinence-only sex education programs have found that they consistently fail to produce changes in adolescent sexual behaviors (Santelli, 2006). In contrast, some comprehensive sexuality

education programs have been shown to promote abstinence and delay initiation of sexual activity (Kirby, 2001; Manlove, Romano-Papillo, & Iktramullah, 2004).

2.5 Religion among College Students

Religion can be an important positive influence on college students- college students involvement with religious activities has been shown to be associated with higher standards of academic integrity, better adjustment to college, involvement in volunteer community service organizations, and overall better health (Frankel & Hewitt, 1994; Low & Handal, 1995; Sutton & Hubba, 1995; Temkin & Evans, 1998). Even so, college student involvement in religious activities tends to decrease during the years students are in college (Bryant, Choi, & Yasuno, 2003; Pascarella & Terenzini, 1991). This may be in part because college is an important developmental period for students, who are transitioning from adolescence to adulthood, and similarly are moving from one form of faith to another (Parks, 1986). Cherry and colleague's (2001) qualitative study of religion on university campuses across the United States suggests that many undergraduate students are interested in religion and spirituality but do not feel a great deal of loyalty to any specific denomination or religious tradition. A survey of approximately 2500 students at seven universities and colleges in the United States found that over 90% of participants identified as either spiritual or religious, with the largest portion (65.5%) identifying as both spiritual and religious (Freitas, 2008).

2.6 Campus Ministries

The creation and funding of the land grant universities through the Morrill Land-Grant of 1862 and the Morill Act of 1890 resulted in an increase in undergraduate students enrolled at nonreligious universities; this shift left religious leaders concerned

about how to meet the spiritual needs of students (Temkin & Evans, 1998). Individual denominations created programs on university campuses in hopes of maintaining students' connection to the denomination in which they were raised (Butler, 1989, Temkin & Evans,1998). Over the past 50 years, there has been an increase in independent religious organizations on university campuses. These groups (e.g. InterVarsity Christian Fellowship, Navigators, Campus Crusade for Christ) operate independently from each other and from any denominational organizations. These newer groups are evangelical and centered on proselytizing and making converts (Temkin & Evans,1998). Another difference between traditional and independent campus ministries is that campus ministries with denominational affiliations tend to employ campus ministers who have completed seminary training while independent campus ministries generally are led by lay people with Bachelor degrees in a variety of disciplines (Cawthon & Jones, 2004).

Fiddler and colleagues (1999) documented the role that university chaplains have played in supporting student affairs professionals at the University of South Carolina (USC). Seven of the ten registered religious workers at USC completed a survey about their service to the university. Survey results showed that the seven registered religious workers provided approximately 3000 hours of service, which included teaching the university orientation seminar, providing counseling to students, training residence hall directors and resident assistants, and serving on university committees(Fiddler, Poster, & Strickland, 1999). Fiddler and colleagues stated that the formal recognition of university chaplains resulted in more ministry opportunities and a sense that campus ministry is valuable.

Another study of campus ministers' perceptions of their roles was carried out through interviews with five campus ministers at two universities, one private and the other public (Davis, Dunn, & Davis, 2004) In this study, campus ministers described their role at the university as consisting of evangelism, being present with students in their faith journeys, and sponsoring events on campus. Interviewees spoke of the importance of providing a location for students, faculty, and staff to grow spiritually. While campus ministers at the private university reported directly to the vice president for student affairs, those at the public university were generally disconnected from the organization (Davis, Dunn & Davis, 2004).

Craft and colleagues carried out a study on the role of campus ministers in student development at public universities that included fourteen campus ministers and 25 students from three universities (Craft, Weber, & Menke, 2009). The authors found that campus ministers supported religious development, personal development, and leadership development among students. Students stated that campus ministers served as religious role models and teachers, and spoke of turning to campus ministry leaders for advice in difficult situations (Craft, Weber, & Menke, 2009).

A study comparing the experiences of students at Catholic, nonreligious, and Evangelical universities revealed that campus ministries were the only places that students at Catholic and nonreligious schools felt comfortable discussing their spiritual and religious beliefs and experiences (Freitas, 2008). Campus ministries have had a lengthy presence on university campuses, and have an important role in supporting students in exploring both spirituality and religion; however, there is little research that focuses on campus ministries.

One study, consisting of sixteen interviews with student members of an Evangelical campus ministry at a public university in the Northeast United States found that participating in the campus ministry provided students with social capital, positive adult influences, and taught students self-discipline (Wilkins, 2008). Additionally, the social norms in this campus ministry discouraged students from engaging in underage drinking and sexual activity. Students in participating in this campus ministry group were encouraged to avoid dating and romantic relationships in addition to sexual relationships (Wilkins, 2008).

Bryant (2006, 2008) carried out a detailed multi-year case study of an Evangelical campus ministry at a public research university in the Western United States. Her findings indicated the ministry placed a great deal of emphasis on teaching on dating relationships and marriage, in spite of the fact that few students were in serious relationships. Teachings about dating and marriage emphasized the importance of sexual purity, and the belief that men were to be “leaders” in both dating and marriage. This view reduced women to passive recipients of male advances, as well as possible “stumbling blocks” to men (Bryant, 2006, p.624). The ministry’s teaching impacted women in different ways- one student interviewed reported feeling isolated and distressed because of her experiences with same-sex attraction, while another reported receiving a group intervention because she was dating a non-Christian (Bryant, 2008).

Bryant (2006) observes that women’s views about gender roles became more traditional during the time that they spent with the campus ministry, and that none of the women who reported changing gender-role perspectives could articulate a reason for the change. She expresses concern over the long-term consequences of this culture and its

teachings, and their potential to limit women's life goals and expectations, as well as leaving them vulnerable to male abuse and violence (Bryant, 2006).

While some students who participate in campus ministries may not be sexually active (whether for religious or other reasons), sexual health issues such as security in their chosen expression of gender, having the knowledge and skills to make informed choices about their sexual behavior, and being able to establish respectful relationships with romantic partners, are still significant aspects of their lives. While campus ministries have been ubiquitous on American university campuses for many years, there is a major lack of research on their effects on student health-related knowledge, attitudes and behaviors.

2.7 Faith-Based Messages about Relationships and Sexuality

In her review of Christian relationship books, Irby (2013) found that approximately half of the “top ten” Christian premarital relationship books were written by lay individuals with no degree or professional credentials. Regardless of the author's credentials, authors generally relied on telling stories of young adults to illustrate successes and failure of young adults engaging in Christian relationships. Irby identified two main categories of books- those promoting courtship (e.g. *I Kissed Dating Goodbye*) and those that promote dating (e.g. *Boundaries in Dating*). Authors promoting courtship stressed the importance of adherence to strict gender norms, while authors promoting dating placed less emphasis on gender roles (Irby, 2013). In interviews with evangelical young adults, Irby found that they were familiar with the popular titles, but did not find the books useful (common complaints were that the books were “too idealistic” or “tried to create roadmaps that aren't specific enough because each couple has their own

journey”). Young adults also tended to criticize presentations of gender in the books. Irby also found that while young adults did not engage with Christian premarital relationship books, they seemed to absorb some concepts or models from the books through conversations with mentors. Irby also found that Evangelical young adults had strong ideas about Christian relationships, despite their dislike of Christian premarital relationship books.

Freitas (2008) explored Christian self-help books about relationships as part of her national study of the intersections of sexuality, spirituality, and religion on college campuses across the United States. Freitas noted that books aimed at Evangelical young men and women both tend to emphasize the idea of “purity” and to talk about maintaining “purity” in war-like language that portrays sex as the enemy. Women were told to protect their mental, emotional, spiritual and physical purity. The Evangelical college women Freitas interviewed believed that they were to be completely passive and wait on God to deliver their future spouse. Several female interviewees described attending faith-based abstinence pledge events. These events included a skit in which one person holds an image of a piece of fruit and members of the opposite sex tear off a piece, until there is nothing left. This skit serves as an example of the results of dating or engaging in sexual activity: irreparable damage (Freitas, 2008). Many of the Evangelical women Freitas interviewed had been given “purity rings” by their fathers. These rings were presented to the women as symbols of both of the daughter’s commitment to remain pure until marriage, and of the father’s commitment to maintain his daughter’s purity for her husband. The books, abstinence skits and rings all reflect a perspective that views a lack of sexual experience as the source of women’s value, and the expectation that

women will be dependent on their fathers and future husbands, rather than having agency of their own (Freitas, 2008).

Like Freitas's study of college students, Gardner's study of religious abstinence campaigns in the United States also found an emphasis on women passively waiting for suitors (Gardner, 2011). She found that fairy tale narratives were used to reinforce the importance of abstinence, the role of women as princesses waiting for their heroes, the role of young men as valiant warriors, and the consequences for failing to remain abstinent. Abstinence campaigns described sex outside of marriage as unpleasurable, dangerous, and detrimental to one's ability to find a spouse. In contrast, these campaigns advertised a strong marriage and exciting sex life after marriage as the reward for premarital abstinence (Gardner, 2011).

Freitas's (2008) work suggests that Evangelical students are regularly exposed to teachings that claim that individuals must avoid all sexual activity and romantic relationships until identifying their future spouse and adhere to strict gender roles in order to have a healthy marriage. In addition to establishing rigid behavior standards, these teachings remove young women's ability to make decisions for themselves about romantic relationships and sexual behavior. While these teachings may discourage sexual activity among college students, they do not appear to be compatible with long-term sexual health, and may teach young women to accept violence or coercion from partners as normal. Additionally, research shows that while virginity pledge programs delay initiation of sexual activity, adolescents who sign virginity pledges are less likely to engage in safe sex behaviors (Bearman & Bruckner, 2001, Rosenbaum, 2009).

These research findings suggest that evangelical students may not have the knowledge or skills they need to engage in healthy sexual health behaviors. Many Evangelical Protestants believe that gender roles are divinely ordained and result from fundamental differences in men and women. This ideology, known as “complementarianism” teaches that women should submit to male authority and focus on home and family while men are the leaders and economic providers for families (Bramadat, 2000; Bryant, 2009; Groothuis, 1994). Prior research has established that social norms that view women as passive and subordinate to men make it difficult for women to negotiate safe sex (Holland, Ramazanoglu, Scott, Sharpe, & Thomson, 1992; Thompson & Holland, 1994; Tolman, Striepe, & Harmon, 2003).

2.8 Significance

Previous research on religion and the sexual behavior of adolescents and young adults has had mixed findings- religious beliefs and involvement have been linked to delayed initiation of sexual activity, however, religious beliefs and involvement have also been linked to lower rates of safe sexual behavior. Some religious teachings about sexuality affirm rigid gender roles and encourage women to be passive recipients of male advances, rather than promoting women’s agency in their romantic relationships. While some faith communities acknowledge the significance of sexual health issues and wish to engage them, these same faith communities are unwilling to talk about many sexual risk behaviors. The current study will expand knowledge of religion and sexuality by exploring discussions of sexuality in the context of campus ministries on public university campuses. This research will further knowledge and understanding of the role of college campus ministries on college students and their beliefs and behaviors related to

sexuality and sexual health. The few published studies exploring experiences of students who participate in campus ministry have been conducted by scholars in disciplines such as higher education, sociology, and religious studies. While previous studies sometimes reference health behaviors and factors that influence health behaviors, the proposed study is the first to directly examine the role of campus ministries in undergraduate student health and the process of communication about health in campus ministry settings. Previous research of campus ministries at public universities has focused on developing an understanding of the culture of individual organizations; this study looks across organizations to provide a broader understanding of campus ministries at a public university.

2.9 Theoretical Framework

Social cognitive theory (SCT) is a grand theory of human behavior; i.e. the theory aims to provide explanations for all human behavior (Bandura, 1977). SCT emphasizes the interactions between the environment, individuals' personal characteristics, and personal behavior- these are all interdependent. Religion and religious communities are environmental factors that can shape individual's behavior. Religious scriptures, prophets, saints, martyrs and other religious leaders offer followers examples of actions and their consequences (Bandura, 2003). Behavior is often based on outcome expectancies, or a person's belief that a particular action will lead to a particular outcome, and how individuals value those outcomes. In other words, behavior is shaped in part by what individuals believe will happen as a result of their behavior and their anticipation of how they will feel about those results. Self-efficacy (i.e. people's beliefs about their ability to carry out behaviors leading to desired outcomes) is another key component of

SCT (Bandura, 1997). Individuals can learn both directly from their own experiences, and from events that they see modeled rather than things they experience themselves (Bandura, 1977). Researchers have successfully used SCT to examine sexual risk behavior and design effective safe-sex behavior interventions (Li, Zhang, Mao, Zhao, & Stanton, 2011; McAlister et al., 2000), and to successfully predict safe sex behaviors among college students (Kanekar, Sharma, & Bennett, 2015). The present study explores the role of campus ministries as environmental influences on campus ministry students. It also considers how the religious teachings that campus ministry students have observed have shaped their beliefs about sexual behaviors and the outcomes of those behaviors.

Communication

The primary focus of this study is interpersonal communication (i.e. face-to-face communication between two or more individuals). The proposed study focuses on the experiences of college students receiving messages about sexual health from faith organizations and the experiences of campus ministry leaders sending messages about sexual health to college students. This study uses Berlo's model of communication, which identifies four components of the communication process: source, message, channel and receiver (Berlo, 1960). Berlo notes that characteristics of each of these components affect the communication process, and that the message perceived by the receiver may be different from the message intended by the source. The current study includes senders of messages (i.e. campus ministry leaders) as well as receivers (i.e. campus ministry students) and examines the communication process from both of their perspectives.

The conceptual model for the proposed study is shown in figure 1.1. Due to the central role of religion in American society, religious community social norms and communication about social health play a significant role in shaping campus ministry students' beliefs and attitudes about sexuality, self-efficacy for safe sex behaviors, and expected outcomes of sexual behavior. However, other environmental factors also play a role. Students receive many sexual health messages and must integrate these messages to help form their own beliefs and attitudes about sexuality, which ultimately contribute to sexual health behaviors. In this study we sought to understand USC campus ministry leaders' intentions and processes related to communicating about sexual health. Additionally, this study explores student perceptions of these messages and the processes students use to integrate both religious and nonreligious sexual health messages.

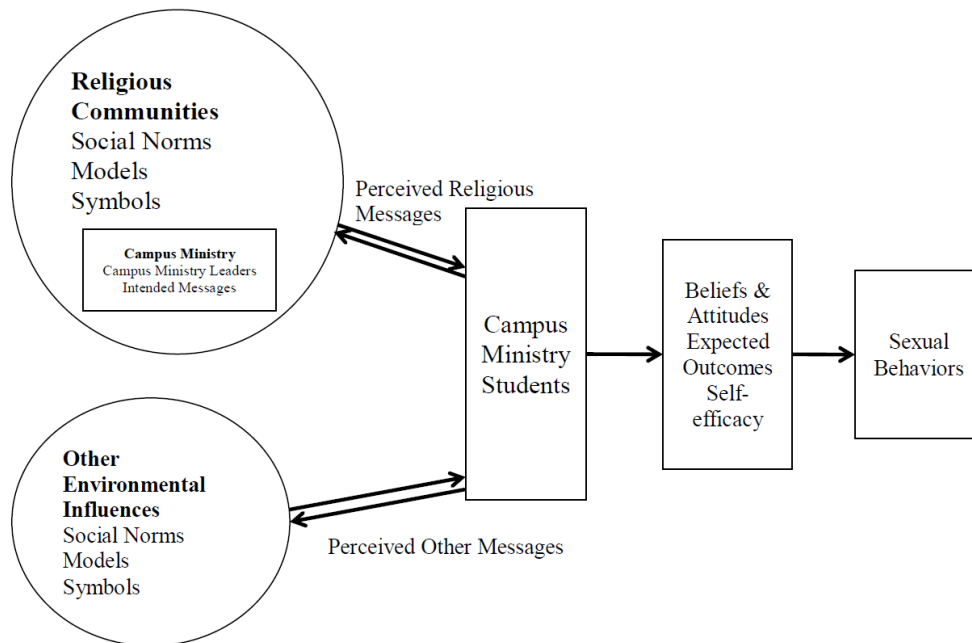


Figure 2.1 Conceptual Model

CHAPTER 3

METHODOLOGY

3.1 Study Design

This study had five research questions:

- 1) Do USC students who participate in student religious organizations differ from their peers in knowledge about sexual health, sexual behaviors or sources of sexual health information?
- 2) What perceptions do USC campus ministry students have of the messages about sexuality and romantic relationships they receive from faith organizations?
- 3) How do USC campus ministry students respond to messages about sexuality from faith organizations?
- 4) What are campus ministry leaders' goals for their interactions with undergraduate students, particularly around sexuality?
- 5) How do campus ministry leaders influence undergraduate student health, particularly related to sexuality?

A mixed-methods approach, which included online surveys with undergraduate student participants in student religious organization and nonparticipants, focus groups with campus ministry students and interviews with campus ministry leaders, was used to answer these questions. An online survey with undergraduate students who were both participants and nonparticipants in student religious organizations was used to answer

research question 1. Research question 2 utilized data from the survey and from focus groups with students. Interviews with campus ministry leaders were used for research questions 4 and 5; research question 5 also incorporated data from student focus groups.

3.2 Study Population and Recruitment

For the purpose of this study, the research team defined “campus ministry” as a student religious organization officially registered with the university which has the primary goal of faith or character development and at least one adult leader who is not a university student. According to the university’s official list of student organizations, there were 33 student religious groups in spring of 2015. The lead researcher reviewed this list and identified 28 Christian campus ministries; the other student religious organizations included a Christian fraternity, a Christian sorority, interest groups (e.g. Christian Legal Society), minority religion groups, and groups that were completely student-led.

Survey respondents were recruited from four introductory undergraduate classes in psychology, sociology, and social work with approximately 50 students in each course. In each of these classes a link to the online survey was emailed to students by the course instructor. Three of the four classes received an in-person recruitment visit from the lead researcher. The study was also registered in the research opportunities database for psychology undergraduates (i.e. the Sona system) and students were recruited through campus ministries as well. The lead researcher emailed a link to the survey to all religious organization contacts listed by the university (n=25), as well as personally speaking to campus ministry leaders and students at four religious organizations (Catholic, Anglican, Evangelical Protestant, and Nondenominational affiliations, a combined total

approximately 215 students attend events at these four organizations). Respondents were entered into a drawing for one of two \$50 Amazon gift cards as an incentive.

Additionally, some respondents were given research credit or extra course credit for survey completion.

Potential interviewees were identified from the university's official list of registered religious workers (n=15) and from the university's most recent official list of contact information for student religious organizations (n=24, 12 individuals were on both university lists). All individuals who were listed as contacts for campus ministries that were not undergraduate students were invited to participate in this study (total of 27 individuals). All contact information provided by the university was used (including phone numbers, email addresses, Facebook pages and Twitter handles) to reach potential interviewees, and asked each interviewee to suggest other potential study participants. Ultimately, eight out of the 19 campus ministry leaders interviewed (42%) were suggested by other interviewees. Because there were only four women among the 27 individuals listed as religious workers or official contacts for student religious organizations, women were especially encouraged to participate, and referrals to women leaders in campus ministry were requested from other university and campus ministry contacts. Interviews lasted between 25 and 80 minutes, and took place in locations chosen by participants (usually either in their offices in campus ministry buildings or in nearby coffee shops for interviewees whose ministries did not have their own space). All interviewees received a \$20 Amazon gift card for their participation.

Interviewees were asked for permission and assistance in conducting focus groups with students at their organizations. Focus groups were held either after regularly

scheduled campus ministry events or in place of these events. Five focus groups were held in campus ministry facilities; the remaining focus group was held at a student's apartment which was the regular location for a weekly Bible study.

3.3 Instruments and Measures

The 94-item online survey included measures to assess students' level of sexual information knowledge, identify sources of sexual information, and categorize participants by religious affiliation. Focus group questions asked students about the messages they had received from religious and other sources about healthy romantic and sexual relationships and how they were affected by these messages. Interviews were conducted with a semi-structured interview guide which included open-ended questions about campus ministry leader experiences with students and their encounters with student sexual health and romantic relationships in campus ministry settings.

Online Survey

All survey items were pretested by a group of four public health graduate students prior to data collection. Selected subscales from the Kirby Mathtech sexuality scales (Kirby, 1988) The Kirby Mathtech sexuality questionnaires are an instruments available within in the public domain; the reliability and validity of these component subscales have been well established (through Cronbach's alpha, test-retest scores, expert review and construct validity) (Kirby, 1984, 1988). Nineteen items appropriate for college students from the Kirby Mathtech sex education knowledge test were used to measure sexual information knowledge. The subscales assessing sexual decision making skills, birth control assertiveness skills, and comfort talking with others about sex subscales were used to quantify attitudes and skills associated with avoiding sexual risk behaviors.

These measures were used for research question 1: Do USC students who participate in student religious organizations differ from their peers in knowledge about sexual health, sexual behaviors or sources of sexual health information?

Sources of Sexual Health Information

Previous research has established that, in spite of the fact that romantic relationships and sexual activity are closely related, college students often separate these constructs (Freitas, 2008). To provide a more complete picture of students' sources of sexual health information, the survey included separate questions about information sources for sexual health information and healthy romantic relationships. The research team adapted two items from the National College Health Assessment (American College Health Association, 2015) to identify sources from which college students received health information and which of these sources they considered believable. Ultimately, a total of six survey items inquired about students' sources of sexual health information. Two three-item sets of items asked about student's general sources of health information, primary sources of health information, and which sources of information they considered believable; one set of questions included the words "sexual health" while the other included the words "healthy romantic relationships." Each of these six items included the original fourteen response options from the two adapted items from the National College Health Survey as well as an additional open-ended response option. These measures were used for research question 1: Do USC students who participate in student religious organizations differ from their peers in knowledge about sexual health, sexual behaviors or sources of sexual health information? These questions are listed in Table 3.1.

Table 3.1: Items Used to Assess Information Sources for Sexual Health and Romantic Relationships

Do you receive information about sexual health from any of the following sources? Select all that apply
Which of the following sources do you consider to be your primary source of information about sexual health? Select only one.
Which of the following do you consider believable sources of sexual health information? Select all that apply.
Do you receive information about healthy romantic relationships from any of the following sources? Select all that apply
Which of the following sources do you consider your primary source of information about romantic relationships? Select only one.
Which of the following sources do you consider to be your primary source of information about healthy romantic relationships? Select only one.
Answer choices for all items: Leaflets, pamphlets, flyers Campus newspaper articles Health center medical staff Health educators Friends Resident assistants/advisers Parents Religious center Television Magazines Campus peer educators Faculty/coursework Internet/World wide web Prefer not to answer Other (Please specify)

Religion and Student Religious Organization Participation

The survey included two open-ended questions related to students' religion and denomination. For the purpose of analysis, participants were classified as Christian (including all Christian traditions), other religious affiliation (i.e., Jewish, Muslim, Hindu and Buddhist respondents) or nonreligious (i.e., atheist, agnostic, or nonreligious).

Students who indicated that they were uncertain about their religion were dropped from the analysis (n=2). The research team used the personal devotion scale developed by

Kendler, Gardner, and Prescott, with slight modifications to make it more applicable to religions beyond Christianity (e.g. “church” was changed to “religious services”) (Kendler, Gardner, & Prescott, 1997). The social support subscale of the Religious Attitudes and Practices Inventory was used to assess social religiosity (D’Onofrio, Murrelle, McCullough, Landis, J.L., & Maes, H., 1999).

Participation in student religious organizations was assessed through a single survey item, which also assessed overall participation in student organizations. Survey participants were provided with a list of the types of student organizations at the university (this list was taken from the university website), and asked to select all types of organizations in which they participated. The list of types of organizations included Greek, honor, interest, international, political, professional, religious, service, sport, and residence hall government in order to self-identify they participated in as participants in religious organizations, as well as an “I do not participate in any student organizations” option and a “prefer not to answer” option. Students who indicated that they participated in student religious organizations were considered student religious organization participants. Due to the small size of several campus ministries at the university, disclosing which specific religious organizations students participated in could risk participants’ anonymity, therefore, this information was not collected.

Perceptions of Student Religious Organization Conversations about Sexuality

The four following multiple choice questions were used to assess student perceptions of discussions about sexuality at student religious organizations:

- 1) If you participate in a religious student organization, how often does this organization provide opportunities to discuss romantic relationships?

- 2) Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss romantic relationships at this student religious organization?
- 3) If you participate in a religious student organization, how often does this organization provide opportunities to discuss sexual health?
- 4) Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss sexual health at this student religious organization?

The research team also created two open-ended items to ask students about what sort of conversations about sexuality they wished to occur at student religious organizations (“What sort of discussions about healthy romantic relationships would you want to happen at student religious organizations?” and “What sort of discussions about sexual health would you want to happen at student religious organizations?”). These items were used to address research questions 2 and 3:

- 2) What perceptions do USC campus ministry students have of the messages about sexuality they receive from faith organizations?
- 3) How do USC campus ministry students respond to messages about sexuality from faith organizations?

Focus Groups

Two mixed-gender pilot focus groups were held in November of 2013 to explore the feasibility of carrying out a larger research study with student religious organizations and to pilot test focus group strategies and questions. Gauntlett (2007) has critiqued traditional interview methods saying that they encourage interviewees to generate

spontaneous responses which may not reflect research participants' true feelings. He suggests that research methods that engage participants in creative activities enable them to engage their minds more deeply, and produce more genuine responses (Gauntlett, 2007). With this perspective in mind, two focus group approaches incorporating two different elicitation strategies (collage making and responding to stations with visual prompts) were pilot tested. In addition to comparing these two elicitation strategies, these pilot focus groups were used to observe whether campus ministry students would be willing to talk about sexual health messages in groups, to identify an effective approach for promoting conversations about personal experiences with sexual health communication, and to pretest questions for focus group use. Two mixed-gender pilot focus groups (one using each strategy) were conducted at an Evangelical campus ministry after a weekly Bible study meeting. These groups were co-facilitated by a male and female focus group leader, who alternated asking focus group questions. Both focus groups incorporated visual elicitation strategies in order to prompt students to think about sexuality-related topics in the context of faith organization teachings. The first pilot focus group began with the co-facilitators asking participants to create collages representing the messages about sexuality that they have received from faith organizations. In the second group student participants were instructed to visit ten stations. At each station there was either a 3-dimensional object (e.g. purity ring) or a 2-dimensional image (e.g. CDC HIV awareness flyer). As the participants visited each station, they were to write down what this object or image represented to them, based on their experiences with faith organizations and their guesses about what the object or image might mean to someone who had not had those experiences. Following these activities, participants responded to

focus group questions. Both groups were held in the campus ministry building after the ministry's scheduled weekly Bible study and lasted approximately 1.5 hours.

The pilot focus groups found that campus ministry students were responsive to questions and shared openly about their lives and personal experiences. The mixed-gender nature of the groups appeared slightly uncomfortable for the participants. One female participant laughed loudly and nervously throughout the 1.5 hour focus group, making it more difficult to transcribe. Some of the female participants appeared embarrassed at some of the slang terms the male participants used, and male participants occasionally apologized for "making things awkward." Asking participants to create collages worked well as a conversational prompt, however, the activity took up a great deal of time, and not all students found it engaging. The pilot focus groups revealed that the collage making strategy was extremely time consuming and that the process of making collages failed to engage several participants. As a result of these pilot focus groups, stations were used as the elicitation strategy for the focus groups that followed. A full list of the stations used in the six single-gender focus groups conducted in Spring of 2014 is provided in the focus group guide in Appendix C, along with the full focus group protocol. Focus groups were used to address research questions 2 and 3:

- 2) What perceptions do USC campus ministry students have of the messages about sexuality they receive from faith organizations?
- 3) How do USC campus ministry students respond to messages about sexuality from faith organizations?

Interviews

The first author developed an interview guide with open-ended questions about campus ministry leaders' experiences with discussions of sexual health and romantic relationships with students, as well as their experiences responding to student concerns related to romantic relationships and sexual health. Additionally, a list of topics related to sexual health and romantic relationships was developed based on the lists of sexual health topics provided by Planned Parenthood and the World Health Organization (Planned Parenthood, 2014; World Health Organization, 2016), this list was used both to prompt interviewees to think of topics they had discussed with students, and to identify which topics were most commonly discussed by campus ministry leaders. Interviewees were asked to rate how often they had discussed topics on the list (on a five-point scale ranging from never to frequently), and to add additional topics.

3.4 Data Collection Procedures

After a university institutional review board approved all study procedures in January of 2015, recruitment and data collection began immediately. With the exception of the two pilot focus groups carried out November of 2013, all data collection occurred between January 2015 and May 2015. Informed consent was obtained from all research participants. The web link for the survey directed respondents to an informed consent form, where students had the option to decline to complete the survey, and individual survey questions included an option for students to refuse to answer. An online survey program (www.SurveyMonkey.com) was used to securely collect and store survey data, until it was downloaded to a secure drive for analysis. Survey respondents were asked to voluntarily provide an email address if they wished to participate in the gift card drawing.

After survey responses were downloaded, email addresses were separated from the data and respondent email addresses were deleted immediately following the gift card drawing on May 4, 2015.

Informed consent forms were prepared for focus group and interview participants. Before each interview or focus group began the facilitator verbally reviewed the verbal consent form, and invited participants to sign it. Each focus group or interview participant was provided a copy of the informed consent form to keep and signed copies were stored in a locked filing cabinet in a secure office in the Discovery building. Interview participants were given a participant number and this number was used to identify field notes and audio recordings from their interviews. Interview and focus group participants were assigned a gender-matched pseudonym which has been used to identify them in presentation of study results. All identifying information in the transcripts has been altered or removed.

Focus Groups:

In addition to the two mixed-gender pilot focus groups conducted in November 2013, six single-gender focus groups with gender matched facilitators were held between January and May 2015. A gender-matched note taker attended each focus group. The research team sought permission from campus ministry leaders prior to conducting focus groups with campus ministry students; some campus ministry leaders provided assistance in recruiting focus group participants. In the focus groups, participants engaged with stations with visual prompts (see focus group guide in appendix C for a description of visual prompts) to encourage them to think about the messages they had received from religious organizations about healthy romantic and sexual relationships. In the two

mixed-gender pilot groups, the male and female focus group facilitators alternated asking questions, and in the single-gender groups all questions were asked by the gender-matched facilitator. Focus groups lasted between 1 and 2 hours.

Interviews:

The lead researcher conducted all 19 interviews with campus ministry leaders. Interviews lasted between 25 and 80 minutes, and took place in locations chosen by the interviewees (usually either in their offices in campus ministry buildings or in nearby coffee shops for interviewees whose ministries did not have their own space). The interviews were semi-structured; the interview guide contained scripted questions and probes, however, improvised probes were used as needed (See appendix D for interview protocol).

3.5 Analysis

Analysis for Research Question 1

Stata 11(Statacorp, 2009) was used to compute survey analyses. To test the likelihood that students participating in religious organizations would consider religious sources as the most believable and reliable information sources for information on sexual health and romantic relationships (Hypothesis 1) the research team first used Pearson's chi square tests, then simple two-variable exact logistic regression models to explore any differences identified between the two groups.

A series of ordinary least squares (OLS) linear regression models and regular logistic regression models were used To test the relationships between participation in a student religious organizations and number of reported sexual partners, sexual health knowledge, birth control assertiveness skills, comfort talking about sex, and levels of

sexual decision making skills, social religiosity, and personal religious devotion (Hypothesis 2). linear regression models controlling for gender, age, year in school, relationship status, participation in student organizations, and religious affiliation were used to determine whether sex education knowledge, sexual decision making skills, comfort talking about sex, social religiosity, or personal devotion was significantly related to number of sexual partners in the past year. Similar logistic regression models controlling for age, year in school, gender, relationship status, participation in student organizations, and religious affiliation determined whether sex education knowledge, sexual decision making skills, comfort talking about sex, birth control assertiveness, social religiosity or personal devotion were associated with use of a condom the last time the respondent had vaginal intercourse.

Analysis for Research Questions 2 and 3

Simple frequencies were calculated for survey items asking about the perceived and desired frequency of conversations about sexual health and romantic relationships. Survey responses to open-ended items asking about what sort of conversations about sexual health or romantic relationships students wanted to occur in student religious organizations were imported into MaxQDA and open-ended items were open-coded, using emergent codes with an emphasis on using participants' own words as codes (i.e. in-vivo coding). After open-coding was completed, analysis focused on comparing responses across survey respondents to observe similarities and differences in experiences and perspectives.

For both interviews and focus groups, analysis was based on the conceptual model (Figure 1.1). In the focus group analysis, researchers sought to understand two

phenomena: students' perceptions of faith organization messages about sexuality, and student responses to faith organization messages about sexuality. Interview analysis was focused on identifying how campus ministry leaders approach sexuality-related topics, their goals for students' understanding of sexuality, and their experiences in conversations with students about sexuality. The lead researcher used open coding to apply a descriptive label or "code" to each segment of text, primarily using action coding and in-vivo coding (Charmaz, 2006). Action codes were made up of verbs and used to identify elicited participant thought processes and actions (e.g., student responses to messages from faith organizations, campus ministry leader efforts to communicate to students, etc.). In-vivo codes emerged out of participants' own words and reflected participants' beliefs, assumptions and ideas about sexual health, romantic relationships and messages regarding romantic relationships and sexual health and how these topics relate to their life. The first author began the analysis process by using emergent codes to explore differences and similarities across focus groups (Charmaz, 2006). Related codes were then grouped into categories to assist in the identification of major themes. Codes and code categories used in focus group analysis are presented in Table 3.2, along with example quotations for each code category.

MaxQDA version 11 was used throughout the analysis process to organize and simplify codes and to reflect on their relationships to each other. The coding process focused on developing an understanding of participants' lived experiences, similarities and differences in those experiences, and identifying factors related to those similarities and differences. Detailed memos were created in MaxQDA throughout the process of

open coding and comparing and grouping codes, creating an audit trail (Koch, 2006; Lincoln, 1995). Examples of memos are provided in Appendix F.

For final presentation of study results focus group excerpts were altered from the original interviews by the inclusion of punctuation, the removal of repetitive aspects of natural speech (e.g. “um,” “like,” “you know), removal of unnecessary phrases (indicated by italics), insertion of clarifying words (indicated by closed brackets) and the inclusion of gender-matched pseudonyms.

Analysis for Research Questions 4 and 5

The present study emerged out of a broader study exploring discussions of sexuality in campus ministries. Initial review of the interviews revealed both similarities and differences in the experiences of individual campus ministry leaders; these patterns and contrasts led the authors to choose a feminist narrative analysis approach (Messias & DeJoseph, 2004) in order to best understand the diversity of campus ministry leader experiences.

Feminist narrative interpretation is similar to other narrative analysis interpretations in its emphasis on searching for storylines: however, feminist narrative analysis differs in that stories are not defined by structural elements but by the researcher’s interaction with the text (Messias, De Jong, & McLoughlan, 2005). In other words, stories are incomplete until they have a listener or reader, and by participating as a listener, the researcher *co-creates* the story (Messias & DeJoseph, 2004). Stories are constructed through the researcher’s interpretation of the text rather than through a focus on narrative or structural elements. Additionally, feminist narrative analysis includes an

emphasis on power dynamics and interviewees' experiences possessing or lacking power (Messias & DeJoseph, 2004).

The lead researcher completed field notes after each interview; in these field notes she record initial impressions of interviews and noted similarities and differences among interviewees' experiences (Charmaz, 2006; Koch, 2006). During data collection, the lead researcher met regularly with a second analyst to reflect on interviews and to identify emerging storylines. After transcription, interviewees were assigned gender-matched pseudonyms and all identifying information was changed or removed (Orb, Eisenhaur, & Wynaden, 2000). As in the analysis of focus groups for specific aims 2 and 3, open coding, focused coding, and constant comparative approaches were used to capture participants' experiences in campus ministry, including working with students and other encounters with the university (Charmaz, 2006). Open coding was completed on each transcribed interview individually, and then comparisons were made across interview transcriptions to identify similarities and differences in the perspectives and experiences of interviewees. Both the lead researcher and a second analyst independently open-coded two interviews and identified patterns and themes to standardize the coding approach for analysis. Afterwards, the lead researcher open-coded the remaining interviews, and grouped related codes into categories. Codes and categories of codes used in interview analysis are presented in Table 3.2 Throughout coding, memos were used to define codes, explore relationships between codes and create an audit trail (Koch, 2006; Lincoln, 1995). MaxQDA software version 11 was used to assist in organizing codes and memos throughout the analysis (VERBI Software, 1989-2016). Examples of memos are provided in Appendix F Throughout the analysis process, authors prioritized preserving

the interviewees' voices and original words; however, for final presentation of study results the interview texts were edited for readability.

Table 3.2: Codebook Presenting Codes and Categories from Interview and Focus Group Analysis

Category	Subcategories	Codes	Example Quotes
Campus ministry leader experiences: General			
	Interactions with students	Becoming a resource for students Being an example for students Connecting students to resources Walking students over Generation gap Postmodern students Inexperience Concern for students Gender segregation Generation gap	I've had a couple of people had breakdowns here where they need to go see someone..... and it was hard to know where to actually take them to... the one person recently, who was seeing things and Jesus was speaking to them directly, [we] went to the psychiatry office... and the secretaries are like "What is it that you need?" I'm like "The person right behind me is having some type sort of psychotic episode, I need to see someone." And it ended up being like 45 minutes, maybe an hour before we finally got someone, and they're like "Oh, well, you can leave, well, just leave this person here." And I'm like "Do you see what's going on? Like, I see no sharp objects, but I really don't want to leave this person." –Matt
	Interactions with university	Bias against religion Don't know where to go Communication challenges Role reduced Different levels of involvement	And this has happened with chaplains over the years. Things have sort of been taken awayIt used to be that the, pastor or the, chaplain would be sought out and people would be sent to us. And sometimes they are. But, but normally ah, in these days, because the way that student life and University 101 and, and the university pushes it, counseling is seen to be more the purview of the counseling center. And so if you have a problem with religion, you go see the chaplain, as if, you know we're not qualified to speak on relationships or, sexuality, things like that. –Ben

Category	Subcategories	Codes	Example Quotes
Campus ministry leader experiences: General (Cont)	Interactions with other campus ministry leaders	Support Help Fear of disclosure Frustration with organization Insidious sexism Student input in ministry Differences in denominations Lay-low feminist	Some of my friends that are in campus ministry [with] just everything that we kind of face when it comes to working with students, we just kind of decompress with each other. And you know, just share hard things and funny things and laugh and cry together in that. -Aaron
	Support	I've been to counseling Creating support system Support from other campus ministry leaders Family as support Support from mentor Bible as source of support	My wife is a pastor and we've always sort of relied upon each other for support and care, professionally as well as personally, so that's helpful. -Larry
	Training	None Study Bible Training from community partners Seminary Workshops Life experiences as training Self-taught Seeking out opportunities to learn	I didn't go to school to, you know, do ministry. [Laughs] So, it's definitely a learning process for me. -Jessica No official training. The counseling center, and I think we had reps from the sexual health center or the LGBT center on campus, just different groups on campus that are sharing some kind of trends that they're seeing, and basic, "hey, here's some important things to keep in mind when you're working with students that are dealing with relational issues. -Aaron
	Campus ministry identity	Clear sense of purpose Personal vocation Unique features of individual campus ministries	I think every campus ministry has its own sort of ethos and sort of a reputation even. And that even that changes from year to year as students come in. -Ben
	Campus ministry goals: general	Official goals Personal goals Evangelism Increase influence Build up faith Change over time Know Jesus better Leadership development Tailored to students' needs Student wellbeing Students serve others Empower students to be better Christians Engage student spirituality Help students be okay with questioning Pastor to broader campus	Our overall hopes and goals are to kind of help them figure out what their faith journey and faith experience looks like on a college campus, and help them share that with their friends and to invite other people in as well, but to further invest into them as people -Rob

Category	Subcategories	Codes	Example Quotes
Campus ministry leader experience: Sexuality			
	Campus ministry goals: sexuality	<p>“Stay sexually sane”</p> <p>Integrate sexuality and spirituality</p> <p>Relationships as redemption</p> <p>Integrating faith into choices</p> <p>Understand consequences</p> <p>Healthy expectations</p> <p>God’s gifts</p> <p>Sex as gift</p> <p>Honor self</p> <p>Honor partner</p> <p>Think with eternity in mind</p> <p>Understand why</p> <p>Live according to values</p> <p>Be the right kind of partner</p> <p>Diversity among campus ministry leaders</p> <p>Respect for others</p> <p>Be the right kind of person</p> <p>Positive masculinity</p> <p>Singleness is not brokenness</p>	<p>My hopes and goals are that they can celebrate and embrace and be careful stewards of the gift of sex and sexuality. –John</p> <p>I would love if [students] could understand better what consent means in terms of sexual assault and be better informed about how sexual assault is not the victim's fault or the victim's responsibility for stopping and that we have to understand those things culturally and that it's a social problem that we're all in charge of, but particularly the perpetrators are. [Laughs] I wish they could get those kinds of messages. I would hope that someplace like a campus ministry would be a place where students could have those healthy messages modeled for them, but also a place where those kinds of things could be discussed. –Dani</p>
	Topics of discussions about sexuality	<p>Relationship skills</p> <p>HIV/AIDS</p> <p>Pregnancy</p> <p>Women’s issues less talked about</p> <p>Marriage v Singleness</p> <p>Sex as romance in marriage</p> <p>Abortion</p> <p>Current events</p> <p>Modesty</p> <p>Exploitive relationships</p> <p>Masturbation</p> <p>Pornography</p>	<p>Relationship skills, that’s another, that’s a big one that comes up. How do I, what is a relationship, what’s a healthy relationship, what does that look like? Um, but normally, they have that conversation after they’ve made some sort of mistake in their minds. And it’s usually coming from somewhere, and that’s, a lot of it’s getting down to what that means. –Matt</p>

Category	Subcategories	Codes	Example Quotes
Campus ministry leader experience: Sexuality (Cont)	Interactions with students: sexuality	<p>We don't talk about it</p> <p>We get called in the emergency</p> <p>How do you parse sex?</p> <p>Male entitlement</p> <p>Embarrassing</p> <p>Concern over technology</p> <p>Challenges with student communication</p> <p>Haven't had that experience</p> <p>Seasonal</p> <p>Support students in living out values</p> <p>Group bible study</p> <p>No formulas</p> <p>Students initiate conversations</p> <p>Leaders initiate conversations</p> <p>Outside roles become conversation starters</p> <p>Prompted by events in student's lives</p>	<p>One of the things that I talk with students about is that we tend to have this notion that this other person is gonna make me whole or complete, and that that has to be secondary, that it's gotta be God. We've got to first put our relationship with God first and then let everything else flow from that.</p> <p>–John</p> <p>I try to connect with [students] around their faith life where they are, having had opportunities to talk with students where they are. I have had opportunities to talk to students about sort of extreme abstinence, waiting until marriage for any sexual contact at all, all the way to being called upon by the counseling center to talk to someone who had been raped and needed someone to talk to about whether God still loved them or not. –Larry</p>
	Campus ministry leader strategies	<p>Safe space</p> <p>Relationships</p> <p>Asking questions</p> <p>Creating community</p>	<p>I think being on a level with our students that they feel like they can come to us and talk to us about whatever it is that their problem is.</p> <p>–Nick</p>
	Sexuality-related issues affecting campus ministries	<p>Student relationships issues impact campus ministries</p> <p>Predatory male behavior</p>	<p>[This student] would kind of, almost stalk [female students] except it wasn't stalking. Would just be really creepy. There always trying to get them to date him, but they didn't want to...He would show up in places he wasn't invited, knowing that they would be there. –Hattie</p>

Category	Subcategories	Codes	Example Quotes
Campus ministry leader discussion of local resources			
	Which local resources are campus ministry leaders aware of?	<p>Student health center Student counseling center Local Christian counseling center Health Dept Crisis pregnancy center Rape crisis center LGBT community center Planned Parenthood University behavioral intervention team Local mental health care providers School office of violence prevention Christian book Local Police Know how to find resources Unfamiliar with resources</p>	<p>At least I know how to make a phone call to, to ask the question that needs to be asked, you know. So I, I think I'm, I'm, I'm, at least I know how to access the information if I don't have it already, you know. –Ben</p> <p>I'm very, very, very familiar with pretty much all the resources at Columbia right now and most of them at USC in terms of mental health or like, counseling or Suicide Prevention or the BIT, Behavioral Intervention Team. I've made so many BIT reports, I just can't –and, of course, familiarity with sexual violence, intimate partner violence, agencies, hot lines, all of that. –Dani</p>
		<p>Good access to resources Positive opinion of local resources Negative opinion of local resources Benefitted from training provided by local resources</p>	<p>I think the counseling center does a really good job, walking through things with students, providing the resources and the opportunities that they need. –Rob</p>
	Challenges of collaborating for student wellness	<p>Cost of services Bias against religion Some religious resources shame women Limited resources Awareness of resources</p>	<p>I think, for women's services in particular, there are agencies in town that are, I would consider abusive to women. Around the issue of pregnancy, and around the issue of terminating pregnancy, and those are places really abhorrent – Larry</p> <p>I'd probably be more inclined to send them to a Christian counselor rather than the counseling center here. Because my experience there has been that it wouldn't necessarily encourage the student in the same way. That they would be coming from more of a secular perspective. –John</p>

Category	Subcategories	Codes	Example Quotes
Student perceptions of faith-based organization messages about sexuality			
	Rules and consequences	<p>Dos & don'ts</p> <p>Jammed down your throat</p> <p>Consequences for not following rules</p> <p>Following rules doesn't guarantee happy ending</p> <p>Lack of options</p> <p>Gender differences</p> <p>Gendered behavior standards</p> <p>Impossible demands</p> <p>Hell</p> <p>Purity</p> <p>Never leave your room</p>	<p>If we have sex on purpose then like, you have suffering and pain and we shouldn't try it, and the church says we should love our body, because our body's like a temple for the Lord. –Ashley</p> <p>And the importance of getting married, feeling like there wasn't another option, that you had to get married. And then I included these penguins because they say they mate for life, and divorce isn't an option. And then, it should be between a guy and a girl, and like, same sex relationships are off limits. And then I included this family to represent that you're looking for the parent of your future child and like the importance that the church stresses on having a family. And waiting to have that family until you're actually married. –Clara</p>
	Sacrifice	<p>Give things up for partner</p> <p>Relationships take work</p> <p>Relationships worth the work</p>	<p>The whole idea of serving each other, that, the man is the head of the household thing applies, but that he wouldn't be dominant or overbearing or controlling at all, but that he would be seeking to love his wife and that she would be seeking to serve him equally, if that makes sense. Because if everybody's serving each other, then everybody's being taken care of, and nobody needs anything. –Beth</p>

Category	Subcategories	Codes	Example Quotes
Student perceptions of faith-based organization messages about sexuality (Cont)		Most helpful messages	Back when I was in high school, the youth pastor made a point of giving a sermon of abstinence and whatnot, explaining why, and one of the things that he did that I loved, is “this is how you keep it straight.” Like, if you’re on a date and afterwards, there’s just simple rules that he would always give out, like “always keep two feet on the ground”, just simple things like that, that help you stay straight, so there’s just a lot of little rules that just always, that I apply to make sure I don’t slip up. –Madison
		Least helpful messages	It's like they teach you about abstinence, staying away from pornography, or masturbation, these things, and that's all well and good, but they teach you "that's wrong, don't do it." but they don't teach you how to stay away from it, how to guard yourself from it, and that's where I came up empty handed. –Caleb
Other sources of messages about sexuality			
		Importance of parents Peers Media Sex ed School Therapy	Songs, like, Love the Way You Lie and like, it just glorifies the love that you feel after you and your significant other like beat each other to a pulp, which might seem like just another kind of relationship that just happens. –Alice
Student responses to messages about sexuality			
		Receiving contradicting messages Engaging thoughtfully Prioritizing messages Messages help Messages hurt Affirming rules Finding happiness outside of rules Pushing back against expectations	But I think it’s healthy for us to work through our faith and understand like, why it’s important to be abstinent. –Elena And sometimes it’s conflicting, because if you are a Christian it’s like “My church says this, but my family accepts this, so is there a happy medium, and so, that can sometimes conflict as well if your family values are different than that of the church. –Clara

CHAPTER 4

MANUSCRIPTS

The first manuscript was titled *The Association of Religious Organization Participation with Sexual Health Knowledge, Behaviors and Health Information Sources among University Students*. This manuscript used data from the online survey with undergraduate students, and compared differences in sexual health knowledge, attitudes, behaviors and information sources between students who participated in student religious organizations and those who did not (specific aim 1). This manuscript was prepared with *Journal of American College Health* in mind; this journal is focused on health in higher education institutions. The journal's target audience includes university health professionals, including administrators, health educators, nurses, nurse practitioners, physicians, physician assistants, professors, psychologists, student affairs personnel, and students as peer educators, consumers, and preprofessionals.

The second manuscript, *Conversations about Sexuality on a Public University Campus: Perspectives from Campus Ministry Students and Leaders*, was prepared with the goal of submission to *Journal of Sex Research*, an interdisciplinary journal dedicated to the scientific study of sexuality. In this manuscript, student perceptions of the frequency and appropriateness of conversations about sexuality in campus ministry contexts, the messages that students receive from religious sources about sexuality, and campus ministry leader goals for conversations about sexuality (Specific aims 2, 3, and 4) were explored. This manuscript draws on data from online surveys, focus groups with

campus ministry students, and interviews with campus ministry leaders. The target audience for Journal of Sex Research includes researchers and practitioners in the fields of psychology, sociology, education, psychiatry, communication, and allied health.

The third manuscript prepared for submission was *The Role of Campus Ministry Leaders in Promoting Wellness and Providing Student Support*. This paper explored the role of campus ministry leaders in the lives of students and at the university the strategies they used to carry out their work, and the links between the work of campus ministry leaders and student health (Specific aim 2). This paper was developed with the intention of submission to the Journal of Religion and Health, an interdisciplinary journal focused on the relationship between spirituality/religion and mental or physical health.

CHAPTER 4.1

THE ASSOCIATION OF RELIGIOUS ORGANIZATION PARTICIPATION WITH SEXUAL HEALTH KNOWLEDGE, BEHAVIORS AND HEALTH INFORMATION SOURCES AMONG UNIVERSITY

STUDENTS¹

¹ Davidson, C.R., Turner-McGrievy, B., Hilfinger Messias, D.K., Friedman, D.B. and Robillard, A.G. To be submitted to the Journal of American College Health.

Abstract

Objective: The study compared sexual behavior, and knowledge and attitudes about sex, and sources of health information between student religious organization participants (n=46) and nonparticipants (n=82).

Participants: Undergraduate students at a public university in the Southeastern United States.

Methods: An online survey collected data about religiosity, sexual health knowledge, attitudes, behaviors and sources of health information. Analysis involved chi square and t-tests. Logistic and linear regression models examined the association of student religious organization involvement with other variables.

Results: Compared to non-participants, student religious organization participants reported fewer sexual partners in the past year ($p=0.018$) and identified different primary sources of believable health information.

Conclusion: Student religious organization participation was associated with differences in sexual behavior and information sources. Areas for further investigation include sexual behaviors and sexual health information access and utilization.

Introduction

Young adults in the United States (US) have disproportionately high rates of HIV/AIDs and sexually transmitted infections. Young adults age 15-24 years make up approximately 25% of sexually active individuals in the US; however, approximately 50% of all new sexually transmitted infections are diagnosed in this age group.¹ The high prevalence of sexually transmitted infections among young adults is partly due to high risk behaviors among college-age students. According to a national survey administered

by the American College Health Association, only 50.2 % of sexually active college students reported “mostly or always” using a condom for vaginal intercourse in the past 30 days, and only 5.1% of respondents reported “mostly or always” using a condom for oral sex in the past 30 days². Like many behaviors, choices to engage in sexual risk behaviors are often influenced by the expected effects of these behaviors and social norms that individuals observe.³ In the US, religious organizations have historically had higher levels of involvement than other voluntary organizations, and 78.4% of Americans identify as Christian.^{4,5,6} Therefore, it is important to consider the role of religious organizations in shaping sexual behavior among young adults.

Religious Affiliation and Health among College Students

A survey of approximately 2,500 students at seven universities and colleges in the US found that over 90% of participants identified as either spiritual or religious, with the largest portion (65.5%) identifying as both spiritual and religious.⁷ Among college students, involvement with religious organizations has been associated with higher standards of academic integrity, better adjustment to college, involvement in volunteer community service organizations, and overall better health.¹⁰⁻¹² Young adults (age 18-23) who attended religious services at least twice a month were less likely to binge drink, smoke cigarettes, or smoke marijuana than those who did not attend religious services.⁶ As young adults move from adolescence to adulthood, they often make decisions about whether or not to continue their parents’ religious beliefs and practices and the extent to which religion will have in their own lives.⁸ Participation in student religious organizations is one way that college students may either remain connected to their family religious tradition or explore other religious traditions.^{7,9,10}

A national survey indicated higher levels of social support among first-year students participating in campus religious groups.¹⁴ Undergraduate students at Catholic and nonreligious universities identified student religious organizations as the only places they felt comfortable discussing spiritual and religious beliefs and experiences.⁷ Others found that evangelical student organizations have strict expectations of morality for student members that contrast sharply with the behavior of nonreligious students.^{14, 24} It is important to consider the impact of these communities on health information seeking because social ties have been linked to the spread of both health-harming and health protective information.¹³⁻¹⁶ Although student religious organizations have had an historic role in supporting students in exploring spirituality and religion, there is limited research that explores the impact of student religious organizations on health behaviors and sources of health information.

Several studies have examined associations between religious participation and college student sexual behavior. Freitas⁷ explored perceptions about religious affiliation and personal sexual behavior among students enrolled in secular and religious-affiliated universities and reported students at evangelical institutions reported valuing abstinence, compared to students at secular and Catholic universities who perceived religion as irrelevant to their sexual behavior. Similarly, Wilkins found students who participated in an Evangelical campus group at a secular university reported higher agreement with the religious organization's values of avoidance of both romantic and sexual relationships.¹⁰

Methods

Our aim was to expand knowledge on the associations between participation in student religious organizations and sexual health behaviors; as well as potential

influencers of sexual health behavior (i.e. knowledge, attitudes, and information sources).

We posed three hypotheses:

- 1:** Students participating in student religious organization will be more likely to consider religious sources believable about sexual health and romantic relationships
- 2:** Student religious organization participants will be more likely than survey respondents who do not participate in student religious organizations to identify religious sources as their primary source of information for both sexual health and romantic relationships.
- 3:** Participation in student religious organizations will be negatively associated with number of sexual partners, condom use, sexual health knowledge, birth control assertiveness skills and comfort talking about sex, but will be positively associated with higher levels of sexual decision making skills, social religiosity, and personal religious devotion.

Measures

To test these hypotheses, we developed a 94-item survey aimed to assess students' level of sexual information knowledge, identify sources of sexual information, and categorize participants by religious affiliation.

Sexual Health Knowledge, Attitudes, and Behaviors

The survey contained 19 items appropriate for college students from the Kirby Mathtech sex education knowledge test to measure sexual information knowledge.^{17,18} To assess attitudes and skills associated with avoiding sexual risk behaviors we used the sexual decision making skills (5 items), birth control assertiveness skills (2 items), and comfort talking with others about sex (3 items) subscales. The Kirby Mathtech sexuality questionnaires are an instrument available within in the public domain; the reliability and

validity of these component subscales have been well established (through Cronbach's alpha, test-retest scores, expert review and construct validity). Two items from the National College Health Assessment ² assessed sexual health behaviors among respondents. One item inquired about how many partners with whom respondents had sex in the past year (oral, vaginal, or anal). The other item asked if respondents had used a method to prevent pregnancy the last time they had sex, and which method (or methods) they had used.

Religion and Student Religious Organization Participation

There were two open-ended questions related to students' religion and denomination. For the purpose of analysis, participants were classified as Christian (including all Christian traditions), other religious affiliation (i.e., Jewish, Muslim, Hindu and Buddhist respondents) or nonreligious (i.e., atheist, agnostic, or nonreligious). Students who indicated that they were uncertain about their religion were dropped from the analysis (n=2). We used the personal devotion scale developed by Kendler, Gardner, and Prescott (6 items), with slight modifications to make it more applicable to religions beyond Christianity (e.g. "church" was changed to "religious services").¹⁹ The social support subscale (11 items) of the Religious Attitudes and Practices Inventory was used to assess social religiosity.²⁰

Participation in student religious organizations was assessed through a single survey item. Survey participants were list of the types of student organizations at the university, as listed on the university website, and asked to select all types of organizations in which they participated. Students who indicated that they participated in student religious organizations were considered student religious organization

participants. Due to the small size of several campus ministries at the university, disclosing which specific religious organizations students participated in could risk participants' anonymity, therefore, this information was not collected.

Sources of Sexual Health Information

Previous research has established that, in spite of the fact that romantic relationships and sexual activity are closely related, college students often separate these constructs.⁷ To provide a more complete picture of students' sources of sexual health information, we included separate questions about information sources for sexual health information and healthy romantic relationships. We adapted two items from the National College Health Assessment²¹ tool used to identify sources from which college students received health information and which of these sources they considered believable. Ultimately, a total of six survey items inquired about students' sources of sexual health information. Two three-item sets of items asked about student's general sources of health information, primary sources of health information, and which sources of information they considered believable; one set of questions included the words "sexual health" while the other included the words "healthy romantic relationships." All six of these items each included the original fourteen response options from the two adapted items from the National College Health Assessment. The National College Health Assessment response options listed 14 potential sources of health information: 1) leaflets, pamphlets, flyers, 2) Campus newspaper articles 3) Health center medical staff, 4) Health educators, 5) Friends, 6) Resident assistants/advisors, 7) Parents, 8) Religious center, 9) Television, 10) Magazines, 11) Campus peer educators, 12) Faculty/coursework, 13) Internet/world wide web. 14) Other (please specify). In this study, the first author reviewed all "other"

options and identified them as one of the other 13 response categories (e.g. “pastor” was changed to “religious center”). For the four items asking respondents to identify the sources from which they had received information and which information sources they considered believable, respondents could select more than one response option.

Respondents could only select one response option for the two items about primary information sources. The combination of a relatively small sample size and fourteen response options resulted in small sample sizes for individual cells. Therefore, the original fourteen response categories were condensed into six categories for analysis, based on face validity²²: 1) print media 2) medical professionals and education, 2) interpersonal relationships, 3) religious center, 4) television, 5) internet, and 6) religious centers.

Participant Recruitment and Data Collection

A university institutional review board approved all study procedures in January, 2014. Between January and May 2015 we recruited undergraduate students from four introductory classes in psychology, sociology, and social work to complete the online survey. The web link for the survey directed respondents to an informed consent form, where students had the option to decline to complete the survey, and individual survey questions included an option for students to refuse to answer. We emailed the link to the online survey to the course instructors; three instructors also received an in-person visit by a researcher. We also recruited participants directly through the psychology undergraduate research pool and campus ministries. We distributed the survey link via email to the 25 student religious organization leaders for whom we had contact information and made personal visits with ministry leaders and students at four

organizations with Catholic, Anglican, Evangelical Protestant, and Nondenominational affiliations. All respondents were entered into a drawing for one of two \$50 gift card incentives. Students in some classes received research credit or extra course credit for survey completion.

Analysis

We used an online survey program (SurveyMonkey)²³ to securely collect and store survey data, until it was downloaded to a secure drive for analysis. We reviewed all surveys to identify and remove participants (n=38) missing data on religious affiliation, gender, age, year in school, relationship status, participation in student organizations, sex education knowledge, sexual decision making skills, comfort talking about sex, social religiosity, or personal devotion. Stata 11²⁴ was used to compute all analyses. To test the likelihood that students participating in religious organizations would consider religious sources as the most believable and reliable information sources for information on sexual health and romantic relationships (Hypothesis 1) we first used Pearson's chi square tests, then simple two-variable exact logistic regression models to explore any differences identified between the two groups.

Sexual Health Knowledge, Attitudes, and Behaviors

To test the relationship(s) between participation in a student religious organizations and number of reported sexual partners, sexual health knowledge, birth control assertiveness skills, comfort talking about sex, and levels of sexual decision making skills, social religiosity, and personal religious devotion (Hypothesis 2) we used a series of ordinary least squares (OLS) linear regression models and regular logistic regression models. To determine whether sex education knowledge, sexual decision

making skills, comfort talking about sex, social religiosity, or personal devotion was significantly related to number of sexual partners in the past year, we used linear regression models controlling for gender, age, year in school, relationship status, participation in student organizations, and religious affiliation. We conducted similar logistic regression models controlling for age, year in school, gender, relationship status, participation in student organizations, and religious affiliation, to determine whether sex education knowledge, sexual decision making skills, comfort talking about sex, birth control assertiveness, social religiosity or personal devotion were associated with use of a condom the last time the respondent had vaginal intercourse.

Results

Among the 128 participant, 26 self-identified as participating in a student religious organization and 82 did not. Table 1 presents the demographics of this primarily female, White, and Christian sample. Respondents associated with student religious organizations did not significantly differ from others in race, age, school year, gender, relationship status, or religious affiliation.

Additional analysis was conducted with subset of students who reported at least one sexual partner in the past year, 25 who reported student religious organization affiliation and 61 who did not (See Table 4.2).

Sexual Health and Romantic Relationships: Sources of Information

The results of the chi square tests indicated significant between students who participated in religious organizations and respondents who did not report affiliation with a student religious organization in which information sources they considered to be believable for sexual health and healthy romantic relationships.

Table 4.1: Participant Characteristics

	Religious Org Students	Other Students	P-value	All Students
Race	n=46	n=82	0.391, $r=1.88$	N=128
White	37 (80%)	60 (73%)		95 (76%)
Black	3 (7%)	12 (15%)		15 (12%)
Other	6 (13%)	10 (13%)		16 (13%)
School year			0.281, $r=3.83$	
1	13 (28%)	26 (32%)		39 (30%)
2	10 (22%)	18 (22%)		28 (22%)
3	7 (15%)	21 (26%)		28 (22%)
4	16 (35%)	17 (21%)		33 (26%)
School year (mean)	2.4 (SD=1.24)	2.6 (SD=1.14)	0.330	2.4 (SD=1.18)
Gender			0.257, $r=0.42$	
Female	33 (72%)	66 (80%)		99 (77%)
Male	13 (28%)	16 (20%)		29 (23%)
Relationship status			$p=0.986$, $r=0.0003$	
Single	27 (59%)	48 (58%)		75 (59%)
In a relationship	19 (41%)	34 (41%)		53 (41%)
Religious affiliation			$p=0.331$ $r=2.21$	
Christian	41 (89%)	65 (79%)		106 (83%)
Other Religion	3 (7%)	8 (10%)		11 (9%)
Nonreligious	2 (4%)	9 (11%)		11 (9%)
Age (Mean)	20.8 (SD=1.30)	20.7 (SD=1.38)	0.677	20.8 (SD=1.35)
Sex education knowledge (mean)	14.6 (SD=2.63) (77% correct)	14.2 (SD=2.60) (75% correct)	0.489	14.4 (SD=2.60) (85% correct)
Sexual decision making total (mean)	14.1(SD=1.77)	13.5 (SD=2.37)	0.125	13.7 (SD=2.19)
Comfort talking about sex (mean)	6.0 (SD=2.24)	6.2 (SD=2.18)	0.518	6.1 (SD=2.20)
Number of sexual partners in the past year (mean)	1.2 (SD=1.56)	2.2 (SD=2.51)	0.018	1.8 (SD=2.26)
Personal religious devotion (mean)	20.0 (SD=4.88)	16.7 (SD=4.80)	0.0004	17.8 (SD=5.05)
Social religiosity (mean)	31.4 (SD=7.9)	22.2 (SD= 8.7)	<0.0001	25.5 (SD=9.48)

These results are shown in detail in Table 4.3 for all respondents and in Table 4.4 for respondents who reported at least one sexual partner in the past year. Across the sample less than half the participants considered medical professionals/educators to be believable sources of health information (41% of religious organization respondents and 45% of

Table 4.2: Overview of Survey Respondents Who Report at Least One Sexual Partner in the Past Year

	Religious Org Students	Other Students	<i>P</i>	All Students
Race	n=25	n=61	0.412, <i>r</i> = 1.77	n=86
White	19 (76%)	44 (72%)		63(73%)
Black	1 (4%)	8 (13%)		9 (10%)
Other	5 (20%)	9 (15%)		14 (16%)
School year			0.826, <i>r</i> = 0.90	
1	7 (28%)	23 (38%)		30 (35%)
2	6 (24%)	13 (21%)		19 (22%)
3	4 (16%)	12 (20%)		16 (19%)
4	8 (32%)	13 (21%)		21 (24%)
School year (Mean)	2.52 (SD=1.24)	2.27 (SD=1.19)	0.507	2.33 (SD=1.20)
Gender			0.543, <i>r</i> =0.37	
Female	19 (76%)	49 (79%)		68 (79%)
Male	6 (24%)	12(21%)		18 (21%)
Relationship status			0.958, <i>r</i> =0.003	
Single	13(52%)	33 (54%)		46 (53%)
In a relationship	12 (48%)	28 (46%)		41 (47%)
Religious affiliation			0.770, <i>r</i> = 0.53	
Christian	20 (80%)	47 (77%)		69 (75%)
Other Religion	3 (12%)	6 (10%)		9 (15%)
Nonreligious	2 (8%)	8 (13%)		10 (16%)
Age (Mean)	20.7 (SD=1.74)	20.6 (SD=2.75)	0.744	20.6 (SD=1.36)
Sex education knowledge (Mean)	14.32 (SD=3.02) (75% correct)	14.2 (SD=2.76) (75% correct)	0.761	14.2 (SD=2.82) (75% correct)
Sexual decision making total (Mean)	13.7 (SD=1.71)	13.3 (SD=2.29)	0.396	13.4 (SD=2.13)
Comfort talking about sex (Mean)	5.8 (SD=2.22)	6.2 (SD=2.09)	0.407	6.1 (SD=2.23)
Number of sexual partners in the past year (Mean)	2.1 (SD=1.63)	2.6 (SD=2.23)	0.272	2.4 (SD=2.13)
Condom use at last intercourse			0.717	
Used condom at last intercourse	15 (60%)	34 (56%)		
Did not use condom at last intercourse	10 (40%)	27 (44%)		
Birth control assertiveness (Mean)	8.4 (SD=2.02)	8.6 (SD=2.00)	0.902	8.8 (SD=2.00)
Personal religious devotion (Mean)	19.1 (SD=5.50)	16.1 (SD=4.90)	0.017	17.0 (SD=5.26)
Social religiosity (Mean)	29.6 (SD=8.52)	20.9 (SD=8.81)	0.000	23.4 (SD=9.55)

other respondents). Even fewer considered the internet a believable source of health information for either sexual health information or romantic relationships (35% of religious organization respondents and 39% of other students). Not surprisingly, students associated with student religious organizations were more likely to consider clergy and

Table 4.3: Believable and primary sources of sexual health and healthy romantic relationship information

	Religious Org Students	Other Students	OR/b/p-value	All Students
Source of information is believable about sexual health *	n=46	n=82	$p=0.025, r=14.40$	N=128
Print media	2 (4%)	0 (0%)	OR=0.71, $b=-0.34, p=0.456$	2 (2%)
Medical professional/educator	19 (41%)	37 (45%)	OR=0.60, $b=-0.50, p=0.397$	56 (43%)
Interpersonal relationship	0 (0%)	5 (6%)	OR=0.60, $b=-0.50, p=0.398$	5 (4%)
Religious organization/clergy	8 (17%)	3 (4%)	OR=4.41, $b=1.48, p=0.004$	11 (9%)
Television	0 (0%)	2 (2%)	OR=0.24, $b=-1.41, p=0.083$	2 (2%)
Internet	16 (35%)	32 (39%)	OR=0.79, $b=-0.23, p=0.575$	48 (37%)
Source of information is believable about romantic relationships*			$p=0.004, r=19.03$	
Print media	0 (0%)	2 (2%)	OR=0.71, $b=-0.34, p=0.456$	2 (2%)
Healthcare medical professional/educator	7 (15%)	29 (35%)	OR=0.25, $b=-0.73, p=0.065$	36 (28%)
Interpersonal relationship	6 (13%)	16 (20%)	OR=0.48, $b=-0.73, p=0.06$	22 (17%)
Religious organization/clergy	20 (43%)	10 (12%)	OR=5.23, $b=1.65, p=0.0001$	30 (23%)
Television	1 (2%)	2 (2%)	OR=0.21, $b=-1.57, p=0.16$	3 (2%)
Internet	9 (20%)	19 (23%)	OR=1.04, $b=0.04, p=1.00$	28 (21%)
Primary source of sexual health information			$p=0.753, r=2.65$	
Print media	2 (4%)	2 (2%)	OR=1.81, $b=0.59, p=0.618$	4 (3%)
Medical professional/educator	14 (30%)	24 (29%)	OR=1.06, $b=0.06, p=1.00$	38 (30%)
Interpersonal relationship	13 (28%)	22 (27%)	OR=1.07, $b=0.07, p=1.00$	35 (27%)
Religious organization/ clergy	1 (2%)	0 (0%)	OR=1.78, $b=0.57, p=0.359$	1 (1%)
Television	2 (4%)	3 (4%)	OR=1.20, $b=0.18, p=1.00$	5 (4%)
Internet	14 (30%)	31 (37%)	OR=0.72, $b=-0.33, p=0.44$	45 (35%)
Primary source of information about healthy romantic relationships			$p=0.001, r=21.63$	
Print media	0 (0%)	6 (7%)	OR=0.207, $b=-1.57, p=0.087$	6 (5%)
Medical professional/educator	11 (24%)	7 (9%)	OR=3.37, $b=1.21, p=0.021$	18 (14%)
Interpersonal relationship	19 (41%)	51 (62%)	OR=0.43, $b=-0.85, p=0.024$	70 (55%)
Religious organization/clergy	9 (20%)	3 (4%)	OR=5.54, $b=1.86, p=0.008$	12 (9%)
Television	0 (0%)	5 (6%)	OR=0.25, $b=-0.73, p=0.065$	5 (4%)
Internet	7 (15%)	10 (12%)	OR=1.29, $b=0.26, p=0.63$	17 (13%)

religious organizations to be believable sources of information about both sexual health (OR= 4.41, $b=1.48, p=0.0046$ for all students, see Table 4.4; OR=5.95 $b=1.78, p=0.0159$ for students with at least one sexual partner in the past year, see table 4) and romantic relationships (OR= 5.23 $b=1.65, p=0.0001$ for all students, see Table 4.4; OR=7.77 $b=2.05, p=0.0014$ for students with at least one sexual partner in the past year, see Table 4.4) than students not participating in student religious organizations.

Table 4.4: Believable and Primary Sources of Information for Sexual Health and Romantic Relationships for Students Reporting at Least one Sexual Partner in the Past Year

	Religious Org Students	Other Students	P-value	All Students
Source of information is believable about sexual health *	N=25	N=61	$p=0.001$ $r=23.65$	N=86
Print media	2 (8%)	0 (0%)	OR=0.71, $b=-0.34$, $p=0.46$	2 (2%)
Healthcare Medical professional/education	10 (40%)	29 (48%)	OR=0.60, $b=-0.50$, $p=0.398$	39 (45%)
Interpersonal relationship	0 (0%)	4 (7%)	OR=1.22, $b=-0.20$, $p=0.794$	4 (5%)
Religious organization/clergy	6 (24%)	0 (0%)	OR=5.95, $b=1.78$, $p=0.0159$	6 (7%)
Television	0 (0%)	2 (3%)	OR=0.24, $b=-1.41$, $p=0.0830$	2 (2%)
Internet	7 (28%)	24 (39%)	OR=0.79, $b=-0.23$, $p=0.578$	31 (36%)
Source of information is believable about romantic relationships*			$p=0.019$, $r=15.20$	
Print media	0 (0%)	2 (3%)	OR=0.26, $b=-1.24$, $p=0.021$	2 (2%)
Medical professional/education	6 (24%)	22 (36%)	OR=0.48, $b=-0.73$, $p=0.073$	28 (32%)
Interpersonal relationship	5 (20%)	15 (25%)	OR=1.22, $b=0.20$, $p=0.794$	20 (23%)
Religious organization	9 (36%)	3 (5%)	OR=7.77, $b=2.05$, $p=0.0014$	12 (14%)
Television	4 (16%)	14 (23%)	OR=0.21, $b=-1.57$, $p=1.00$	1 (1%)
Internet	0 (0%)	2 (3%)	OR=1.04, $b=0.04$, $p=1.00$	2 (2%)
Primary source of sexual health information			$p=0.451$, $r=3.68$	
Print media	0 (0%)	2 (3%)	OR=1.81, $b=0.59$, $p=0.61$	2 (2%)
Medical professional/educator	10 (38%)	17 (27%)	OR=1.06, $b=0.05$, $p=1.00$	27 (31%)
Interpersonal relationship	8 (31%)	15 (26%)	OR=1.20, $b=0.07$, $p=1.00$	23 (26%)
Religious organization	0 (0%)	0 (0%)	OR=1.78, $b=0.58$, $p=0.359$	0 (0%)
Television	2 (8%)	3 (5%)	OR=1.20, $b=0.18$, $p=1.0$	5 (6%)
Internet	6 (23%)	25 (42%)	OR=0.72, $b=-0.33$, $p=0.44$	31 (35%)
Primary source of information about healthy romantic relationships			$p=0.004$, $r=17.33$	
Print media	0 (0%)	4 (7%)	OR=0.21, $b=-1.57$, $p=0.08$	4 (5%)
Medical professional/educator	7 (28%)	4 (7%)	OR=3.33, $b=1.20$, $p=0.019$	11 (18%)
Interpersonal relationship	11 (44%)	39 (64%)	OR=0.431, $b=-0.842$, $p=0.027$	51 (58%)
Religious organization/clergy	3 (12%)	1 (2%)	OR=6.31, $b=1.84$, $p=0.004$	4 (5%)
Television	0 (0%)	5 (8%)	OR=0.25, $b=-1.37$, $p=0.159$	5 (7%)
Internet	4 (16%)	8 (13%)	OR=1.29, $b=0.25$ $p=0.787$	12 (20%)

*Note: Respondents could choose multiple options or none

The most common primary sources of sexual health information identified by students (both participants in student religious organizations and other students) were the internet, medical professionals, and interpersonal relationships, as seen in Table 4.3.

There were no significant differences in the two groups' primary sources of sexual health information; however, there were significant differences in the two groups' primary sources of information about healthy romantic relationships. Student religious

organization participants were more likely than students who did not participate in religious organizations to identify medical providers and educators (OR=3.37, $b=1.21$, $p=0.02$ for all students, OR=3.33 $b=1.20$ $p=0.019$ for students with at least one sexual partner in the past year) or religious centers (OR=0.43 $b=-0.85$ $p=0.02$ for all students, OR=6.31, $b=1.84$ $p=0.004$ for students with at least one sexual partner in the past year OR=4.41, $b=1.48$ $p=0.005$) as their primary sources of information about healthy romantic relationships (Table 4.4). Student religious organization participants were also less likely than other students to identify interpersonal relationships as their primary source of information about romantic relationships (OR=0.43, $b=-0.84$, $p=0.03$ for respondents with at least 1 sexual partner in the past year). No other significant differences were found.

Because the analysis related to Hypothesis 2 pertained only to respondents who reported current sexual activity, 32 survey respondents who did not report having at least one sexual partner in the past year were excluded. An additional 42 respondents were dropped because they were missing data on birth control assertiveness or condom use at last sexual intercourse. A total of 86 survey respondents (25 respondents who reported participating in a student religious organization and 61 other respondents) were included in the second set of analyses. Respondents who participated in student religious organizations had higher mean scores on personal religious devotion (20.0 ± 4.9 religious vs. 16.7 ± 4.8 other, $p < 0.001$) and social religiosity (31.4 ± 7.9 religious vs. 22.2 ± 8.7 other, $p < 0.001$) than other respondents. Additionally, respondents who participated in student religious organizations reported a lower mean number of sexual partners in the past year than other respondents (1.2 ± 1.6 religious vs. 2.2 ± 2.5 other, $p=0.02$).

Predictors of Sexual Behavior

Table 4.5 presents the results of linear regression models testing the relationship between theoretical predictors of sexual behavior (sex education knowledge, comfort talking about sex, sexual decision making skills, social religiosity, personal religious devotion) and number of sexual partners in the past year, controlling for age, year in school gender, relationship status, participation in student organizations, and religious affiliation. The only theoretical predictor of sexual behavior found to be significant was social religiosity; there was a slight but significant negative correlation between social religiosity and number of sexual partners in the past year ($b = -0.05$, $p = 0.04$). Chi square tests of bivariate associations and t-tests for differences in means generally found the same patterns for respondents reporting at least one sexual partner in the past year as the full sample, with the exception that the mean number of sexual partners in the past year was no longer significantly lower for respondents who participated in student religious organizations.

Condom Use at Last Intercourse

Logistic regression models were used to test the relationships between theoretical predictors of sexual behavior and condom use at last vaginal intercourse among survey respondents who reported having at least one sexual partner in the past year. These models are presented in Table 4.6. Sex education knowledge, comfort talking about sex, social religiosity, and personal religious devotion were not significantly associated with

Table 4.5: Linear Regression Models Predicting Number of Sexual Partners in Past Year

	Model 1		Model 2		Model 3		Model 4		Model 5		Model 6		Model 7	
	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>	<i>b</i>	<i>p</i>
Student religious organization participation	-0.92	0.04	-0.93	0.037	-0.93	0.037	-0.9	0.043	-0.38	0.451	-1.0	0.028	-0.38	0.443
Age	-0.80	0.01	-0.83	0.009	-0.81	0.011	-0.83	0.009	-0.85	0.06	-0.84	0.008	-0.86	0.06
Year in school	0.64	0.07	0.75	0.038	0.73	0.044	0.74	0.040	0.027	0.02	0.75	0.036	0.79	0.026
Black	0.19	0.76	0.14	0.820	0.62	0.897	0.11	0.862	0.48	0.209	0.04	0.946	0.29	0.647
Other Race/Ethnicity	0.16	0.79	0.65	0.256	0.6	0.281	0.63	0.278	0.73	0.209	0.65	0.268	0.64	0.268
Female	-1.14	0.02	-0.93	0.048	0.46	0.061	-0.86	0.066	-0.82	0.077	-0.94	0.046	-0.67	0.149
N Organizations participates in	-0.12	0.45	-0.18	0.281	0.264	0.264	-0.14	0.403	-0.23	0.155	-0.16	0.325	-0.17	0.295
In a romantic relationship	-0.78	0.04	-0.81	0.038	-0.83	0.035	-0.77	0.049	-0.73	0.057	-0.80	0.041	-0.61	0.114
Christian	0.38	0.60	-0.23	0.695	0.71	0.701	-0.32	0.586	0.23	0.706	-0.5	0.473	-0.64	0.360
Other Religion	2.38	0.01	2.8	0.017	2.8	0.018	2.7	0.022	3.0	0.012	2.6	0.202	2.01	0.095
Sex education knowledge			0.01	0.908									<0.01	0.995
Comfort talking about sex					-0.05	0.529							-0.06	0.499
Sexual decision-making skills							-0.1	0.269					-0.12	0.123
Social religiosity									-0.05	0.040			-0.09	0.003
Personal religious devotion											0.03	0.475	0.13	0.019

Dependent variable = number of sexual partners in the past year
 (Reference group: White, male, single, does not participate in student religious organization, nonreligious)
 N=128

condom use at last vaginal intercourse. Sexual decision making skills were positively associated with condom use at last intercourse (OR=1.4, $p=0.01$, $b=0.27$), as were birth control assertiveness skills (OR=1.46, $p=0.01$, $b=0.38$). In the final model with all variables, birth control assertiveness (OR=1.39, $p=0.04$, $b=-0.01$) was the only theoretical predictor of sexual behavior that was significantly associated with increased odds of condom use. There were no significant differences in condom use or birth control assertiveness between respondents who reported participating in student religious organizations and those who did not.

Despite the differences in primary sources of information about healthy romantic relationships, we found no differences between the two groups in primary sources for sexual health. Respondents associated with religious organizations were more likely to indicate that their primary source of information about healthy romantic relationships was a religious organization or clergy or a medical provider or educator, while respondents who did not participate in student religious organizations were more likely to identify interpersonal relationships, print media, and television as their primary sources of information about romantic relationships. Participation in student religious organizations was negatively associated with number of sexual partners, and positively associated with personal religious devotion and social religiosity. Interestingly, there appeared to be no association between participation in a student religious organization and condom use, sexual health knowledge, birth control assertiveness skills or comfort talking about sex.

Comment

This is one of the first studies to directly explore possible links between participation in campus religious organizations, use of health information sources, and health behaviors among college students. Significant findings were that respondents who participated in student religious organizations had fewer sexual partners in the past year, were more likely to consider religious information sources to provide believable information about sexual health and romantic relationships, and had different primary sources of information about healthy romantic relationships, when compared to respondents who did not report participate in a student religious organization. Previous studies have found that students who participated in Evangelical student religious

organizations viewed romantic and sexual relationships as incompatible with their religious beliefs, and that the student organizations themselves promoted these views.⁹

Table 4.6: Logistic Regression Models Predicting Condom Use at Last Intercourse (Reference group: White, male, single, nonreligious)

	Model 1		Model 2		Model 3		Model 4	
	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>
Student religious organization participation	0.91 (0.29-2.92) <i>b</i> =0.28	0.878	0.88 (0.28-2.77) <i>b</i> =-0.09	0.878	0.91 (0.29-2.91) <i>b</i> =-0.09	0.876	0.79 (0.24-2.58) <i>b</i> =-0.23	0.698
Age	1.75 (0.74-4.12) <i>b</i> =0.66	0.080	1.76 (0.74-4.16) <i>b</i> =0.56	0.200	1.76 (0.74-4.16) <i>b</i> =0.56	0.197	2.11 (0.80-4.70) <i>b</i> = 0.41	0.122
Year in School	1.23(0.16-1.11) <i>b</i> =-0.98	0.080	0.47 (0.16-2.65) <i>b</i> =-0.87	0.080	0.42 (0.16-1.11) <i>b</i> =-0.87	0.080	0.37 (0.12-1.07) <i>b</i> =-0.99	0.068
Black	0.66 (0.23- 6.54) <i>b</i> =0.22	0.809	1.24 (0.06-6.64) <i>b</i> =-0.21	0.803	1.22 (0.23-6.52) <i>b</i> =0.20	0.818	1.49 (0.25-9.07) <i>b</i> =0.40	0.664
Other race/ethnicity	0.65 (0.16- 2.64) <i>b</i> =-0.26	0.551	0.65 (0.22-3.00) <i>b</i> =-0.42	0.718	0.65 (0.16-2.63) <i>b</i> =-0.42	0.547	0.55 (0.13-2.32) <i>b</i> =-0.59	0.418
Female	0.35 (0.09- 1.33) <i>b</i> =-0.92	0.123	0.35 (0.09-1.32) <i>b</i> =-1.05	0.122	0.36 (0.09-1.35) <i>b</i> =-1.04	0.128	0.30 (0.07-1.23) <i>b</i> =-1.19	0.167
N organizations participates in	1.44 (0.90- 2.30) <i>b</i> =0.43	0.129	1.44 (0.90-2.30) <i>b</i> =0.36	0.128	1.44 (0.90-2.30) <i>b</i> =0.36	0.130	1.45 (0.89-2.36) <i>b</i> =0.37	0.206
In a romantic relationship	0.45 (0.17- 1.15) <i>b</i> =-0.74	0.096	0.44 (0.17-1.16) <i>b</i> =-0.80	0.098	0.45 (0.17-1.15) <i>b</i> =-0.80	0.10	0.37 (0.11-0.87) <i>b</i> =-1.18	0.027
Christian	1.37 (0.26- 7.17) <i>b</i> =-0.40	0.709	1.36 (0.26-7.17) <i>b</i> =0.31	0.719	1.36 (0.26-7.14) <i>b</i> = 0.31	0.713	1.25 (0.22-6.94) <i>b</i> =0.22	0.805
Other religion	2.61 (.28- 24.57) <i>b</i> =-2.26	0.403	2.59 (0.27-24.46) <i>b</i> =0.95	0.350	2.59 (0.27-24.51) <i>b</i> =0.95	0.405	1.59 (0.15-16.48) <i>b</i> =0.47	0.696
Sex ed knowledge			1.00 (0.85-1.18) <i>b</i> =0.008	0.97				
Comfort talking about sex					0.99 (0.79-1.23) <i>b</i> =-0.13	0.91		
Sexual decision making skills							1.40 (1.07-1.82.) <i>b</i> =0.27	0.014

Table 4.6 (continued): Logistic Regression Predicting Condom Use at Last Intercourse (Reference group: White, male, single, nonreligious)

	Model 5		Model 6		Model 7		Model 8	
	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>	OR (CI) <i>b</i>	<i>p</i>
Student religious organization participation	0.97 (0.28-3.30) <i>b</i> =-0.03	0.960	0.90 (0.24-3.38) <i>b</i> =-0.107	0.961	0.79 (0.23-2.59) <i>b</i> =-0.23	0.711	0.90 (0.20-4.07) <i>b</i> =-0.11	0.891
Age	2.42 (0.92-6.33) <i>b</i> =0.88	0.073	1.75 (0.74-4.15) <i>b</i> =0.56	0.200	1.76 (0.74-4.19) <i>b</i> =0.57	0.199	2.56 (0.91-7.17) <i>b</i> =0.94	0.074
Year in School	0.32 (0.10-0.93) <i>b</i> =-1.15	0.036	0.42 (0.16-1.11) <i>b</i> =-0.87	0.080	0.42(0.16-1.11) <i>b</i> =-0.87	0.081	0.31 (0.10-0.98) <i>b</i> =-1.16	0.046
Black	1.81 (0.29-11.26) <i>b</i> =0.59	0.525	1.21 (0.21-6.9) <i>b</i> =0.19	0.828	1.11(0.20-6.12) <i>b</i> =0.10	0.907	1.98 (0.25-15.88) <i>b</i> =0.68	0.521
Other race/ethnicity	0.52 (0.12-2.19) <i>b</i> =-0.65	0.375	0.65 (0.16-2.65) <i>b</i> =-0.43	0.550	0.63 (0.16-2.52) <i>b</i> =-0.46	0.512	0.54 (0.12-2.37) <i>b</i> =-0.62	0.412
Female	0.36 (0.09-1.39) <i>b</i> =-1.03	0.137	0.35 (0.09-1.32) <i>b</i> =-1.05	0.123	0.35 (0.09-1.32) <i>b</i> =-1.06	0.121	0.34 (0.08-1.43) <i>b</i> =-1.09	0.140
N organizations participates in	1.56 (0.94-2.63) <i>b</i> =0.46	0.083	1.44 (0.90-2.31) <i>b</i> =0.37	0.129	1.48 (0.91-2.38) <i>b</i> =0.40	0.113	1.56 (0.91-2.65) <i>b</i> =0.44	0.103
In a romantic relationship	0.27 (0.09-0.80) <i>b</i> =-1.30	0.018	0.45 (0.17-1.15) <i>b</i> =-0.81	0.096	0.46 (0.18-1.19) <i>b</i> =-0.78	0.110	0.21 (0.06-0.69) <i>b</i> =-1.56	0.010
Christian	0.77 (0.14-4.32) <i>b</i> =-0.25	0.774	1.35 (0.24-7.61) <i>b</i> =0.30	0.731	0.91 (0.12-6.78) <i>b</i> =-0.09	0.926	0.83 (0.09-7.35) <i>b</i> =-0.19	0.864
Other religion	1.27 (0.12-13.65) <i>b</i> =0.24	0.845	2.60 (0.28-24.57) <i>b</i> =-0.96	0.403	2.31 (0.24-22.27) <i>b</i> =0.84	0.470	0.93 (0.08-10.53) <i>b</i> =-0.07	0.956
Sex ed knowledge							0.91 (0.74-1.12) <i>b</i> =-0.09	0.382
Comfort talking about sex							0.97 (0.76-1.25) <i>b</i> =-0.03	0.820
Sexual decision making skills							1.32 (0.98-1.78) <i>b</i> =0.28	0.064
Birth control assertiveness skills	1.46 (1.09-1.95) <i>b</i> =0.38	0.011					1.39 (1.01-1.93) <i>b</i> =0.33	0.044
Social Religiosity			1.00 (0.94-1.07) <i>b</i> =0.001	0.961			0.99 (0.91-1.07) <i>b</i> =-0.01	0.769
Personal Religious Devotion					1.05 (0.93-1.18) <i>b</i> =0.04	0.475	1.02 (0.86-1.19) <i>b</i> =0.02	0.850

This research builds on prior work by examining the associations of student religious organization participation with sexual health behaviors across the variety of student religious organizations and religious affiliations at one university. Our findings were consistent with some previous research, specifically that compared to non-affiliated students, participants in student religious organizations had high levels of personal devotion and social religiosity and reported fewer sexual partners in the past year.^{7, 9, 10} In

contrast to other studies^{10, 12} we did not find that respondents who participated in student religious organizations were less likely to be involved in romantic relationships than other respondents.

Kwan and colleagues²⁵ found that although college students considered the internet a major source of health information they did not consider health information on the internet to be believable.²⁵ Responses from this sample of college students from the same educational institution indicated students both used the internet as a source of sexual information and considered it a believable source of sexual health information. Another study of college student internet information seeking found that college students are generally able to find accurate answers to sexual health questions on the internet but struggle with using the internet to find accurate information about accessing sexual health services.²⁶ The majority of respondents in this sample relied on the internet, interpersonal relationships, medical providers or educators, or religious sources for information about sexual health and romantic relationships.

Limitations

Because the current study is an initial exploratory study consisting of a cross-sectional analysis of a small convenience sample, it cannot determine causation. The sample was not randomly selected, and male students, minority students and religious minority students were underrepresented in this study. It is also important to note that the current study took place at a large public university in the southern US, which is a heavily religious region, and therefore, student religious organizations may have a greater influence than in other geographic regions.²⁷ The current study used the Mathtech sexuality questionnaires which were originally developed for use with adolescents, and

may perform less reliably with young adults. Additionally, only two measures of lower risk sexual behaviors were included: number of sexual partners in the past year and use of a condom at last intercourse. While there are limitations to the present study, it is an important step forward in understanding the influence of student religious organizations on undergraduate student sexual health behaviors and utilization of health information sources

Conclusions

Students with reported campus religious affiliations had fewer sexual partners, and were more likely to identify religious centers as believable sources of information about healthy romantic relationships. They also reported higher levels of personal devotion and social religiosity. Religious messages about healthy romantic relationships or social religiosity may play a role in the sexual behaviors of students who participate in religious organizations. However, personal devotion was not significantly associated with fewer sexual partners, a disparate finding from prior research with adolescents.^{28, 29}

The current study complements prior research by confirming some of the ethnographic findings of previous researchers, and indicates that these patterns may exist beyond the individual Evangelical student organizations that have previously been studied in isolation. Because researchers recruited survey respondents from student religious organizations with a variety of Christian affiliations, the results of this study suggest that participation in student religious organizations may have similar effects across religious traditions.

We found that students who participate in student religious organizations are demographically similar to their peers, yet they report different sexual behaviors and

different primary sources of information for healthy romantic relationships. More research is needed to understand differences in how healthy romantic relationships and sexual health are conceptualized by college students and organizations and individuals who serve this population. Additional research is also needed to understand messages about sexual health and romantic relationships from different sources and Respondents who participated in student religious organizations were more likely than nonparticipants to consider religious centers believable sources of sexual health information, as well as more likely to identify religious centers as their primary source of information about healthy romantic relationships. These findings suggest that student religious organizations may be a potential resource for promoting healthy sexual and romantic relationships among college students.

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CHAPTER 4.2

CONVERSATIONS ABOUT SEXUALITY ON A PUBLIC UNIVERSITY CAMPUS: PERSPECTIVES FROM CAMPUS MINISTRY STUDENTS AND LEADERS¹

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Abstract

Little is known about the influence of student religious organizations on student sexuality-related attitudes and behaviors. The study's aim was to improve understanding of communication around sexuality in the contexts of campus ministries, and to compare student and campus ministry leader experiences with conversations about sexuality. Undergraduate students participating in student religious organizations (n=57) completed an online survey about conversations about sexuality in religious organization contexts. Campus ministry students (n=36) participated in focus groups about their experiences with messages about sexuality from faith organizations and other sources. Campus ministry leaders (n=19) completed in-depth interviews about their experiences discussing sexuality with students. Survey participants indicated that religious organization conversations about romantic relationships and sexual health occurred either just the right amount (romantic relationship 49%, n=28, sexual health 39%, n=22) or less often (romantic relationships 35%, n=20, sexual health 51%, n=29). Campus ministry students and leaders indicated that conversations about sexuality were uncomfortable. Leaders discussed strategies to engage students while students discussed efforts to integrate religious messages about sexuality with messages from other sources. These findings suggest campus ministry leaders may need additional support and training for communicating effectively with college students about sexuality.

Introduction

The transition from high school to college is an opportunity for maturation and behavior change; however, it is often associated with increasingly negative views of oneself, psychological distress, and anxiety (Adlaf, Gliksman, Demers, & Newton-Taylor, 2001; Arnett, 2000; Hesse-Biber & Marino, 1991). The transition from

adolescence to young adulthood often includes becoming sexually active, which involves potential health risks. Among the college age population, 71% of 19 year-olds have had sex (Finer & Philbin, 2013). Although young adults ages 15-24 comprise 25% of the sexually active population, approximately 50% of all new sexually transmitted infections are diagnosed in this group. Contributing to these disparities are barriers to sexual health services (e.g. cost, lack of transportation), and concerns about confidentiality that disproportionately affect young adults (Centers for Disease Control and Prevention, 2014). Furthermore, college students have low levels of safe-sex behavior. In a national survey of over 90,000 undergraduate students by the National College Health Association, only 50.2% of sexually active respondents reported that they often or always used a condom or other barrier for vaginal intercourse, while only 5.1% reported often or always using a condom or barrier for oral sex (American College Health Association, 2015).

According to Albert Bandura's (Bandura, 1977) Social Cognitive Theory (SCT), individuals make choices about their behaviors based on what they expect to be the outcomes of those behaviors. Outcome expectations can be learned both directly from individuals' own experiences and from events that they see modeled by others (Bandura). Researchers have applied SCT to examine sexual risk behavior and design effective safe-sex behavior interventions (Li, Zhang, Mao, Zhao, & Stanton, 2011; McAlister et al., 2000), and to successfully predict safe sex behaviors among college students (Kanekar, Sharma, & Bennett, 2015). The communities in which individuals participate serve as important environmental factors that shape behavior through behavioral norms and models of behavior. Religious groups are communities that often have expected

behavioral norms for members and include behavioral models such as prophets, saints, and other believers (Bandura, 2003). Religious communities are particularly significant because historically more Americans have participated in religious organizations than other voluntary organizations. Christian religious organizations have a significant role in shaping behavior in the United States (US), given that 78.4% of Americans identify as Christian (Pew Research Center, 2015).

A national survey found that participation in a campus religious group was associated with higher levels of social support for first year college students (Bryant, 2007). Previous research on campus ministries has consisted of ethnographic studies focusing on the cultures and behavioral norms of individual Evangelical campus ministries. These studies have documented that group norms of Evangelical campus ministries prohibit premarital sex, alcohol, drug use and immodest dress and enforce strict gender roles (Bryant, 2005; Wilkins, 2008). The current study builds on previous work by exploring campus ministry communication around romantic relationships and sexual health. In contrast to previous published research on campus ministries (Bryant, 2005, 2009; Wilkins, 2008), this study includes multiple Christian traditions and includes the perspective of campus ministry leaders as well as students. Because Christianity is the majority religion in the Southeast United States where this study took place, focus groups and interviews were limited to participants in Christian organizations, based on the fact that members of minority religions would have dramatically different experiences.

While a previous study found that undergraduate students tend to conceptualize sexual behavior and romantic relationships as entirely separate (Freitas, 2008), this study was grounded in the World Health Organizations definitions of sexuality and sexual

health, which encompass both romantic relationships and sexual behavior. Therefore, language was designed to prompt participants to reflect on conversations about both sexual and romantic relationships and behaviors throughout all data collection instruments. In order to fully capture the range of participants' perspectives on sexuality, participants were asked questions containing both the phrases "sexual health" and "healthy romantic relationships."

Methods

We explored communication related to sexuality within campus ministries and student religious organizations through three data collection strategies: surveys with student participants in student religious organizations, focus groups with students participating in campus ministries, and in-depth interviews with campus ministry leaders. We developed a SCT-informed conceptual model describing a potential pathway through which campus ministry conversations about sexuality influence student behavior (see figure 1). This conceptual model guided data collection and analysis.

Survey Methods

Undergraduate students participating in student religious organizations were asked to complete an online survey between January 2015 and May 2015. Students were recruited through four introductory classes in psychology, sociology, and social work with approximately 50 students in each course, the psychology undergraduate research pool, and directly through campus ministries. The first author emailed a link to the survey to all student religious leaders for whom the university provided contact information (n=25).

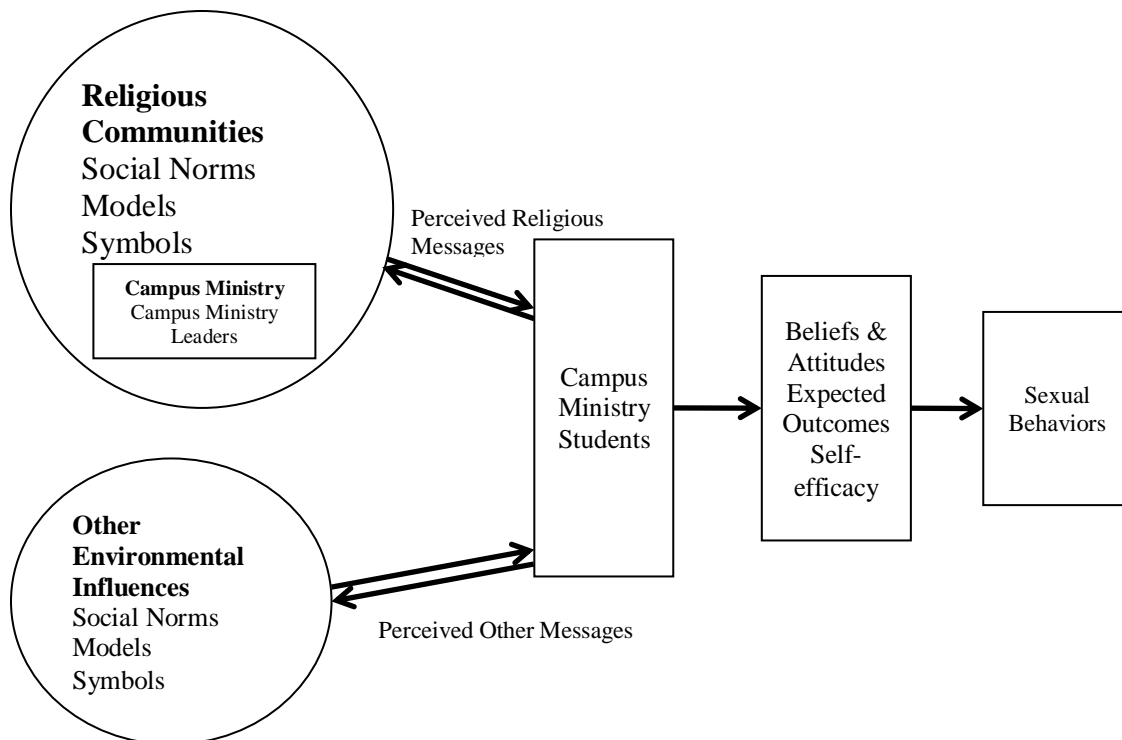


Figure 4.1: Conceptual Model of the Influence of Campus Ministry Conversations on Sexual Behavior

Additionally, the first author made in-person visits to campus ministry leaders and students at four campus ministries (Catholic, Anglican Evangelical Protestant, and Nondenominational affiliations, approximately 215 students total attend events at these four organizations, according to campus ministry leaders). Respondents were entered into a drawing for one of two \$50 Amazon gift cards as an incentive. Additionally, some respondents were given research credit or extra course credit for survey completion. The web link for the survey directed respondents to an informed consent form with an option to decline participation. Individual survey questions also included an option for students to refuse to answer. We administered the 94-item survey through SurveyMonkey. SurveyMonkey provided Secure Sockets Layer and Transport Layer technology to

protect data (Survey Monkey, Inc, 2013). IP address collection was disabled, making it possible for surveys to be completely anonymous.

Participation in student religious organizations was assessed through student self-identification; survey participants were provided with a list of the types of student organizations as listed on the university website and asked to indicate which types of organizations they participated in, if any. Students who indicated that they participated in student religious organizations were included in this study. Due to the small size of several campus ministries at the university, disclosing which specific religious organizations students participated in could risk participants' anonymity, therefore this information was not collected. According to the university's official list of student organizations, there were 33 student religious groups. The first author reviewed this list and identified 28 Christian campus ministries; the other student religious organizations were a Christian fraternity, a Christian sorority, interest groups (e.g. Christian Legal Society), or were completely student-led. For the purpose of this study, we defined "campus ministry" as a student religious organization having the primary goal of faith or character development and at least one adult leader who was not a university student that is officially registered with the university. Survey participants may have belonged to student religious organizations that were not campus ministries, while only students and leaders from campus ministries participated in focus groups and interviews.

Four multiple choice questions were used to assess student perceptions of conversations about sexuality at student religious organizations; these are provided in Table 4.7. We also created two open-ended items to ask students about what sort of conversations about sexuality they wanted at student religious organizations ("What sort

of discussions about healthy romantic relationships would you want to happen at student religious organizations?” and “What sort of discussions about sexual health would you want to happen at student religious organizations?”).

Focus Groups:

The research team sought permission from campus ministry leaders prior to conducting focus groups with campus ministry students; some campus ministry leaders provided assistance in recruiting focus group participants. Two mixed-gender pilot focus groups were held initially in November of 2013 to explore the feasibility of carrying out a larger research study with student religious organizations and to pilot test focus group strategies and questions. Both groups had both a female and male facilitator, and took place at a campus ministry immediately after a campus ministry event. Six additional single-gender focus groups with gender matched facilitators were held between January and May 2015.

A gender-matched note taker attended each focus group. In the focus groups, participants engaged with visual prompts (e.g. condoms, virginity pledge cards, HIV awareness flyer) to encourage them to think about the messages they had received from religious organizations about healthy romantic and sexual relationships. In the two mixed-gender pilot groups, the male and female focus group facilitators alternated asking questions, and in the single-gender groups all questions were asked by the gender-matched facilitator. Gender-matched note takers created summary notes of all focus groups. These notes summarized the discussion, the general atmosphere or mood of the group, and interactions among participants. The first author reviewed all summary notes after each focus group and transcribed all eight focus groups verbatim.

Table 4.7: Survey Items Assessing Student Perceptions of Religious Organization Conversations about Sexual Health and Romantic Relationships

Survey item	N (%) (N=57)
If you participate in a religious student organization, how often does this organization provide opportunities to discuss romantic relationships?	
Once a week	9 (16%)
1-3 times a month	15 (26%)
Less than once a month	7 (12%)
Once or twice a semester	17 (30%)
Never	5 (9%)
Prefer not to answer	4 (7%)
Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss romantic relationships at this student religious organization?	
Too many	1 (2%)
Just the right amount	28 (49%)
Not enough	20 (35%)
Prefer not to answer	8 (23%)
If you participate in a religious student organization, how often does this organization provide opportunities to discuss sexual health?	
Once a week	2 (4%)
1-3 times a month	9 (15%)
Less than once a month	7 (12%)
Once or twice a semester	15 (26%)
Never	20 (35%)
Prefer not to answer	4 (7%)
Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss sexual health at this student religious organization?	
Too many	0
Just the right amount	22 (39%)
Not enough	29 (51%)
Prefer not to answer	6 (11%)

Interviews:

The research team developed a semi-structured interview guide with open-ended questions focusing on campus ministry leader experiences with students and their encounters with student sexual health and romantic relationships in campus ministry settings. Minor edits (reordering questions, addition of new probes) were made to the interview guide after initial interviews in order to provide smoother transitions between interview questions. Interviews with campus ministry leaders took place between January 2015 and May 2015. Interviews lasted between 25 and 80 minutes, and took place in locations chosen by the interviewees (usually either in their offices in campus ministry buildings or in nearby coffee shops). Interviewees were recruited via emails to the campus ministry's university email address (as listed in the student organization directory, 25 organizations included), phone calls and emails to the contact information listed on the official university registered religious workers list (n=15), and via direct messages to personal Twitter accounts (n=3). A snowball sampling approach was used, and each interviewee was asked to suggest other potential interviewees. Eight of the 19 interviewees (42%) were suggested by other interviewees. During the interview, interviewees were presented with a list of topics related to sexual health and romantic relationships and asked to indicate how often (on a five-point scale ranging from never to frequently) they had discussed topics related to sexuality with students. Interviewees were also invited to add topics to the list. In order to protect interviewee anonymity, all identifying information was altered or removed after transcription and each interviewee was assigned a gender-matched pseudonym (Orb, Eisenhour, & Wynaden, 2000). The first author conducted and audio recorded all interviews. Additionally, the first author

made summary notes during the interview and completed field notes afterwards. Nine interviews were transcribed verbatim by the first author and the remaining ten interviews were sent to a professional transcription service for verbatim transcription.

Survey Analysis:

STATA version 9 was used to calculate frequency tables for survey variables. Survey responses were imported into MaxQDA and open-ended items were open-coded, using emergent codes with an emphasis on using participants' own words as codes (i.e. in-vivo coding). After open-coding was completed, analysis focused on comparing responses across survey respondents to observe similarities and differences in experiences and perspectives.

Focus Group and Interview Analysis:

For both interviews and focus groups, analysis was based on the conceptual model (Figure 1). In the focus group analysis, researchers sought to understand two phenomena: student perceptions of faith organization messages about sexuality, and student responses to faith organization messages about sexuality. Interview analysis was focused on identifying how campus ministry leaders approach sexuality-related topics, their goals for students' understanding of sexuality, and their experiences in conversations with students about sexuality.

The first author used open coding to apply a descriptive label or "code" to each segment of text, primarily using action coding and in-vivo coding (Charmaz, 2006). Action codes were made up of verbs and used to identify participant thought processes and actions. In-vivo codes emerged out of participants' own words and reflected participants' beliefs, assumptions and ideas about sexual health, romantic relationships

and messages regarding romantic relationships and sexual health and how these topics relate to their life. During the analysis, the first author compared emergent codes to the data and to other codes, and explored differences and similarities across focus groups and interviews (Charmaz, 2006). Throughout the coding process, the first author focused on developing an understanding of participants' lived experiences, similarities and differences in those experiences, and identifying factors related to those similarities and differences. The first author grouped related codes together in order to identify major themes. MaxQDA version 11 was used throughout the analysis process, to organize and simplify codes and to reflect on their relationships to each other. Detailed memos were created in MaxQDA throughout the process of open coding and comparing and grouping codes, creating an audit trail (Koch, 2006; Lincoln, 1995). Microsoft Excel was used to calculate the mean frequency and standard deviation of each of the topics in sexual health and romantic relationships from the list of sexuality-related topics described above. Focus group and interview excerpts presented below have been altered from the original interviews by the inclusion of punctuation, the removal of repetitive aspects of natural speech (e.g. "um," "like," "you know), removal of unnecessary phrases (indicated by italics), insertion of clarifying words (indicated by closed brackets) and the inclusion of a gender-matched pseudonym.

Results

There was overlap between the survey and focus group samples, i.e. some campus ministry students participated in both. Due to the survey being online and anonymous it is unknown how many students participated in both the focus group and the survey. As can be seen from the demographic information presented in Table 4.8, the majority of the

survey respondents were White, female, and Christian, and reported having at least one sexual partner in the past year. Characteristics of focus group and interview participants are provided in Table 4.9. Like survey respondents, focus group participant and interview participants were mostly White. While there were approximately equal numbers of female (n=16) and male (n=20) focus group participants, most interviewees were male. In addition to listing survey items assessing student perceptions of discussions of sexuality at student religious organizations, Table 4.7 shows survey results for these items. Twice as many (40.4%, n=23) students said that there were opportunities to discuss romantic relationships at least once a month in their student religious organization, compared to the number of students who said there were opportunities to discuss sexual health at least once a month (19.2%, n=11). Similarly, only 8.5% of survey respondents (n=5) said that there were never opportunities to discuss romantic relationships at student religious organizations, while 35.1% (n=20) said that there were never opportunities to discuss sexual health. Overall, survey respondents reported that there were just enough (49.1%, n=28) or not enough (35%, n=20) opportunities to discuss romantic relationships at student religious organizations. Results were similar for opportunities to discuss sexual health at student religious organizations (38.6%, n=22 survey respondents said just the right amount of opportunities to discuss sexual health; 50.8%, n=29 said not enough opportunities). Responses to the open-ended items were generally short and overall were similar for items asking about sexual health and romantic relationships. Over a quarter (28%, n=16) of survey respondents stated that they wanted discussions of safe sex practices to take place at student religious organizations, while 7% (n=4) respondents specified that they wanted abstinence-focused conversations.

Table 4.8 Characteristics of Survey Participants in Analysis of Perceptions of Student Religious Organization Discussions of Sexuality

Characteristics	N (%) (Total N=57)
Race	
White	45 (79%)
Black	3 (5%)
Other	9 (16%)
Gender	
Female	38 (67%)
Male	19 (33%)
Religious tradition	
Christian	45 (79%)
Nonreligious	3 (5%)
Other religion	8 (14%)
Year in school	
1	20 (35%)
2	12 (21%)
3	9 (16%)
4	16 (28%)
Year in School (mean)	2.4
Reported at least one sexual partner in the past year *	
Yes	30 (54%)
No	26 (46%)
Mean number of sexual partners in the past year	2.7
How often do you attend student religious organization events?	
More than once a week	30 (53%)
Once a week	16 (28%)
1-3 times a month	8 (14%)
Less than once a month	3 (5%)
Never	0

*1 respondent did not answer

Table 4.9: Characteristics of Focus Group and Interview Participants

Focus Group Participants (Students)	N (%) (Total N=36)
Race	
White	31 (86%)
Black	2 (6%)
Bi-Racial	2 (6%)
Asian/Asian American	1 (3%)
Gender	
Male	20 (56%)
Female	16 (44%)
Age (mean)	20.9
Year in School (mean)	2.6
Relationship status *	
Single	15 (71%)
Committed dating relationship	4 (19%)
Interview Participants (Campus Ministry Leaders)	N (%) (Total N=19)
Gender	
Male	13 (68%)
Female	6 (32%)
Race/Ethnicity	
White	16 (84%)
Other	3 (16%)
Age	Mean= 33.9, Range= 24-58
Campus ministry n weekly attendees	Mean=57**, Range=10-170

* Note: relationship status was not collected for pilot focus groups

**Some campus ministry leaders provided a range in their estimates of the number of students who attend their campus ministry events. In these cases, the average of the range they provided was used.

Respondents frequently used the words “open,” “honest,” and “nonjudgmental” to describe the discussions about romantic relationships and sexual health that they wanted to occur at student religious organizations. One third (32%, n=18) of survey respondents either did not respond or responded “I don’t know” to the open-ended item asking what sort of discussions about romantic relationships they wanted to occur in student religious organizations. Approximately the same number of respondents (37%, n= 21) either did not respond or responded “I don’t know” when asked what sort of

conversations about sexual health they wanted to occur at student religious organizations. Another five students (8.8 %) said that they did not want any discussions about sexual health to occur at student religious organizations.

In focus groups, three themes emerged related to students' perceptions of faith organization messages about sexuality: 1) rules and consequences 2) sacrifice and work 3) practical advice. Another three themes related to student responses to faith organization messages emerged as well: 1) integrating messages from faith organizations and other sources 2) questioning and engaging messages 3) prioritizing message sources. When analyzing interviews, the researchers focused on two major aspects of campus ministry leaders' experiences with students that were identified by the conceptual model (Figure 3.1): campus ministry leaders' understanding of sexuality and their conversations about sexuality with students. Themes arising from interviews with campus ministry leaders and focus groups with student participants were often related and expressed different perspectives on the same processes, so they are presented together in these cases.

Goals for Student Understanding and Perceived Messages

When campus ministry leaders spoke about their goals for students' understanding about sexuality, they spoke primarily about the importance of students' understanding their sexuality as a gift from God; reflecting the interviewee's own understanding of sexuality. When students reported their perceptions of faith organization messages about sexuality, however, they tended to focus on rules and consequences, and sacrifices and work.

God's Gift

Interviewees felt that in order to make good choices about sex, students needed to understand their own and their partners' sexuality as a gift from God that should be honored.

How do you remind them of who God has created them to be around sex and sexuality and intimate relationships? . . . I think the key part is honoring and respecting the other person, and honoring and respecting the gift of that other person, and also that person's gifts of sexuality.—James, Campus ministry leader

While interviewees generally considered sexuality a gift from God, they differed in their opinions about acceptable contexts for sexual behavior—some felt that sexual activity was only acceptable in the context of heterosexual marriage, while other interviewees felt that students who were in committed relationships, but not married, could have God-honoring sexual relationships. This variation occurred mostly along denominational lines—campus ministry leaders whose denominations were affirming of same-sex relationships were more likely to support non-marital sexual relationships. Some campus ministry leaders acknowledged that students were sexually active despite religious teachings and struggled to reconcile their own religious beliefs with their desire to help students.

How do you talk to students about things that you might not necessarily agree with but things that they might be experiencing? And that's a whole other side of it as well. And so, I think that can be the inherent struggle in campus ministers' talking about sexual relationships. How do you talk about something you're not condoning? And so I think there is this tension that I think many campus ministries are living in. — Samuel, Campus ministry leader

Rules and Consequences

When asked to share messages they had received from faith organizations about sex, dating, and romantic relationships, students spoke extensively about rules and consequences. Students felt their faith organizations demanded a rigid life behavioral code based on religious rules and expectations, which included adherence to gender roles, abstinence until heterosexual marriage, children and no possibility of divorce. In focus groups, student members of campus ministries identified failure to find a partner, judgment from the church, and acquiring human immunodeficiency virus (HIV) as potential consequences of not following expected behavior codes. Opinion was divided about the usefulness of these rules. Some students felt that these expectations created the foundation for solid lifelong partnerships while others felt that it was impossible to understand and apply all the rules. Other students felt that it was unreasonable for faith communities to expect their nonreligious friends to follow religious codes of behavior. Overall, female participants expressed more negative feelings about rules and consequences.

In my personal experiences with churches... nothing has really been helpful. I guess I was always taught rules that you have to follow when you're in a relationship, and always got the idea that if you had sex or anything like it then you were going straight to hell, your relationship was doomed, you were never gonna have a good marriage, you were dirty and filthy, God hated you ...And I've never actually been taught anything differently, it's been a lot of self-realization, stuff that I had to come to terms with on my own and no organization has ever actually taught me about that. – Megan, Campus ministry student

Sacrifice and Work

When asked to identify the most important messages they had received from faith organizations about sexuality, In focus groups, students spoke extensively on the importance of sacrifice and work in romantic relationships, both when asked to identify the most important messages they had received from faith organizations and when they were describing relationships they admired. When students spoke about work and sacrifice in relationships they often referenced the importance of imitating Jesus in ones' relationships with their partner. Students spoke of the importance of serving a partner in a relationship, and spoke of relationship responsibilities such as giving things up for their partner, or being a positive influence on a partner. Discussions of romantic relationships rarely referenced allowing a partner to sacrifice for them, enjoying relationships, or having fun with their partners. The emphasis placed on sacrifice in romantic relationships overshadowed other relationship aspects, such as attraction and affection.

Being a servant to one another, just to think of the other person more than you think of yourself, just doing what's best for them, versus what's best for you. Like, trying to behave, taking yourself out of the box and like, doing what the other person likes. That's making sacrifices, and that'll be huge for the relationship because the other person will know that you are trying to like what they like. – Mark, Campus ministry student

Practical Advice

Students expressed gratitude for practical advice about relationships, or expressed frustration that the advice they received was not practical. In open-ended survey items, students stated that they wanted practical advice on topics such as communication, setting

boundaries, and how to avoid sexual temptation. Four survey respondents (7%) complained that discussions about sexual health and romantic relationships in student religious organizations tended to be disconnected from reality- either because these discussions focused on marriage when students were more interested in dating, or because these discussions ignored the fact that students were sexually active.

Similar to the survey results, focus group participants valued practical advice and tips about how to behave in relationships. Multiple students complained that campus ministry messages were disconnected from the experiences of their students, and focused on marriage rather than dating. Students were also frustrated by advice that did not have explanations or practical applications. In the words of student Caleb, “It’s like they teach you about abstinence, staying away from pornography, or masturbation.... But they don’t teach you how to stay away from it, how to like guard yourself from it, and that’s where I came up empty handed.” Student perceptions of faith organization messages being disconnected from reality may partly be caused by campus ministry leaders’ hesitation to address premarital sexual activity.

Responding to Messages

Focus groups revealed three components of students’ responses to messages from faith organizations: Integrating messages from faith organizations and other sources, questioning and engaging messages, and prioritizing message sources.

Integrating Messages from Faith Organizations and Other Information Sources

Focus group participants highlighted that faith organizations were one of several sources of messages about sexuality in their lives. Other sources they mentioned were their parents, the media, their own experiences, and their friends. Focus group

participants observed conflicts between faith organization messages about sexual health and romantic relationships and messages from other sources. Participants in focus groups observed that faith organizations taught them to pursue abstinence, to forgo instant gratification for the sake of a strong marriage later, and to respect others and that these messages were the opposite of those communicated by the media and their peers.

Like when I got out of church, and the sermon that day was like “how to view a woman”... Get in my car, turn on the stereo, and automatically, it’s a completely different view of women. Growing in the church and faith organizations, you were taught to view women with respect and dignity, and to look at them as priceless.... And then you put on the radio, or anything, other and you get taught [women are] just objects. So that’s night and day, that’s kind of weird. – Logan, Campus ministry student

Questioning and Engaging Messages

Student members of campus religious organizations felt that it was important to critically think about messages about sexual health and romantic relationships from faith-based sources. They considered how their religious doctrines fit with messages about sexual health and romantic relationships, the influence of these messages on their lives, and the experiences of their family members and friends. Students also felt that it was necessary to identify and reject damaging messages from faith organizations.

I’ve gotten a lot of mixed messages from like my faith. I started getting abused when I was like nine, so it made the idea of virginity not possible for me. But also really hard hearing “Would you want someone to lick a lollipop and put the wrapper back on and give it to you?” And those messages were really hard for me

to overcome with ... I was also in a relationship where the guy beat the [expletive] out of me, I've also learned things from that, and having conversations with people of faith about things that I don't deserve and like what I do deserve, and how God actually cried with me, and God doesn't hide himself, stuff like that. And I've also learned things like no matter what your choices are, we still love you, we still care about you . . . and I don't know, I've learned a lot of really negative and really positive things. – Kristin, Campus ministry student

Some students reported they felt religious organization messages were completely irrelevant to their experiences with sexuality and relationships; however, more student members of religious organizations intended to integrate their faith into their sexual behavior. For some, integrating their faith into their sexual behavior meant following what they understood to be “Biblical” principles about sexual behaviors, while other students made thoughtful choices about rejecting what they perceived to be “Biblical” teachings.

I know what the Bible says is truth is “don't have premarital sex.” I had this conversation last week at [Bible study]. I'm choosing to disobey the Bible....But that's also because I view [sex] as a very empowering thing....and I've thought about making this decision, and I'm not ashamed about it. – Kristin, Campus ministry student

Prioritizing Message Sources

When focus group participants were asked to identify which sources of messages about sexual health and romantic relationships had been the most helpful to their lives, students generally named their parents or a religious leader or organization. Students

talked about the importance of having positive examples of successful marriages, and spoke of asking their parents for advice and support in dating issues. Students who had divorced parents or other difficult family relationships noted that religious organizations and leaders helped to fill the information gap and provided valuable advice about dating relationships. Students stressed the importance of personal relationships, saying that they were far less likely to value information or messages about sexual health or romantic relationships from people who were not a consistent part of their lives. Students particularly felt that sex education classes were not a helpful information source for sexual health or romantic relationships because classes focused on facts rather than personal aspects of relationships, and often were taught by unfamiliar adults.

I think there's different types of sex ed. When you said sex ed, my mind went to PE class in high school, and there was that, but then there was sex ed from my father. And that's [a] completely different thing. I'm sure not every dude or female has "The Talk," whatever the heck that is, but it's education, you're learning. So it is sex ed, but it's different. Because I learned from my father ... He told me "this is why your mother and I do this." And he said "this is why I waited until I was 25 to do this." And he kind of filled in where school didn't, if that makes sense, school said "facts," he filled in where faith came along with that. – Logan, Campus ministry student

Relationships

Similar to campus ministry students' reflections on the importance of the context of personal relationships for communication about sexuality, campus ministry leaders talked about the importance of building relationships with students before discussing

sexual health or romantic relationship issues. Several interviewees noted that it was difficult to determine whether conversations about sexual health or romantic relationships are initiated by students or by leaders because campus ministry leaders focused primarily on creating an atmosphere of trust that enabled students to ask questions and initiate conversations.

I think a big part of my job is helping invite students into a safe space...; it's rare that a student just is like "I want to talk about this, let's talk about it." But if I kinda have in my head "hey, this might be good to talk about" and I just start asking some basic questions, they might then just start volunteering some stuff that I'm not asking about.... My job is very much asking the right questions.–

Aaron, Campus ministry leader

Additionally, life events (e.g. impending graduation, starting a new relationship, breaking up, or getting engaged) in the life of students or campus ministry leaders were important triggers of discussions of sexual health and romantic relationships. One university chaplain described the influence of the recent marriage of a staff member: “One of our main leaders here, a first year grad student... he got married this last year. So actually that’s a pretty big topic here in a sense. [Students] see this young married couple that have been married six months.”

“We don’t really talk about it”

A number of campus ministry leaders said that they rarely discuss sexual health or romantic relationship issues with their students. They gave several different reasons for not discussing these issues, including that other issues were higher priority, their students were not currently dating, mutual discomfort, or student perceptions of religious

teachings. Interviewees felt that students were unwilling to engage in discussions with campus ministry leaders about sexuality and romantic relationships because of underlying assumptions about how campus ministry leaders would respond.

I think sometimes [students are] withholding certain information because they think “oh, [campus ministry leaders] are going to think less of me because I said XYZ.” Where we try, at least I do, try my hardest... The idea is that when we get to what’s going on, it makes it much easier. Where I think [students have] very much a sense of reserve “I shouldn’t say this, I know I was bad, but I did it anyway. – Matt, campus ministry leader

Another interviewee stated that students were even more reluctant to discuss sexuality than alcohol and substance use. Others mentioned that students were only open to discussions about sexuality and relationships after experiencing a problem in these areas.

These findings were echoed by some students in surveys and focus groups. Discomfort also appeared to be a part of student experiences in religious organization conversations about sexuality. Survey respondents stressed the importance of privacy in student religious organization discussions about sexuality, saying that they preferred individual conversations because group conversations were “awkward.” Similarly, two students described campus ministry conversations about sex as occurring among students without guidance or input from campus ministry leadership.

Rachel: And I feel like [at this campus ministry], we just don't talk about [sex] all that much. It's like, individuals and groups of people will sit around and talk about it sometimes, just kind of in general, but there's never like a sit-down let's talk about this sort of thing.

Lucy: Yeah. When people bring it up, it's pretty much small groups of people and they bring it up. You can have an in-depth discussion based on how comfortable you are with the group, but, like [chaplain] doesn't walk in the room and say "let's talk about sex."

It is important to note that not all students felt that campus ministry leaders avoided conversations about sexuality or romantic relationships. Some students reported receiving unwanted advice about dating from campus ministry leaders, and some recalled helpful advice as well.

Environmental Discussion Prompts for Conversations with Students

Campus ministry leaders described discussions about sexual health and romantic relationships as being triggered by environmental factors. Environmental discussion prompts included holidays (e.g. Valentine's Day, upcoming graduations) and scripture passages encountered in Bible studies. For some campus ministries, national denomination debates also triggered discussions; however, campus ministry leaders reported varying levels of student concern over denomination positions.

Because of the theological and political issues besetting the Episcopal Church right now, sexual orientation and discrimination based on gender are big hot button issues. Students are wondering what's going to happen, they're wondering what they should think, they're wondering what the parishes in this area are thinking or doing. – Anna, Campus ministry leader

Topics of Conversation

Table 4.10 presents mean frequency ratings for sexuality topics across interviews. Interviewees were asked to rate how frequently they discussed topics related

to sexuality on a scale of 1-5. Relationship skills were by far the most discussed topic, with a mean frequency of 4.25.

Table 4.10: Romantic Relationship and Sexual Health Topics Discussed by Campus Ministry Leaders, Collected From n=19 Interviews

Topic	Frequency discussed (1=rarely 5=frequently) Overall mean= 2.72 SD=0.76
Relationship skills	4.25 ²
Emotional attachment	3.91 ¹
Sexual orientation	3.56 ¹
Gender roles/expectations	3.53 ¹
How to show respect towards partner*	3.46
Respect for boundaries*	3.28
Discrimination based on gender/sexual orientation	3.2
Pornography*	3.19
How to show affection towards partner*	3.13
Consensual romantic and/or relationships	3.13
Modesty	2.97
Exploitative, coercive, violent relationships	2.69
Freedom from pressure to engage in sexual activity	2.66
Masturbation*	2.5
Pregnancy	2.47
Sexual coercion & violence	2.4
Birth Control	2.25
Sexually transmitted infections	2
Abortion	1.94 ¹
Access to healthcare	1.88 ¹
HIV/AIDS	1.75 ¹
Knowledge about anatomy	1.73 ¹
How to talk to partner about sex	1.69 ¹
Emergency contraception	1.63 ¹

* Topic added by interviewee

¹ More than 1 standard deviation from overall mean

² More than 2 standard deviations from overall mean

Emotional attachment, sexual orientation, and gender roles/expectations were also frequently discussed topics (emotional attachment mean frequency of discussion = 3.91,

sexual orientation mean frequency of discussion=3.56 gender roles/expectations mean frequency of discussion =3.53). The least discussed topics were abortion, access to healthcare, HIV/AIDS, how to talk to partner about sex, and emergency contraception. When asked to describe how often they had conversations with students about the most frequently discussed relationship and sexual health topics, campus ministry leaders gave a range from “every day” to “a couple times a month.” Interviewees indicated that relationship skills were the topic related to relationships and sexual health they discussed the most, and that they were less able to talk about medical issues because of a lack of knowledge and because of discomfort.

Discussion

This study found that a number of students participating in religious organizations are sexually active and that several adult leaders of campus ministries are aware of students’ sexual behavior. These findings contrast with previous studies, which have found that campus ministry students tend to avoid both sexual and romantic relationships (Bryant, 2007; Wilkins, 2008). In the current study, students found behavioral expectations or “rules” for sexuality related behavior helpful; others were frustrated by these guidelines. This study is not the first to find that some students are frustrated with the behavioral expectations of a religious organization. In her study of an evangelical campus ministry Bryant identified female students who were frustrated with the strict gender expectations of their campus ministry, however, over the course of their four years in college these women either came to agree with the campus ministry’s position or stopped participating in the organization (Bryant, 2009). The current study found that most campus ministry students wanted to integrate their Christian beliefs into their

romantic and sexual relationships; similarly a previous study of campus ministry students at a public university found that these students viewed Christianity as a meaning system that saturated their entire lives (Wilkins, 2008).

Female focus group participants expressed more negative views of religious rules and codes of behavior related to sex and romantic relationships than male participants. This might be because religious expectations for women often emphasize passivity and lack of agency in romantic relationships (Bryant, 2009; Freitas, 2008; Gardner, 2011; Wilkins, 2008). One researcher suggested that emphasis on evangelical women's passivity by evangelical campus ministries may leave these women open to victimization by future romantic partners (Bryant, 2006). Female loyalty and sacrifice may be perceived as either possessing or lacking agency, depending on the culture of the observer; however, valuing these traits has been linked to tolerance of intimate partner violence against women (Vandello & Cohen, 2003). Further research is needed to understand the influence of religiously driven expectations about relationships on campus ministry students, however, campus ministry students' emphasis on hard work and sacrifice in relationships may leave them vulnerable to damaging relationships. The current study's finding that campus ministry students disproportionately emphasize the role of work and sacrifice in romantic relationships is similar to findings from Irby's study of students at evangelical colleges, which found that commitment was a larger component of their discussions about dating than love or emotions (Irby, 2014).

Previous studies have found that sexual purity is an important aspect of identity and belonging for students who participate in religious organizations, and that social standing in campus ministries is tied to avoiding sexual and romantic relationships or

expressing shame over past sexual behavior, particularly for women (Bryant, 2009; Wilkins, 2008). In contrast to prior research, this study found that several female focus group respondents spoke about their ongoing sexual activity without expressing shame or an intent to be abstinent in the future. In other studies, young women have also described receiving messages from religious organizations that engaging in sexual activity damages them or lessens their value; (Freitas, 2008; Gardner, 2011), however, in this study female participants deliberately rejected these messages and chose to engage in sexual relationships. In the current study approximately 55% of survey respondents reported having at least one sexual partner in the past year; this finding suggests that the relationship between campus ministry participation, attitudes towards sexuality, and sexual behavior is more complex than what has been documented by previous studies. Because these previous studies have highlighted the roles of abstinence and shame around sexual behavior in the culture of campus ministries, it is worth noting that in the current study, over a quarter of survey respondents specifically stated that they wanted student religious organizations to have discussions about safe sex practices. One possible explanation for these differences is that previous studies focused on individual Evangelical Christian campus ministries (Bryant, 2005; Wilkins, 2008), while the current study included multiple organizations in a variety of Christian religious traditions. Another possibility may be that students feel more comfortable reporting information about their sexual behavior in the setting of an anonymous online survey than in in-person interviews, which have been previously used in studies on campus ministry student beliefs and behaviors related to sexuality (Bryant, 2006, 2009; Wilkins, 2008).

The fact that survey respondents specifically stated that they wanted student religious organizations to have discussions about safe sex practices suggests that campus ministries and other student religious organizations may be a potential avenue for promoting safe sex behaviors among college students.

Survey results suggest that students have more opportunities to discuss romantic relationships at student religious organizations than sexual health issues; 84 % of survey respondents reported having opportunities to discuss romantic relationships at student religious organizations while 57 % reported opportunities to discuss sexual health issues. A similar pattern can be observed in the topics that campus ministry leaders report discussing most frequently with students; the issues least discussed were medical issues. Forty percent of survey respondents (n=23) reported that there were opportunities at least once a month to discuss romantic relationships in student religious organizations.

While previous studies of campus ministries have focused solely on the experiences of undergraduate students (Bryant, 2005, 2006, 2009; Wilkins, 2008); this study also highlights the perspectives of campus ministry leaders. Prior research on the role of adult mentors for college students has found that adult mentorship has been linked to social support and higher grades (Crisp & Cruz, 2009). This current study found that campus ministry leaders are concerned about student wellbeing and engage in conversations about sexuality; however, further research is needed to better understand the role of campus ministry leaders and the effects of support from campus ministry leaders on students.

Limitations

This study took place at a large public university in the Southeast, one of the most religious regions of the country (Pew Research Center, 2015). Campus ministries may have a different role in less religious regions; a study of campus ministry students in the Northeastern United States found that campus ministry students viewed themselves as a minority group, and did not participate in university student social life outside of their campus ministry (Wilkins, 2008). Larger campus ministries may have different norms around discussions of sexual health and romantic relationships. Research suggests that religion has a greater influence on behavior in areas where religious groups are the minority (Freitas, 2008; Regnerus, 2007; Wilkins, 2008). Racial and ethnic minorities and sexual minority students were not well-represented among this sample and it is likely that their experiences are quite different from those of heterosexual White students.

Conclusions

Both campus ministry leaders and students acknowledged the sensitive nature of discussions about sexual health and romantic relationships. While students spoke of being afraid of judgment and referenced negative messages they or their friends had received, campus ministry leaders focused on strategies to increase student comfort. Both campus ministry leaders and students acknowledged the importance of interpersonal relationships in the context of discussions of sexual health and romantic relationships. Campus ministry leaders' efforts to build relationships with students may provide students with important social support.

Both campus ministry leaders and students stressed the importance of trust and personal relationships in effective communication about sexuality. Students participating

in campus ministries appear to value religious teachings and campus ministry leaders' perspectives about sexuality; however, campus ministry leaders report that their lack of knowledge and discomfort talking about sexuality limit their discussions of sexuality with students. Perhaps because of these barriers, campus ministry discussions of sexuality appear to be unpredictable and driven by reactions to events. These findings suggest that interventions focused on increasing campus ministry leader knowledge and comfort discussing sexuality may expand their role in student sex education an effective strategy for. More research is needed to determine whether campus ministry leaders would be interested in this sort of intervention.

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CHAPTER 4.3

The Role of Campus Ministry Leaders in Promoting Wellness and Providing Student Support¹

¹ Davidson, C.R., Turner-McGrievy, B., Hilfinger Messias, D.K., Friedman, D.B. and Robillard, A.G. To be submitted to the Journal of Religion and Health.

Abstract

Despite the historic existence of campus ministries at universities, little is known about their role in students' lives. The current study explores the work of campus ministry leaders with students. Campus ministry leaders (n=19) participated in individual interviews with an intended focus on their experiences discussing sexuality with students. The descriptive qualitative analysis indicated campus ministry leaders provided support during crises and linked students to services. Campus ministry leaders considered the informality of their university role a barrier when seeking help for students. Campus ministry leaders are potentially valuable partners in promoting student sexual health and wellness; universities should explore strategies to strengthen these relationships.

Introduction and Background

The transition from adolescence to adulthood is an opportunity for maturation and positive behavior changes, yet it is often difficult and accompanied by anxiety, negative views of self, and engagement in risky health behaviors, especially related to sexual behavior and alcohol use (Adlaf, Gliksman, Demers, & Newton-Taylor, 2001; Arnett, 2000; Smith, Christoffersen, Davidson, & Herzog, 2011). Social support may buffer the effects of stress and promote overall student health (Hale, Hannum, & Espelage, 2005; Solberg & Villareal, 1997; Wohlgemuth & Betz, 1991). Social support has also been shown to moderate the relationship between stress and physical symptoms for college women (Wohlgemuth & Betz, 1991). Additionally, a sense of belonging has been linked to lower levels of poor physical health symptoms for college men (Hale et al., 2005).

Religious organizations are a potential source of social support for college students. A study of first year college students found participants in student religious

groups were more successful in developing a network of friends than their peers who did not participate in student religious groups (Bryant, 2007). Student religious organizations have been shown to support student's transition into college and promote their personal development by providing social support, promoting emotional healing from past events, and encouraging leadership development (Bryant, 2007; Craft, Weber, & Menke, 2009). To date, studies of campus ministries have focused primarily on the experiences of students (Bryant, 2005, 2007, 2009; Wilkins, 2008). Research that included campus ministry focused primarily focus on the outcomes of their work — i.e. how campus ministry work promotes student wellness and supports student affairs professionals (Craft et al., 2009; Davis, Dunn, & Davis, 2004; Fiddler, Poster, & Strickland, 1999) address this knowledge gap, this research explored the strategies campus ministry leaders use to navigate their roles at the university and the perceived effects of campus ministry work on the leaders.

Methods

Setting and Participants

The study took place at a large public university in the Southeast United States. Because the dominant religion in this region is Christianity (Pew Research Center, 2015), we chose to focus on leaders of Christian organizations because these leaders have more shared experiences.

We chose to focus specifically on Christian religious organizations whose primary purpose is faith and character development and used the term *campus ministries* to refer to this specific subset of organizations. At the time of the research, there were 33 registered student religious organizations on campus. Of these, 27 were identified as

Christian campus ministries. We identified potential interviewees from official university lists of registered religious workers (n=15) and student religious organization contacts (n=24); 12 individuals were on both university lists; only 4 were women. We invited non-student religious workers from all Christian organizations to participate in this study (n=27 individuals). After each interview, we also asked participants for other potential participants and eight out of the 19 interviewees (42%), including three women, were suggested by participants.

Data collection

All procedures were approved by the university's Institutional Review Board. Semi-structured in-depth interviews with campus ministry leaders took place between January and May 2015. Nineteen campus ministry leaders participated in interviews and demographics for interviewees can be seen in Table 4.11. As Table 4.11 shows, the majority of interviewees were White, male, and highly educated. Interviewees reported ages ranging from 24-58, with a mean age of 33 years old. While most interviewees were under 35, the four oldest campus ministry leaders interviewed ranged between 44 and 58 years old. The mean amount of experience in campus ministry was 7.5 years, with a range of four months to 28 years.

Interviews lasted between 25 and 80 minutes, and took place in locations chosen by the interviewees; the interview schedule consisted of open-ended questions about participants' campus ministry experiences, with a particular emphasis on their experiences addressing student sexual health and romantic relationship issues. The first author conducted all audio-recorded interviews and transcribed nine interviews; the remaining recordings were professionally transcribed.

Table 4.11: Interviewee characteristics

Characteristic	N (%)
Gender	
Male	13 (68%)
Female	6 (32%)
Race/Ethnicity	
White	16 (84%)
Other	3 (16%)
Education	
Some College	1(5%)
College	5 (26%)
Advanced Degree	13 (68%)
Position (self-identified/open ended item)**	
Chaplain and/or pastor and/or minister	9
Registered religious worker	6
Intern	4
Other (e.g. administrator, board member, faculty adviser, bible study leader)	6
Years in campus ministry leadership*	Mean=7.5, Range=0.33-28
Age (years)	Mean= 33.9, Range= 24-58
Number of students who attend campus ministry events ***	Mean=57, Range=10-170

* Question was added to the demographic questionnaire during interviews, do not have data on all participants

**Several interviewees described themselves as holding multiple positions

***Some campus ministry leaders provided a range in their estimates of the number of students who attend their campus ministry events. In these cases, the average of the range they provided was used.

Analysis

The primary analyst completed field notes after each interview. These field notes were used to record initial impressions of interviews and to note similarities and differences among interviewees' experiences (Charmaz, 2006; Koch, 2006). During this time, she met regularly with another analyst to reflect on interviews and to identify emerging storylines. After transcription, interviewees were assigned gender-matched pseudonyms and all identifying information was changed or removed (Orb, Eisenhour, &

Wynaden, 2000). Open coding, focused coding and constant comparative approaches were used to capture interviewees' experiences in campus ministry, including working with students and other encounters with the university (Charmaz, 2006). Open coding was completed on each transcribed interview individually, and then comparisons were made across interview transcriptions to identify similarities and differences in the perspectives and experiences of interviewees. Two analysts independently open-coded two interviews and identified patterns and themes. The primary analyst (the first author) then open coded the remainder of the interviews. Throughout coding, memos were used to define codes, explore relationships between codes and create an audit trail (Koch, 2006; Lincoln, 1995). MaxQDA software version 11 was used to assist in organizing codes and memos throughout the analysis (VERBI Software, 1989-2016). Throughout the analysis process, authors prioritized preserving the interviewees' voices and original words, however, for final presentation the interview texts were edited for readability. Repetitive elements of text (e.g. "like", "um", "you know") have been removed. Square brackets have been used to indicate words that were inserted for clarity and ellipses indicate where words and phrases have been removed.

Initial review of the interviews revealed both similarities and differences in the experiences of individual campus ministry leaders; these patterns and contrasts led the authors to choose a feminist narrative analysis approach (Messias & DeJoseph, 2004) in order to best understand the diversity of campus ministry leader experiences.

Feminist narrative interpretation is similar to other narrative analysis interpretations in its emphasis on searching for storylines: however, feminist narrative analysis differs in that stories are not defined by structural elements but by the

researcher's interaction with the text (Messias, De Jong, & McLoughlan, 2005). In other words, stories are incomplete without a listener or reader; by participating as a listener, researchers *co-create* stories their interpretations of the text rather than through a focus on narrative or structural elements (Messias & DeJoseph, 2004).

Results

Campus Ministry Leader Identity: Goals and Roles

Campus ministry leaders reflected on their goals for students, the roles they play within their organizations and their roles on campus. Campus ministry leaders constructed their professional identities in terms of *goals* and *roles*. When campus ministry leaders were asked about their goals for students, interviewees focused on personal faith development and the importance of young adults developing their own faith beyond what they had received from their families.

The way that I have seen [organization] filling a niche on campus is that lots of students tend to leave the traditions they grew up in when they get to college, and are looking for someone who will talk with them about [their] questions. Often they still kind of believe in God, especially somewhere like [university] in the South...Compared to many college students, [they often have] a lively faith life, but are trying to figure out how to be an adult, either in the same tradition or in a different tradition than they grew up in. So, the students in my ministry tend to have not grown up Episcopalian, but are intellectually and spiritually very curious... More specifically, my goal is to help students be okay with questioning ... as our intellect is broadened in college, often our spirituality is broadened too.

– Anna

Anna was one of several interviewees who discussed the unique space campus ministries occupy in students' lives. Students in campus ministry are experiencing intellectual growth and change as a result of their education, and experiencing social interactions with their peers and university and faculty staff. Many students also have religious beliefs and practices of their own, some of which may be inherited from family members. Campus ministry leaders pointed out that because these students attend a public university, spirituality and faith are rarely topics of discussion outside of campus ministry settings. Campus ministries provide students with opportunities to integrate their university experiences into their religious life. Eight interviewees described their desires for students to improve the communities around them, through service, leadership, and/or evangelism. A small number of interviewees shared reflections on their ministry group's unique role at the university and the sorts of students they attracted. Some interviewees saw themselves as providing a place for young adults to explore a different Christian tradition, to seek answers to intellectual questions, or to recover from hurt experienced in other religious groups.

In addition to religious ministry, participants described their work as entailing a wide range of roles, including educator, coach, social support and crisis intervention. Hattie provided an example of the informal educator role as she described her work in providing sex education and correcting misinformation among students. Aaron spoke of the "coaching" he did to assist students in navigating relationships with their partners, friends, and parents:

I'm daily talking about communication and conflict and boundaries. I feel like I had no idea when I took this job how much of a like relationship, not just

romantic relationship, but like a relationships in general coach that I would be.

Roommates and hall mates and significant others and family back home, just kind of the whole gamut.

Campus ministry leaders also had important roles in supporting students through crises. The interview guide focused on communication about sexuality and experiences related to student romantic relationships and sexual health; however, interviewees spontaneously described other experiences in supporting students through challenges with mental health, eating disorders, and substance use, in addition to romantic relationships and sexual health. They also reported regularly reaching out to their professional networks to secure help such as mentorship or mental health services for students.

Three participants described experiences working with victims of sexual assault in their campus ministries, both by pastoral counseling and connecting victims to services. Others reported efforts to mobilize students to social support within campus ministry organizations for their peers experiencing eating disorders or substance abuse. In some cases, campus ministers had gone beyond assistance in locating medical or mental health services, as they had actually accompanied students to appointments or emergency services to ensure that they received care:

[T]he one person recently who was seeing things and Jesus was speaking to them directly, it was me and actually [another student] who brought this student over, and it was through a conversation, “I don’t need to go there.” No. And you know, we would have the ups and the downs of just cursing, and “aww, you’re my best friend,” ... I went to the psychiatry office ... and the secretaries are like “What is it that you need?” I’m like, “The person right behind me is having some type sort

of psychotic episode, I need to see someone.” And it ended up being like 45 minutes, maybe an hour before we finally got someone, and they’re like “Oh, well, you can just leave this person here.” And I’m like “Do you see what’s going on? I see no sharp objects, but I really don’t want to leave this person.”—Matt

Challenges in Working with Students

Campus ministry leaders identified several challenges in working with students, including student self-censorship, the conflict between sacred and secular values, and the role of technology in students’ lives.

Conflict Between Sacred and Secular Values

Campus ministry leaders noted that there were often conflicts between religious teachings and the culture surrounding campus ministry students. Several described university drinking and hook up culture as social norms that conflict with religious teachings. John Burrows described his students as experiencing tension between their faith and instant gratification as a result of growing up in an increasingly secularized world.

I think especially now because the secular values are so different from Christian values. So there’s so much pull on young Christians, and this generation has grown up in a world that doesn’t even pretend to uphold what the Christian ideal is. And it’s all um, “it feels good, do it” kind of. But I do think that, um, there’s a lot of collateral damage with that. - John Burrows

Student Self-Censorship

Campus ministry leaders noted that students were hesitant to share about their lives, particularly information related to their romantic relationships, often because of a fear of being judged. In Rob's words:

[Students] are not as inclined to share with you, just because they might be afraid of how you'll react or how you'll view them. . . .And so I think there's a lot of different levels of, what people deem as acceptable in a Christian relationship, and so I think a lot of students are maybe nervous to engage in that, based on what they think is acceptable and what somebody in campus ministry might think is acceptable.

Similarly, Matt noted that when students have a problem in their lives they are often hesitant to tell campus ministry leaders because students fear revealing information about behaviors that campus ministry leaders might not consider acceptable. James found it ironic that students could easily search for information about sexuality on the internet but could not talk to their pastor, and Anna described her students as becoming uncomfortable when conversation topics moved beyond theological issues.

Technology

The role of technology in students' lives presented a challenge for interviewees seeking to connect with students. Several interviewees expressed concern over the role that technology played in students' lives. Major concerns included how instantaneous communication and pornography created opportunities to experience intimacy and sexual fulfillment without connecting with others.

With the current culture, technology and Facebook and YikYak and all the different avenues to express and explore sex, sexuality, relationships, [which] ...it creates a faux world where people are exploring those dynamics ...And so you have this whole world, everything that is these false relationships and false intimacy, created worlds around sex, pornography, all that kind of stuff on the internet, in our culture, in our world, so the students also traffic in daily life and they also have actual relationships and so it's hard not to be crazy. – James

While some interviewees were alarmed at the role that technology played in students' lives, two interviewees in their early 30s reported benefits to their interactions with students from incorporating technology into their work. Dani described students approaching her for advice or support after seeing articles she had posted on her personal Facebook page, and Stephen described how he encouraged students to use a Bible reading app to participate in Bible reading as a group.

Strategies for Providing Support to Students

In order to connect with students, campus ministry leaders used a variety of strategies to develop relationships and gain students' trust. Several strategies were used to overcome challenges to working with students, most notably creating a safe space and building relationships. The desire to create a safe space for students was a frequent theme in interviews. Students were encouraged to spend time at campus ministry buildings outside of scheduled events. During these unscheduled "hanging out" times students occasionally asked questions or shared about difficulties in their lives with campus ministry leaders, either spontaneously or with prompting.

Another approach campus ministry leaders used to connect with students was to share their own personal stories about their college and young adult years and romantic relationships. Campus ministry leaders felt that sharing stories provided students with an opening to pursue conversations about sexuality and relationships, prompted students to contemplate the consequences of their behaviors, and helped to humanize the campus ministry leader.

I've shared my life and my testimony. And because of that, they ask questions about what was it like [for me] to be a mom at 18, not married with no support from friends, family members, and the outlook of the church. – Christine

Challenges in Negotiating Multiple Institutional Spaces

When campus ministry leaders spoke about their experiences navigating the university they focused on the difficulties posed by their informal affiliation with the university, holding multiple roles on campus, and the challenges and benefits of interactions with other campus ministry leaders.

“Affiliated not employed”

A majority of interviewees expressed frustration over their lack of a formal relationship with the university. While campus ministers and other local pastors were regularly university registered religious workers, interviewees felt that despite this title they were not taken seriously by university staff and that it was difficult to get a sense of what was happening at the university.

I found [required Title IX training] helpful, because otherwise, I wouldn't know who I'm supposed to go to. [Campus chaplains] just have such an interesting, we're in such an interesting position, because we're not employed by the

university, we're affiliated with the university . . . So it's just kind of a weird relationship where sometimes we know what's going on, in terms of campus and what our place is on campus and sometimes we don't. – Aaron

While interviewees reported that there were once a semester meetings between the university chaplain's association and the counseling center staff, they also reported that the groups struggled to communicate.

The university counseling center, the chaplains meet with them about once or twice a year, and I remember one time talking with one of them about pornography use and he was not quite dismissive, but he didn't really see it as much of a problem. And, what I know from talking to students that it is, it's very much a problem that is just below the surface. – John Burrows

Several interviewees remarked that the size of the university and frequent changes in university office names and leadership made it difficult to collaborate with others. One interviewee mused that preconceptions about religion and its role in Southern culture were an additional barrier to collaboration between campus ministries and university offices or departments.

Things are so compartmentalized on the campus. And we're such a big university that people naturally don't sort of work together. And, of course, being in the south with, with a lot of folk from, who aren't from the south here, I think there's a certain a certain bias against religion. So some people may not voluntarily choose to associate with that. Unless they themselves know the person.... There are a lot of [university faculty and staff] here not from the southeast who would come in and sort of diss it when they come in. And sort of say, "Oh, I'm coming

into the Bible Belt. Okay, we know how these ignorant people believe down here.” The Bible Belt people themselves don’t think necessarily see it that way.

But on the university campus there’s folks from all over the place. – Ben

The oldest and most experienced campus ministry leader interviewed observed that the university’s growth had resulted in other groups taking over work that had previously been done by campus ministries. He noted that university growth coupled with cultural shifts had resulted in a sort of identity crisis for campus ministry.

I’ve seen a diminishing of campus ministry’s opportunities to have an impact across campus in a way that was not religious, but was dealing with connectedness. That was sort of our stock and trade was that we could make connections and bridge groups and do some things that nobody else was doing. And so I think there’s a bit of a break happening that campus ministries are struggling to find their niche once again, in a culture that doesn’t respect religion as much as it did, and in a campus where many of the opportunities for us to do things have been co-opted by health services and counseling centers and student life. – Larry

Several interviewees reported that they were unfamiliar with university resources for students. Other campus ministry leaders mentioned that they had put tremendous effort into learning about university resources and building relationships with organizations and individuals for the sake of their students. Additionally, a number of interviewees held other roles at the university outside of campus ministry

Multiple university roles:

While the initial interview guide did not specifically ask about campus ministry leaders' experiences in other roles in the university, several interviewees spontaneously shared about the impact of their other university roles on their campus ministry work. After nine interviews, it was apparent that this was a pattern, and an item asking interviewees to share about their other university roles was added to the demographic questionnaire, and previous interviewees were emailed a request to provide information about their additional university roles. Eight campus ministry leaders reported that they were involved in the university outside of their campus ministry roles, or described other university activities in their interviews. Two interviewees had completed clinical internships for graduate programs at the university—one in the university counseling center and the other in the university student health center. Other examples of university roles included teaching the introductory university orientation course for new students and serving on university committees.

Interviewees who held other roles at the university were more familiar with university resources supporting student wellness; this was especially true for instructors of the university orientation course. Experiences in other roles helped campus ministry leaders to learn about resources for students at the university or in the broader community and also shaped their work with students. Dani reflected on her experiences working with campus ministry and other local organizations and expressed a desire for greater collaboration between campus ministries and other organizations promoting student wellness.

I know all of these places because of the work that I've done in the last few years, but didn't when I was working [at campus ministry] full time. I think it would be useful for campus ministries to know what kind of educational opportunities they could have with these groups, inviting speakers to come in to their organizations, whether it's for a Bible study or for a weekly sermon and we can talk about suicide prevention or talk about healthy relationships...I wish when I was working at [rape crisis center] that they would have invited me to any of the campus ministries to talk about what consent is ... And how beneficial that could be for that kind of group to be having those conversations about consent or sexual assault. – Dani

Interactions with other campus ministry leaders

Some interviewees reported experiencing supportive relationships with other campus ministry leaders, either in their group or from other campus ministry groups on campus. Several of the campus ministry leaders described reaching out to other campus ministry leaders for advice about university resources or how to respond to students. Advice and support from others in campus ministry appeared to be especially helpful for younger interviewees.

I, honestly, when I first started working here I was just so naïve. And I was just totally oblivious to how students struggle with sexual identity, sexual orientation, depression, anxiety, like, I just had this very naïve view of like “this how my experience was in college” so that’s what I consider a normative experience. It took me a while through talking with various campus ministers to realize “Wow. Everyone, in some form or fashion is struggling with X, Y, and Z.” – Samuel

One interviewee explicitly stated that he was unlikely to seek out advice from other campus ministry leaders because he felt that his peers would not have any knowledge or insight from his own. Several interviewees mentioned that they knew very little about the experiences of leaders in other campus ministry organizations. Campus ministry leaders reported being hesitant to share that their beliefs about sexuality differed from those of leaders of other organizations across campus, or noted that their peers perceived them negatively because of differing beliefs about sexuality. An interviewee with 20 years of campus ministry experience spoke of observing distrust among different campus ministry organizations, due to differences within groups and the large number of religious organizations on campus.

I think there's a certain distrust between the groups who are theologically conservative or liberal, however that plays out. That sometimes has to do with politics or sexuality. Or it could be sort of evangelism. Or being aggressive, in your face and other folk who tend to not do that sort of thing. And therefore you're seen as stealing people's [students] ... Religious life is so competitive in a sense. It's not supposed to be. – Ben

Tensions with other campus ministry leaders also occurred in individual campus ministries. The two interviewees who spoke most extensively about disagreements with leaders in their own campus ministry organizations were both women in their early 30s. One woman spoke of being disrespected because of her gender and then went on to describe how she subversively worked to promote equality for women in the organization.

I would have to be so careful to not say stuff that could potentially get me in trouble or fired. Talking about gender equality and feminism, I had to be kind of a lay-low feminist. So that was the personal challenge. And then, anytime things would come up, like “Oh, a woman’s place and a woman’s role” to not argue about it and kinda just do my thing. But I know I’m not the only person who felt that way. But that wasn’t the loudest voice being spoken, was my view. Cause there, it’s very male-dominated, higher-ups, on the boards and stuff. Because even though it’s a mostly female ministry, the advisory board has two females on it and ten to twelve males. – Hattie

A sexual minority interviewee reported engaging in dialogue with her campus chaplain about the role of LGBT students within the organization, and how to minister to both sexual minority students and students whose religious convictions mandate that romantic and sexual relationships be heterosexual.

While the minister is very, very progressive, he works a little bit subversively, and he's afraid that if he's more direct about it, that he won't get those kids from [small town] in the door, that he can change their mind over four years. But at the same time, my argument is always “well, what about that gay kid from [small town] who doesn't come to your ministry at all, because he doesn't know if he'll be welcome? ... As someone who identifies as queer, that was also an awkward position for me sometimes, because, I respect diverse beliefs, but this is who I am. My first girlfriend also went to the campus ministry and when I told the minister, he suggested that we not be too public about [our relationship] because he was worried about alienating the student from rural [small town]. – Dani

Hattie and Dani wanted to increase their organizations' support for marginalized students (i.e. women and sexual minority students) but had to do so in ways that did not disrupt the intentions of leaders above them. They both had to identify ways to appear to comply with the organization's goals while promoting change. While the senior leadership of Dani's organization generally shared her values but disagreed about how they should be expressed, Hattie worked in direct opposition to the teachings of senior leadership in her organization. Both women risked potential consequences including ridicule, social isolation, and potential removal from their leadership positions if they directly opposed campus ministry leadership, however, they continued to work to increase support for marginalized students despite these risks.

Seeking Support for Work with Students

During the interview, interviewees were asked about where they sought support for their work with students. Eight interviewees reported that they had personal mentors to whom they turned when uncertain of how to respond to situations with students.

Thirteen interviewees reported reaching out to other campus ministry leaders for advice or support; eight out of those thirteen interviewees spoke about seeking support from another leader in their organization while five out of the thirteen interviewees mentioned seeking support from campus ministry leaders in other organizations

Campus ministry leaders described their families as important sources of support. Larry and Anna mentioned that they benefited from the fact that their spouses were also ordained ministers and provided important pastoral care insights to situations arising with students. In contrast, Stephen spoke of his wife's medical training and her ability to respond to questions from students in areas outside of his own expertise. Kimo spoke

about how his sisters and female cousins helped him the perspectives of female students. Campus ministry leaders also mentioned seeking advice from student leaders in their organizations in some situations (e.g. seeking to understand sexual minority student experiences or advice on possible courses of action for the organization as a whole).

[Our students] are young adults that we can always learn stuff from. That's how we kinda stay connected with our community, 'cause they're living it, and we can learn from them what happens here every day, 'cause Stephen and I can't be everywhere ... We don't really know what all's happening all the time, but we can learn from our students about what's happening on campus, and how we can impact that.— Nick

Discussion

The present study found that campus ministry leaders interact with students in ways that extend beyond faith development. Interviewees worked to create safe spaces for students and ensure that students had access to information and resources they needed. At the same time, interviewees felt marginalized by the university. It is noteworthy that many interviewees were White Christian men—not a population that is typically seen as marginalized in the Southeast US. Campus ministry leaders are not unique in perceiving public universities as unfriendly to the Christian faith. A study of Christian faculty in public universities also found reports of hostility towards Christianity; faculty interviewees reported that even though they sought to mentor Christian students and to incorporate Christian principles into their teaching and research in spite of their perceptions that public universities were hostile to Christianity (Craft, Foubert, & Lane, 2011).

The present study confirms previous research findings on the role of campus ministries and campus ministry leaders in promoting student personal development (Bryant, 2007; Craft et al., 2009). The present study adds to the body of research on campus ministries by exploring the strategies that campus ministry leaders use to carry out their work at a public university and the challenges they encounter in the process, specifically around student sexual health. The current work's findings about the multiple roles of campus ministry leaders on a public university campus echo a previous study which found that campus ministry leaders supplemented the work of student affairs through counseling, instruction, student orientation, serving on committees, and crisis management (Fiddler, Poster, & Strickland, 1999).

While it is important to acknowledge the contributions that campus ministry leaders make towards student development and life at the university, it is also vital to acknowledge that campus ministry leaders encounter challenges in working at universities. Previous studies of clergy have found that pastoral work is associated with high levels of emotional distress, psychological strain, and burnout (Kinman, McFall, & Rodriguez, 2011). Psychological distress and burnout have been linked to clergy intentions to leave pastoral work (Beebe, 2007; Parker & Martin, 2011). Campus ministry leaders may experience additional psychological distress because of the additional challenges of doing religious work in a nonreligious institution and ambivalent relationships with campus ministry peers. Additional research is needed to explore this possibility.

Improvements in social support, peer relationships, and training may be beneficial in relieving some of the strain on campus ministry leaders. A study of Catholic priests in

Ireland found that they often confided in colleagues or trusted friends, and that reciprocal peer coaching had the potential to improve skills and promote support networks (O’Kane & Millar, 2001). A study of parish ministers in Britain found that emotional labor was positively correlated with psychological distress and negatively correlated with job satisfaction, and that higher levels of social support and counseling training were linked to reduced psychological distress among clergy (Kinman et al., 2011). It is possible that campus ministry leader service to universities could be enhanced by university investment in improved communication between campus ministry leaders and university divisions doing related work (e.g. student affairs, student wellness).

Conclusions

Campus ministry leaders provide emotional and spiritual support for university students. When students experience crises, campus ministry leaders provide pastoral care and link students to local resources. In spite of their role in caring for students, campus ministry leaders are often disconnected from the rest of the university. While some campus ministry leaders are extremely experienced and hold multiple roles at the university, others are more isolated. New campus ministers reported learning how to navigate the university and situations with students from their more experienced peers; however, demographic information suggests that the most experienced campus ministry leaders are approaching retirement age. The loss of institutional knowledge from older campus ministry leaders will only intensify the need for university professionals to more effectively integrate campus ministry leaders into student services. Additionally, the emotional burden of campus ministry work means that campus ministry leaders may benefit from additional university support and targeted wellness initiatives.

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CHAPTER 5

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

Previous studies on campus ministries have generally neglected the potential influence of these organizations on student health. In this study, the first author used online surveys comparing student participants in student religious organizations with nonparticipants, focus groups with campus ministry students, and interviews with campus ministry leaders to develop a multi-dimensional understanding of communication around sexuality in the contexts of campus ministries at a public university in the Southeast United States. This study provides new insights into sexuality-related information-seeking, conversations, and behaviors among religious college students participating in campus ministries.

5.1 Summary

Specific Aim 1:

Assess whether students participating in campus ministries at USC differ from other students in safe sex knowledge and behaviors.

Research Question 1: Do USC students who participate in student religious organizations differ from their peers in knowledge about sexual health, sexual behaviors or sources of sexual health information?

The research team initially hypothesized that because of Christians teachings emphasizing abstinence and clearly defined gender roles in relationships (Bryant, 2009; Gardner, 2011), student religious organization participants would have lower levels of

sex education knowledge, condom use, birth control assertiveness skills and comfort talking about sex. This hypothesis was found to be false – survey results demonstrated that student religious organization participants did not differ from their peers in sex education knowledge, condom use, birth control assertiveness skills and comfort talking about sex. Despite these similarities, participants in student religious organizations had a significantly lower mean number of sexual partners in the past year than other students. In the subsample of students who reported at least one sexual partner in the past year, survey respondents participating in student religious organizations did not significantly differ from other students in safe sex education, sexual decision making skills, comfort talking about sex, or condom use at last intercourse. Student religious organization participants and other survey respondents differed in their primary sources of information about romantic relationships, with participants in student religious organizations being significantly more likely to identify religious organizations and medical professionals and educators as their primary sources of information about romantic relationships. Participants in student religious organizations were also significantly less likely to identify interpersonal relationships as their primary source of information about romantic relationships.

Specific Aim 2:

Explore students' responses to and utilization of messages about sexual health disseminated by campus faith organizations.

Research Question 2: What perceptions do USC campus ministry students have of the messages about sexuality they receive from faith organizations?

As shown in manuscript 2, two primary themes emerged from campus ministry students discussions of messages they had received from faith organizations: 1) Rules and consequences 2) Sacrifice and work. Students described the messages they received from religious organizations as instructions to be followed in order to have positive relationships and/or to avoid divine punishment. When students were asked to describe the most helpful messages they had received about romance, dating, and sex, they talked about the importance of hard work in relationships and making sacrifices for one's partner.

Research Question 3: How do USC campus ministry students respond to messages about sexuality from faith organizations?

The majority of campus ministry students valued religious teachings about sexuality, even if they did not adhere to perceived "Biblical" guidelines about sexual behavior. Campus ministry students found discussions of sexuality that included practical advice to be the most helpful; however, they also felt that there was a shortage of practical advice from religious sources.

Specific Aim 3:

Describe the ways in which campus ministry leaders approach sexual health topics and messages with students.

Research Question 4: What are campus ministry leaders' goals for their interactions with undergraduate students, particularly around sexuality?

In responding to questions about their goals for their students, campus ministry leaders spoke about their understanding of sexuality as being a gift from God, and their desire for their students to share that same understanding. There was some variation

among campus ministry leaders. Interviewees differed in their beliefs about non-marital sexual relationships and LGBT relationships, and a small minority of interviewees mentioned safe sex and consensual sex when describing their hopes for their students. Some interviewees who considered abstinence a critical component of Christian values expressed concern over their awareness that students did not necessarily share those values. These interviewees struggled with reconciling their religious beliefs with their desire to serve their students.

Research Question 5: How do campus ministry leaders influence undergraduate student health, particularly regarding sexuality?

Manuscript 3 includes campus ministry leaders' reflections on their roles and experiences in campus ministry. Campus ministry leaders' outside roles and training shaped their relationships with students; for example, one interviewee's work as a doula served as a conversation starter for discussions with students about sexual health. In interviews campus ministry leaders described their efforts to create safe spaces for students and to build relationships with students as critical components of their discussions about sexuality. Several campus ministry leaders described experiences linking students to health care and mental health services or providing support in the midst of a student crisis (e.g. sexual assault, suicidal ideation, eating disorder).

Specific aim 4:

Compare the perceptions of sexual health messages among students who participate in faith organizations to the campus ministry leaders' intentions regarding sexual health messaging.

Research Question 6: What are the similarities and differences between campus ministry leader and student perspectives on conversations about sexuality in campus ministry settings?

The campus ministry leaders interviewed in this study cared deeply for students and wished to support students' spiritual development and overall wellness. Interviewees also worked to help student navigate social relationships and access other resources at the university and in the surrounding community. Interviewees connected to students by creating safe spaces, sharing personal stories, and taking advantage of opportunities for conversation created by scripture reading or student interests. Campus ministry leaders found it challenging to navigate the university; the large size of the university and campus ministry leader's lack of official university affiliation contributed to these difficulties. Some interviewees found support and mentorship in relationships with other campus ministry leaders, while others found these relationships much more difficult. Interviewees acknowledged that their work could be difficult at times and that they frequently sought advice from others on how to manage situations with students.

Both students and campus ministry leaders expressed that discussions of sexuality in campus ministry settings should be approached with caution because they are sensitive and can be uncomfortable. Campus ministry leaders and students also emphasized that established trust and personal relationships were important factors in discussions of sexuality. Campus ministry leaders indicated that their knowledge levels and personal comfort helped to determine which sexual health and relationship topics they discussed with students. At the same time, some students expressed a desire for campus ministry discussions of sexuality, including discussions about safe sex behavior. Discussions of

sexuality in campus ministries were generally driven by events in the lives of campus ministry students and leaders.

5.2 Limitations

It is important to note that this study is a cross-sectional analysis of a small convenience sample, and therefore, cannot determine causation or explore the results of campus ministry involvement over the course of students' years in college, or how increased experience working with students may shape campus ministry leaders' approaches to working with students. Because of the small number of minority religion and nonreligious survey participants, tremendous caution should be used in interpreting survey results for these groups.

The majority of interviewees were male, White, and had a graduate degree. One reason for this may be the fact that not all USC Christian campus ministry groups are represented in this study. All but one interviewee was a leader of a campus ministry that was either affiliated with a local church or a national denomination. In Cherry and colleagues' study of religion on American university campuses, they found that leaders of parachurch and nontraditional campus ministries were generally younger and less educated than leaders of ministries associated with national denominations (Cherry et al., 2001). Regardless of the reasons for the lack of diversity of the interview sample, its homogeneity is a significant limitation for the use of feminist narrative analysis. Feminist narrative analysis includes an exploration of power differentials and the impact of gender, sexual orientation, race, class, and other types of marginalization on the experiences of interviewees (Messias & DeJoseph, 2004). Conversations with interviewees suggested that several of the nontraditional campus ministries (e.g. Campus Crusade for Christ,

Navigators, Reformed University Fellowship) had higher levels of student attendance than the denomination or local church affiliated organizations that did respond to interview invitations. Campus ministry size or affiliation may influence campus ministry discussions of sexual health and romantic relationships.

Most campus ministry student focus groups took place with campus ministries with religious affiliations that are known for having denominational positions on sexual behavior (Baptist, Anglo-Catholic, and Catholic); focus groups with students at mainline protestant campus ministries may have provided different perspectives. Racial and ethnic minorities and sexual minority students were not well-represented among this sample and it is likely that their experiences are quite different from those of heterosexual White students. Only four focus group participants reported that they were currently in a romantic relationship; students who are currently in a romantic relationship likely have different experiences with religious messages about sexuality and romantic relationships.

Finally, the current study took place with Christian organizations at a large public university in the Southeast US, which is a heavily Christian region (Pew Research Center, 2015), and therefore, Christian student religious organizations may have a greater influence than in other geographic regions. Similarly, leaders and students of minority religious campus ministries may have dramatically different experiences from those of Christians in the Southeast. Additional research is needed to understand similarities and differences between Christian campus ministries and minority religion campus ministries and the experiences of their members. A study of campus ministry students in the Northeast United States found that Christian campus ministry students viewed themselves as a minority group, and generally did not participate in university student social life

outside of their campus ministry (Wilkins, 2008). Research suggests that religion has a greater influence on behavior in areas where religious groups are the minority (Freitas, 2008; Regnerus, 2007; Wilkins, 2008).

5.3 Directions for future research

The present study highlighted the experiences of campus ministry leaders, particularly their efforts to provide support to students and the challenges campus ministry leaders encounter navigating the university. Campus ministry leaders identified their own lack of knowledge about university resources and their perceptions that they were treated dismissively by university staff as barriers to collaboration for student health. An important next step in developing a better understanding of the role of campus ministries on public universities is to explore university staff and student wellness professionals' perspectives on campus ministries, including what they perceive to be the primary barriers to collaboration.

When campus ministry leaders were asked to rate the frequency of their discussion of sexuality-related topics with students, relationship skills ranked as the most commonly discussed topic. Interviewees described their efforts in assisting students in navigating relationships with friends, parents and potential dating partners. These interview findings are notable in light of survey findings that student religious organization participants were significantly less likely to report interpersonal relationships as their primary sources of information about romantic relationships. Further studies should explore campus ministry leader strategies in teaching relationship skills to students and the efficacy of these strategies.

One unsettling finding from this study was the extent to which campus ministry students described the importance of sacrifice and work in romantic relationships as one of the most important messages about sexuality they received from religious sources. Previous research has found that beliefs that emphasize the importance of female loyalty and sacrifice in relationships are linked to increased acceptance of violence against women (Vandello & Cohen, 2003). Further research is needed to determine whether campus ministry students' emphasis on sacrifice and hard work in relationships increases their vulnerability to abuse by their partners.

This present study focused on sexuality and sexual health, and found that the majority of campus ministry leaders interviewed rarely discussed sexuality or sexual health with students. Future studies should explore communication around other health issues in campus ministry settings, particularly how communication about sexual health is similar to or different from communication about other potentially sensitive health topics (e.g. substance abuse and mental health).

The limitations of this study's data collection strategies lead to additional questions for future research. In manuscript 1, the internet was one of the most-reported sources for information about sexual health information for both students who participated in student religious organizations and those who did not. The current study did not ask respondents to identify which specific websites they used for sexual health information, and differences may exist between groups in which websites they use. In one focus group, a campus ministry student spontaneously identified Relevant, a Christian website (Relevant Group, 2015), as being an important source of information about sex, dating, and romantic relationships for her, suggesting that religious students

may specifically seek out religious information on the internet. More research is needed to understand the role of religious organization participation in sexual health and romantic relationship information seeking.

Survey results (presented in manuscript 1) showed that students who participated in student religious organizations were less likely to identify interpersonal relationships as their primary sources of information in romantic relationships, while focus group results (presented in manuscript 2) showed that campus ministry students reported that they prioritized information sources and one factor involved in prioritizing those sources was their relationship to the information source. There are several possible explanations for this apparent contradiction between data sources, including question wording and how survey answer choices were condensed. Survey questions asked about primary information sources while focus group questions asked about the most helpful information sources. It is possible that students did not perceive these wordings as having the same meaning. Another possible explanation is the process of constructing the “interpersonal relationships” variable. Due to the small sample size, answer choices for item asking “what is your primary source of information about romantic relationships?” needed to be combined. Based on face validity, three answer choices (parents, friends, resident assistants) were combined to create the interpersonal relationships category. In focus groups, campus ministry students indicated that they felt they differed greatly from their peers in beliefs and behaviors related to sexuality. Many campus ministry students also expressed appreciation for advice received from their parents as well as admiration for how their parents modeled relationships. Additional research with a larger sample size is needed to better understand these effects.

At times, focus group participants mentioned that they had experiences with a sensitive topic (e.g. partner violence), but did not want to discuss it with the group. At other times, students struggled to articulate their thoughts on concepts such as intimacy or healthy relationships. While the goal of this study was to explore group norms, it would be worthwhile to study students' individual experiences as well. Another study has effectively used individual interviews and journaling to examine student beliefs about the relationships between spirituality, religion, sex, and romance (Freitas, 2008).

5.4 Implications for public health practice

This study found that campus ministry leaders can have significant roles in the lives of university students and that campus ministry leaders often care deeply for students. For these reasons, they are potential partners in interventions to improve undergraduate student health, both in sexual health and other areas. There are some challenges to engaging campus ministry leaders in health promotion efforts. Several interviewees mentioned that they did not discuss sexual health and romantic relationships because they felt that these issues were irrelevant to their students. Several interviewees felt that counseling center staff members were dismissive of their student-related concerns, and interviewee leaders with many years of experience in campus ministry felt that their role at the university had been decreased by the growth in student affairs. In interviews, campus ministry leaders stated that personal relationships were an important component of collaborating with community partners for the benefit of students. Researchers and student health professionals who wish to work with campus ministries must be willing to invest in long-term relationships with campus ministry leaders in order to establish trust.

Some strategies to involve campus ministry leaders in sexual health promotion efforts include educational interventions to increase their awareness of the prevalence of sexual violence and sexually transmitted infections among young adults, as well as providing initial university orientations for new campus ministry leaders to ensure that they are aware of university resources for students. Some interviewees mentioned that their own lack of knowledge and discomfort discussing sexual health topics were barriers to discussions with students. Educational interventions including a role play component could help address these obstacles.

Campus ministries affect more aspects of student wellness than just sexual health. Several interviewees described experiences providing pastoral counseling to students and linking students to mental health and health care services. Additionally, several campus ministry leaders noted that students spend leisure time at their facilities; many of these facilities have kitchens and provide meals for students. Leisure time and meals at campus ministries may influence students' physical activity and nutrition behaviors and campus ministries may be potential settings for increasing physical activity and diet quality among college students. While there are challenges to engaging campus ministry leaders in health promotion efforts for undergraduates, it is also an area with great promise for both research and practice in student health.

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APPENDIX A

CONSENT FORMS

Consent form for Online Survey Participants

Thank you for participating in our survey. It will take approximately 15-20 minutes to complete the survey. In this survey, you will be asked questions about your experiences with sexual health communication and behaviors and your experiences with campus organizations. Additional questions will ask about knowledge and beliefs related to sexual health and religion. The only identifying information that will be collected is your email address which will *only* be used for a drawing for two Amazon gift cards. You do not have to provide your email address or participate in the drawing to complete the survey.

Introduction and Purpose:

You are invited to participate in a research study conducted by Charis Davidson at the University of South Carolina. I am a doctoral candidate in the Health Promotion, Education, and Behavior Department. I am conducting this study as part of my program requirements for my Doctor of Public Health degree in Health Promotion, Education, and Behavior, and I would like to invite you to participate. The purpose of the study is to better understand your feelings and thoughts about how faith communities communicate information about romantic relationships and sexual health. This form explains what you will be asked to do if you decide to participate in this study. Please read it carefully.

Description of Study Procedures:

If you agree to participate, you will be asked to participate in one online survey which will take 30-40 minutes to complete. This survey will ask about your knowledge of sexual health and will ask some potentially sensitive questions about your sexual health experiences. For example, you will be asked about your sources of sexual health information and your number of sexual partners in the past year. Additionally, you will be asked about your experiences with campus organizations at USC. You do not have to answer any questions you do not want to, and no identifying information will be collected. If you do not wish to answer a question, either select the "prefer not to answer" response, or enter "prefer not to answer" into the text box for open-ended questions.

Benefits of Participation:

Taking part in this study is not likely to benefit you personally. However, this research may help us understand how faith communities communicate information about romantic relationships and sexual health. If you agree to participate, you can offer very valuable

opinions, insight, and information on how faith organizations impact young adults. You will probably not directly benefit from this study, however, we hope to use this information to assist local faith organizations in better supporting the University of South Carolina community.

Risks of Participation:

The risks of participating in this study are minimal and are no greater than those encountered in daily life. You may be asked sensitive questions. If you are uncomfortable for any reason, you can stop participating at any time without penalty.

Payment:

As a thank you for your survey participation, you will be entered into a drawing for one of two \$50 Amazon gift cards for completing the survey (odds of winning depend on the number of participants who complete the survey but are estimated at 1 in 100).

Confidentiality of Records:

The only personal information that will be collected will be your email address, which will be used to notify you if you win the gift card drawing. It is completely voluntary to provide this information, and it will be kept separate from your survey responses. Your responses will only be identified by a participant number, which will not be linked to your identity. Therefore, no one, not even the researchers, will be able to determine which information you supplied. Study information will be stored in locked filing cabinets and in password protected computer files. The results of the study may be published or presented at meetings, but your identity will not be revealed.

Voluntary Participation:

Participation in this study is voluntary. You are free not to participate or to withdraw at any time, for whatever reason, without negative consequences. In the event that you do withdraw from this study, the information you have already provided will be kept in a confidential manner. Participation in this study is not related to regular course work and participation or withdrawal will have no impact on grades. If you are receiving extra credit or research credit for participating in this survey, alternative methods of obtaining research credits or extra credit will be available. Please speak to your instructor if you would prefer another method of obtaining research credit or extra credit.

Contact Persons:

For more information concerning this research, or if you believe you may have suffered a research related injury, you should contact Charis Davidson [Phone: 803-386-7523, Email davidsoc@email.sc.edu] or Dr. Brie Turner-McGrievy [Phone: 803-777-3932, Email: brie.sc.edu] If you have any questions about your rights as a research participant, contact Tommy Cog gins, Director of Research Compliance [8037774456, tcoggins@mailbox.sc.edu].

1. Do you agree to participate in this study by completing this survey?

Yes

No

Consent Form

Study Title: Sex, Dating, and Faith at the University of South Carolina: Campus Ministry Messages About Sexual Health

Study Investigator: Charis Davidson

Introduction and Purpose:

You are invited to participate in a research study conducted by Charis Davidson at the University of South Carolina. I am a doctoral candidate in the Health Promotion, Education, and Behavior Department. I am conducting this study as part of my program requirements for my Doctor of Public Health degree in Health Promotion, Education, and Behavior, and I would like to invite you to participate. The purpose of the study is to better understand your feelings and thoughts about how faith communities communicate information about romantic relationships and sexual health. This form explains what you will be asked to do if you decide to participate in this study. Please read it carefully and feel free to ask any questions before you make a decision about participating.

Description of Study Procedures:

If you agree to participate, you will be asked to participate in one focus group that asks about your experiences with faith organizations, and complete a short demographic questionnaire. The focus group will last approximately an hour and a half and will be audio taped.

Benefits of Participation:

Taking part in this study is not likely to benefit you personally. However, this research may help us understand how faith communities communicate information about romantic relationships and sexual health. If you agree to participate, you can offer very valuable opinions, insight, and information on how faith organizations impact young adults. You will probably not directly benefit from this study, however, we hope to use this information to assist local faith organizations in better supporting the University of South Carolina community.

Risks of Participation:

The risks of participating in this study are minimal and are no greater than those encountered in daily life. You may be asked sensitive questions. If you are uncomfortable for any reason, you can stop participating at any time without penalty.

Payment:

You will receive a \$5 Starbucks card to help reimburse you for your time spent participating in this focus group. Reimbursement will be distributed at the end of your participation in this study.

Confidentiality of Records:

The only document with your name on it will be this consent form, and it will be stored separately from your study information. Your responses will only be identified by a participant number, which will not be linked to your identity. Therefore, no one, not even the researchers, will be able to determine which information you supplied. Study information will be stored in locked filing cabinets and in password protected computer files. The results of the study may be published or presented at meetings, but your identity will not be revealed.

Voluntary Participation:

Participation in this study is voluntary. You are free not to participate or to withdraw at any time, for whatever reason, without negative consequences. In the event that you do withdraw from this study, the information you have already provided will be kept in a confidential manner. Participation in this study is not related to regular course work and participation or withdrawal will have no impact on grades.

Contact Persons:

For more information concerning this research, or if you believe you may have suffered a research related injury, you should contact Charis Davidson [Phone: 803-386-7523, Email davidsoc@email.sc.edu] or Dr. Brie Turner-McGrievy [Phone: 803-777-3932, Email: brie.sc.edu]

If you have any questions about your rights as a research participant, contact Tommy Coggins, Director of Research Compliance [803-777-4456, tcoggins@mailbox.sc.edu].

Do you agree to participate in this study? Yes_____ No_____

Participant Name (please print): _____

Signature: _____ ***Date:*** _____

CONSENT FORM FOR INTERVIEW PARTICIPANTS

Consent Form

***Study Title: Sex, Dating, and Faith at the University of South Carolina:
Campus Ministry Messages About Sexual Health***

Study Investigator: Charis Davidson

Introduction and Purpose:

You are invited to participate in a research study conducted by Charis Davidson at the University of South Carolina. I am a doctoral candidate in the Health Promotion, Education, and Behavior Department. I am conducting this study as part of my program requirements for my Doctor of Public Health degree in Health Promotion, Education, and Behavior, and I would like to invite you to participate. The purpose of the study is to learn more about how campus ministry organizations impact University of South Carolina students, particularly their beliefs and behaviors relating to romantic and sexual relationships. This form explains what you will be asked to do if you decide to participate in this study. Please read it carefully and feel free to ask any questions before you make a decision about participating.

Description of Study Procedures:

If you agree to participate, you will be asked to participate in one interview that asks about your experiences interacting with students in a campus ministry setting, and complete a short demographic questionnaire. The interview will last between 30 minutes and an hour, and will be audio taped.

Benefits of Participation:

Taking part in this study is not likely to benefit you personally. However, this research

may help us better understand If you agree to participate, you can offer very valuable insight, information, and opinions on how campus ministries contribute to University of South Carolina students' knowledge and beliefs romantic and sexual relationships. You will probably not directly benefit from this study, however, we hope to use this information to understand the role of campus ministries in student's lives and health behaviors.

Risks of Participation:

The risks of participating in this study are minimal and are no greater than those encountered in daily life. You may be asked sensitive questions. If you are uncomfortable for any reason, you can stop participating at any time without penalty.

Payment:

You will receive a \$20 Amazon gift card to help reimburse you for your time spent participating in this interview. Reimbursement will be distributed at the end of your participation in this study.

Confidentiality of Records:

The only document with your name on it will be this consent form, and it will be stored separately from your study information. Your responses will only be identified by a participant number, which will not be linked to your identity. Therefore, no one, not even the researchers, will be able to determine which information you supplied. Study information will be stored in locked filing cabinets and in password protected computer files. The results of the study may be published or presented at meetings, but your identity will not be revealed.

Voluntary Participation:

Participation in this study is voluntary. You are free not to participate or to withdraw at any time, for whatever reason, without negative consequences. In the event that you do withdraw from this study, the information you have already provided will be kept in a confidential manner.

Contact Persons:

For more information concerning this research, or if you believe you may have suffered a research related injury, you should contact Charis Davidson [Phone: 803-386-7523, Email davidsoc@email.sc.edu] or Dr. Brie Turner-McGrievy [Phone: 803-777-3932, Email: brie.sc.edu]

If you have any questions about your rights as a participant, contact Tommy Coggins, Director of Research Compliance [803-777-4456, tcoggins@mailbox.sc.edu].

Do you agree to participate in this study? Yes_____ No_____

Participant Name (please print): _____

Signature: _____ ***Date:*** _____

APPENDIX B

ONLINE SURVEY QUESTIONS

2. In what year were you born? (enter 4digit birth year; for example, 1996)
3. Were you born in the United States?
Yes
No
Prefer not to answer
4. Are you of Hispanic or Latino origin? (A person of Cuban, Mexican, Puerto Rican, South or Central American or other Spanish culture or origin, regardless of race.)
Yes
No
Prefer not to answer
5. What is your race? (Mark all that apply)
Non-Hispanic White or Euro-American
Black, Afro Caribbean, or African American
Latino or Hispanic American
East Asian or Asian American
South Asian or Indian American
Middle Eastern or Arab American
Native American or Alaskan Native
Other (please specify)
6. What is your gender?
Female
Male
7. Do you identify as LGBT?
Yes
No
Prefer not to answer
8. If you attended high school in the United States, in what state did you attend high school? (If you attended high school in more than one state, please indicate the state in which you attended high school for the longest period of time).
9. Did you attend high school in the United States?

10. What year in school are you?
 1st year undergraduate/Freshman
 2nd year undergraduate/Sophomore
 3rd year undergraduate/Junior
 4th year undergraduate/Senior
 Other undergraduate student
 Not an undergraduate student
 Prefer not to answer
11. Are you enrolled for at least 6 credit hours at the University of South Carolina this semester?
 Yes
 No
 Prefer not to answer
12. What is your relationship status?
 Single
 Committed dating relationship
 Living with boyfriend/girlfriend
 Engaged
 Married
 Separated/Divorced
 Widowed
 Prefer not to answer
 Other (please specify)
13. How many University of South Carolina student organizations do you participate in?
14. Are you enrolled in classes fulltime (12 credit hours/semester or more?)
 Yes
 No
 Prefer not to answer
15. What category of organizations do you participate in? Select all that apply.
 Greek
 Honor
 Interest
 International
 Political
 Professional
 Religious
 Service
 Sport
 Residence Hall Government
 I do not participate in any student organizations
 Prefer not to answer

16. Do you receive information about sexual health from any of the following sources? (Please Select all that apply).

- Leaflets, pamphlets, flyers
- Campus newspaper articles
- Health center medical staff
- Health educators
- Friends
- Resident assistants/advisers
- Parents
- Religious center
- Television
- Magazines
- Campus peer educators
- Faculty/coursework
- Internet/World wide web
- Prefer not to answer
- Other (Please list) _____

17. Which of the following sources do you consider your primary source of information about sexual health?

- Leaflets, pamphlets, flyers
- Campus newspaper articles
- Health center medical staff
- Health educators
- Friends
- Resident assistants/advisers
- Parents
- Religious center
- Television
- Magazines
- Campus peer educators
- Faculty/coursework
- Internet/World wide web
- Prefer not to answer
- Other (Please list) _____

18. Which of the following do you consider believable sources of sexual health information? Select all that apply.

- Leaflets, pamphlets, flyers
- Campus newspaper articles
- Health center medical staff
- Health educators
- Friends
- Resident assistants/advisers
- Parents
- Religious center
- Television

Magazines
Campus peer educators
Faculty/coursework
Internet/World wide web
Prefer not to answer
Other (Please list) _____

19. Do you receive information about healthy romantic relationships from any of the following sources? (Please Select all that apply)

Leaflets, pamphlets, flyers
Campus newspaper articles
Health center medical staff
Health educators
Friends
Resident assistants/advisers
Parents
Religious center
Television
Magazines
Campus peer educators
Faculty/coursework
Internet/World wide web
Prefer not to answer
Other (Please list) _____

20. Which of the following sources do you consider to be your primary source of information about healthy romantic relationships?

Leaflets, pamphlets, flyers
Campus newspaper articles
Health center medical staff
Health educators
Friends
Resident assistants/advisers
Parents
Religious center
Television
Magazines
Campus peer educators
Faculty/coursework
Internet/World wide web
Prefer not to answer
Other (Please list) _____

21. Which of the following do you consider believable sources of information about healthy romantic relationships?

Leaflets, pamphlets, flyers
Campus newspaper articles

Health center medical staff
Health educators
Friends
Resident assistants/advisers
Parents
Religious center
Television
Magazines
Campus peer educators
Faculty/coursework
Internet/World wide web
Prefer not to answer
Other (Please list) _____

The following questions will explore your knowledge of sexual health topics. They will cover topics including puberty, sexually transmitted infections, and pregnancy. If you do not know the answer to a question, please guess.

22. By the time teenagers graduate from high schools in the United States:
- only a few have had sex (sexual intercourse)
 - about half have had sex
 - about 80% have had sex
23. During their menstrual periods, girls:
- are too weak to participate in sports or exercise
 - have a normal, monthly release of blood from the uterus
 - cannot possibly become pregnant
 - should not shower or bathe
 - all of the above
24. It is harmful for a woman to have sex (sexual intercourse) when she:
- is pregnant
 - is menstruating
 - has a cold
 - has a sexual partner with syphilis
 - none of the above
25. Some contraceptives
- can be obtained only with a doctor's prescription
 - are available at family planning clinics
 - can be bought over the counter at drug stores
 - can be obtained by people under 18 without their parents' permission
 - all of the above

26. If 10 couples have sexual intercourse regularly without using any kind of birth control, the number of couples who become pregnant by the end of 1 year is about:
- one
 - three
 - six
 - nine
 - none of the above
27. People having sexual intercourse can best prevent getting a sexually transmitted disease (STD or STI) by using:
- Condoms (rubbers)
 - Spermicide (foam)
 - the pill
 - withdrawal (pulling out)
28. When boys go through puberty:
- they lose their “baby fat” and become slimmer
 - their penises become larger
 - they produce sperm
 - their voices become deeper
 - all of the above
29. If a couple has sexual intercourse and uses no birth control, the woman might get pregnant:
- any time during the month
 - only 1 week before menstruation begins
 - only during menstruation
 - only 1 week after menstruation begins
 - only 2 weeks after menstruation begins
30. The method of birth control which is the *least* effective is:
- a condom with foam
 - the diaphragm with spermicidal jelly
 - withdrawal (pulling out)
 - the pill
 - abstinence (not having intercourse)
31. It is possible for a woman to become pregnant:
- the first time she has sex (sexual intercourse)
 - if she has sexual intercourse during her menstrual period
 - if she has sexual intercourse standing up
 - if sperm get near the opening of the vagina, even though the man’s penis does not enter her body
 - all of the above

32. It is impossible now to cure:
- syphilis
 - gonorrhea
 - herpes virus #2
 - vaginitis
 - all of the above
33. When men and women are physical mature:
- each female ovary releases two eggs each month
 - each female ovary releases millions of eggs each month
 - testes produce one sperm for each ejaculation (climax)
 - male testes produce millions of sperm for each ejaculation (climax)
 - none of the above
34. To use a condom the correct way, a person must:
- leave some space at the tip for the guy's fluid
 - use a new one every time sexual intercourse occurs
 - hold it on the penis while pulling out of the vagina
 - all of the above
35. Treatment for sexually transmitted infections is best if:
- both partners are treated at the same time.
 - only the partner with the symptoms sees a doctor.
 - the person takes the medicine only until the symptoms disappear.
 - the partners continue having sex (sexual intercourse)
 - all of the above
36. Syphilis:
- is one of the most dangerous of the sexually transmitted infections
 - is known to cause blindness, insanity, and death if untreated.
 - is first detected as a chancre sore on the genitals
 - all of the above
37. For a boy, nocturnal emissions (wet dreams) means he:
- has a sexual illness
 - is fully mature physically
 - is experiencing a normal part of growing up
 - is different from most boys.
38. If two people want to have a close relationship, it is important that they:
- trust each other and are honest and open with each other.
 - date other people.
 - always think of the other person first.
 - always think of their own needs first.
 - all of the above.

39. Gonorrhea:
- is 10 times more common than syphilis.
 - is a disease that can be passed from mothers to their children during birth.
 - makes many men and women sterile (unable to have babies).
 - is often difficult to detect in women.
 - all of the above.
40. People choosing a birth control method:
- should think only about the cost of the method.
 - should choose whatever method their friends are using.
 - should learn about all the methods before choosing the one that's best for them.
 - should get the method that's easiest to get.
 - all of the above.
41. In this section we ask how often you have done some things. Some of the questions are personal and ask about your social life and sex life. Some questions will not apply to you. Please do not assume from the questions that you should have had all of the experiences the questions ask about. Instead, just mark whatever answer describes you best.
- Mark:
- 1 = if you do it Almost Never, which means about 5% of the time or less.
 - 2 = if you do it Sometimes, which means about 25% of the time.
 - 3 = if you do it Half the Time, which means about 50% of the time.
 - 4 = if you do it Usually, which means about 75% of the time.
 - 5 = if you do it Almost Always, which means about 95% of the time or more.
 - N/A = if the question is Not Applicable to you.
- When you have to make a decision about your sexual behavior (for example, going out on a date, holding hands, kissing, petting, or having sex), how often do you take responsibility for the consequences?
 - When you have to make a decision about your sexual behavior, how often do you think hard about the consequences of each possible choice?
 - When you have to make a decision about your sexual behavior, how often do you first get as much information as you can?
 - When you have to make a decision about your sexual behavior, how often do you first discuss it with others?
 - When you have to make a decision about your sexual behavior, how often do you make it on the spot without worrying about the consequences?
 - If you have sexual intercourse with your boy/girlfriend, how often can you talk with him/her about birth control?

- If you have sexual intercourse and want to use birth control, how often do you insist on using birth control?

42. In this section, we want to know how uncomfortable you are doing different things. Being "uncomfortable" means that it is difficult for you and it makes you nervous and uptight. For each item, mark the number that describes you best, but if the item doesn't apply to you, mark N/A.

Mark:

1 = if you are Comfortable.

2 = if you are A Little Uncomfortable.

3 = if you are Somewhat Uncomfortable.

4 = if you are Very Uncomfortable.

N/A = if the question is Not Applicable to you.

- Talking with friends about sex.
- Talking with a date or boy/girlfriend about sex.
- Talking with parents about sex.

43. Within the last year, with how many partners have you had sex? (oral, vaginal or anal)

44. If you are sexually active, within the last 30 days how often have you had:

Oral sex _____

Vaginal sex _____

Anal sex _____

If you are not sexually active, place an X in this box _____

If you prefer not to answer, place an X in this box _____

45. If you have had sex in the last 30 days, how often did you or your partner use a condom for:

- Vaginal sex
 - Never
 - Rarely
 - Sometimes
 - Mostly
 - Always
 - Prefer not to answer
 - N/A

- b. Oral sex
 - Never
 - Rarely
 - Sometimes
 - Mostly
 - Always
 - Prefer not to answer
 - N/A

- c. Anal sex
 - Never
 - Rarely
 - Sometimes
 - Mostly
 - Always
 - Prefer not to answer
 - N/A

46. If you have had vaginal intercourse, what method did you or your partner use to prevent pregnancy last time? Select all that apply

- Have not had vaginal intercourse
- Withdrawal
- Condoms (male or female)
- Birth control pills
- Depo-Provera (shots)
- Norplant (implant)
- Fertility awareness (mucous, basal body temperature)
- Diaphragm/cervical cap/ sponge
- Spermicide (e.g. foam)
- None
- Prefer not to answer
- Other method (please specify): _____

47. How often do you participate in student organization events?

- More than once a week
- Once a week
- 1-3 times a month
- Less than once a month
- Never
- Prefer not to answer

48. How often do you participate in religious student organization events?

- More than once a week
- Once a week
- 1-3 times a month
- Less than once a month

Never
Prefer not to answer

49. If you participate in a religious student organization:
How often does this religious student organization provide opportunities to discuss healthy romantic relationships?
Once a week
1-3 times a month
Less than once a month
Once or twice a semester
Never
Prefer not to answer
50. Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss healthy romantic relationships at this religious student organization?
Too many
Just the right amount
Not enough
Prefer not to answer
51. What sort of discussions about healthy romantic relationships would you want to happen at student religious organizations?

[open ended]

52. If you participate in a religious student organization, how often does this organization provide opportunities to discuss sexual health?
Once a week
1-3 times a month
Less than once a month
Once or twice a semester
Never
Prefer not to answer
53. Do you feel that there are too many, just about the right amount, or not enough opportunities to discuss sexual health at this student religious organization?
Too many
Just the right amount
Not enough
Prefer not to answer

54. What sort of discussions about sexual health would you want to happen at student religious student organizations?

[open ended]

55. What is your religion _____

56. What is your denomination? _____

57. Do you consider yourself a “Born again” Christian? _____

58. What does your religion teach about sex?

[open ended]

59. How often do you attend church, synagogue, temple, mosque or religious services?

More than once a week

Once a week

2-3 times a month

Once a month

Less than once a month

Never

Prefer not to answer

60. In general, how important are your religious or spiritual beliefs in your daily life?

Not important at all

Somewhat unimportant

Neither important nor unimportant

Somewhat important

Very important

Prefer not to answer

61. To what extent are you conscious of some religious goal or purpose in life that seems to give you direction?

Not at all conscious

Slightly conscious

Somewhat conscious

Very conscious
Prefer not to answer

62. When you have problems or difficulties in your family, work, or personal life, how often do you seek spiritual comfort?

At least once a day
At least once a week
At least once a month
Less than once a month
Never
Prefer not to answer

63. How satisfied are you with your spiritual life?

Not at all satisfied
Somewhat unsatisfied
Never satisfied nor unsatisfied
Somewhat satisfied
Very satisfied
Prefer not to answer

64. These following questions are statements about experiences, behaviors, practices and beliefs. Please indicate your level of agreement or disagreement with each statement by marking the appropriate column.

- Other than at mealtime, I pray to God privately.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I know I can count on people from my church when I need help.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- Being with other people who share my religious views is important to me.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer

- My friends and I often talk about religious matters.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- Most of my best friends are religious.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I like to worship and pray with others.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I go to Sunday school/Church/Temple/Mosque/Religious services often.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- Most of my best friends go to religious services.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I often attend church activities such as scripture study and choir practice.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer

- I believe that smoking marijuana is a sin.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe drinking alcohol is a sin.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe that smoking cigarettes is a sin.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe that God has a lot of rules about how people should live their lives.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe that God can be counted on to reward goodness and punish evil.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe God is very strict
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer

- I believe God will punish me if I do something wrong.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I believe that God or universal spirit observes your actions and rewards or punishes you for them.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- I feel that stressful situations are God's way of punishing me for my sins or lack of spirituality.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer
- The scriptures of my faith are the actual word of God and is to be taken literally word for word.
Strongly disagree
Somewhat disagree
Neither agree nor disagree
Somewhat agree
Strongly agree
Prefer not to answer

65. Thank you for completing this survey! If you'd like to participate in the gift card drawing, please enter your email address below.

66. If you are completing this survey for course extra credit or research credit, please enter your initials in the box below. Please also print this page to submit to your course instructor.

The person whose initials are above has completed the "USC student health and organization participation" survey. This survey is part of Ms. Charis Davidson's study in the department of Health Promotion, Education, and Behavior at the University of South Carolina. For more information about this study, please contact Ms. Davidson at davidsoc@email.sc.edu or 803-386-7523.

APPENDIX C

FOCUS GROUP GUIDE

Setup Checklist

- Consent forms
- Instructions/Response forms
- Surveys/Demographic questionnaires
- Stations
- Starbucks cards
- Receipts

Station 1: Abstinence Pledge Card

Station 2: Condoms

Station 3: “Umbrella” diagram

Station 4: HIV awareness image

Station 5: Power & Control Wheel

Welcome participants as they arrive, review consent form, provide participants with response sheets, and then direct participants towards the stations.

Give participants approximately one minute at each station to write down responses. Once all participants have completed the activity (or after approximately 10-15minutes), convene main group, and review ground rules.

- Only one person talks at a time.
- Confidentiality is assured. “What is shared in the room stays in the room.”
- It is important for us to hear everyone’s ideas and opinions. There are no right or wrong answers to questions – just ideas, experiences and opinions, which are all valuable.
- It is important for us to hear all sides of an issue – both the positive and the negative.

Group Elicitation Activity:

Questions for each station:

a) What does this object or picture means to you, in the context of your experiences with faith organizations?

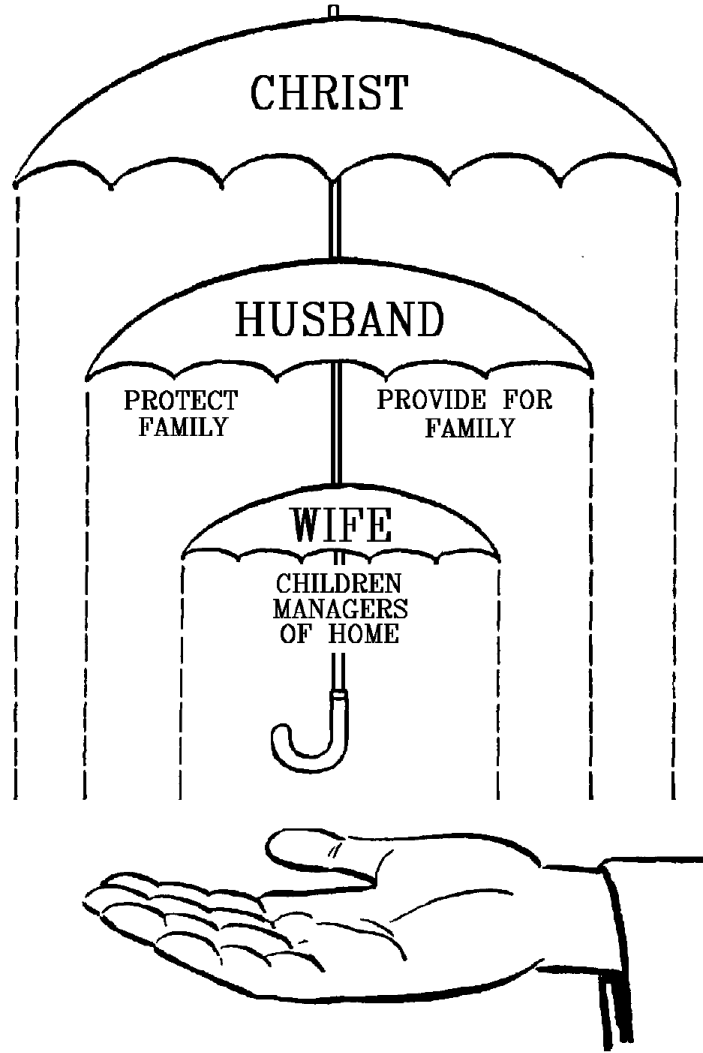
b) What would this object or picture mean to someone who did not have your experiences with faith organizations?

Ask the first person in the room what their response was to station 1. Ask whether other participants had similar responses or different responses. Repeat until variety of responses is exhausted. Repeat for each station, until complete. Once all 5 stations are exhausted proceed to focus group questions.

Focus Group Questions:

- What are the most important lessons you've learned from faith organizations about romance/dating/sex?
- What are the least helpful things you've been taught by faith organizations about romance/dating/sex?
- Can you give me an example of how you've applied faith organization teachings about romance/dating/sex in your own life?
 - What were the results?
- What other places (besides faith organizations) have you learned about dating/relationships/sex?
 - How does the information you've received from these other sources compare with what you have received from faith organizations?
 - Which of these sources have given you the most helpful information about romance/dating/sex in your own life?

Images for Focus Group Stations



EVERY 9.5 MINUTES

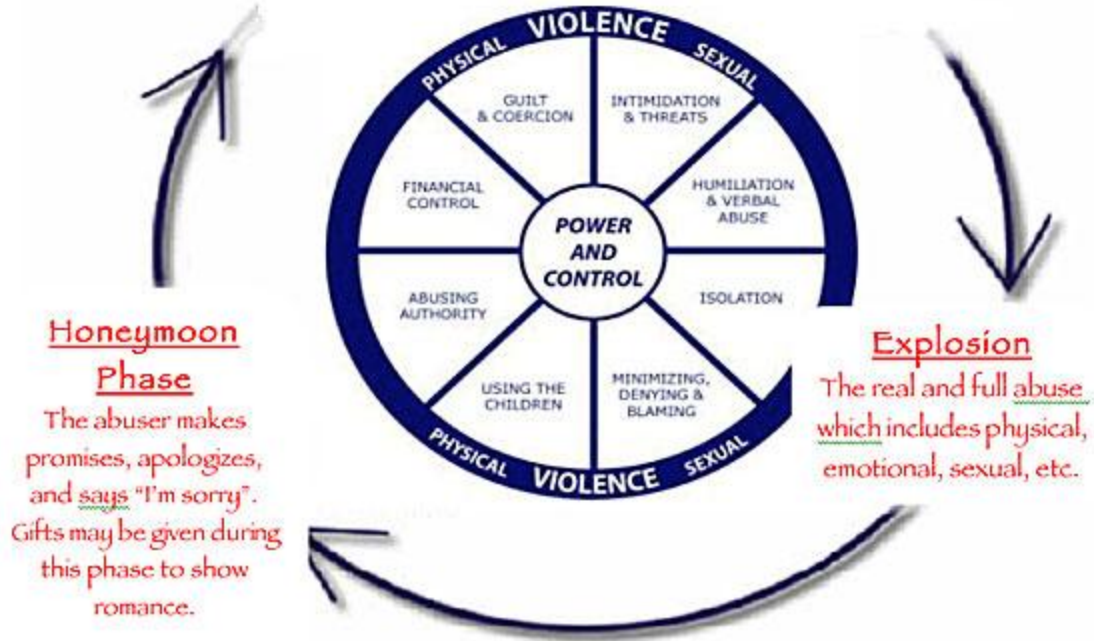


**SOMEONE IN THE U.S.
IS INFECTED WITH HIV**

Tension Building (Longest Phase)

Victim is nervous around their partner in this phase.

There are many small situations of physical or emotional abuse. In this phase the victim cannot



APPENDIX D

INTERVIEW GUIDE

- 1a. What would you say are your overall goals or hopes for the students who participate in your campus ministry?
- 1b. Thinking more specifically about romantic relationships, sexuality, and sexual health, what are your hopes or goals for your students?
2. In your own words, describe what a healthy approach to dating, romantic relationships, sexuality, and sexual health would look like for college students.
3. What do you think are the most important things for college students to know about romantic relationships and sexual health?
 - 4a. This is a list of some issues related to sexual health and healthy romantic relationships. Would you mark on the list which topics you've discussed with students?
 - 4b. Why have you addressed these topics with students?
 - 4c. How have you addressed these topics with college students?
- 5a. Are there any topics related to sexual health and romantic relationships that you've addressed with students but aren't on the list
- 5b. Why have you addressed these topics with students?
- 5c. How have you addressed these topics with college students?
- 6a. Which topics on the list have you not discussed with students?
- 6b. Why haven't you addressed these topics with students?
- 7a. How often do students approach you with questions about dating, romantic relationships, sexuality, or sexual health?
- 7b. How would you respond to these questions?
Probe: How does the gender of the student impact these conversations?
- 8a. If you felt that a student needed support dealing with a relationship or sexual health issue, are there any resources you would offer them? (such as literature, services, prayer, etc)
- 8b. What outside resources would you direct them towards?
- 9a. How familiar are you with local Columbia or USC resources promoting healthy relationships and/or sexual health?
- 9b. What are your thoughts about these local resources?

You listed organization x, y,z,

-How do you feel about their programs?

-What would make it easier for campus ministries to collaborate with these organizations?

10a. What are the most challenging aspects of addressing dating, romantic relationships, sexuality, and sexual health topics in a campus ministry setting?

10b. Have you ever received any training on how to address these topics with your students?

10c. Is there anyone you talk to about your experiences dealing with students and relationship/sexual health issues? (For example, other religious workers at USC, colleagues in the denomination)?

11. Is there anything I should have asked about but didn't or anything you'd like to add about your experiences with college student sexual health in a campus ministry setting?

Issues in Romantic Relationships and Sexual Health

On a scale of 1-5 (1 being never and 5 being frequently), how often do you speak to campus ministry students about the following topics? (Please circle the appropriate number on the scale).

1 2 3 4 5 Freedom from pressure to engage in sexual activity / the right to avoid unwanted sexual contact

1 2 3 4 5 Sexual orientation

1 2 3 4 5 Gender roles/expectations

1 2 3 4 5 Relationship skills (e.g. communication, negotiation, assertiveness)

1 2 3 4 5 Respect for partner's boundaries

1 2 3 4 5 Knowledge about anatomy and sexual responses

1 2 3 4 5 Sexual coercion & sexual violence (including rape, harassment, sexual abuse)

1 2 3 4 5 Pregnancy

1 2 3 4 5 Birth control

1 2 3 4 5 Modesty

1 2 3 4 5 Consensual romantic and/or sexual relationships

1 2 3 4 5 Sexually transmitted infections

1 2 3 4 5 How to talk to your partner about sex/sexually transmitted infections/ birth control/etc

1 2 3 4 5 Discrimination based on gender and/or sexual orientation

1 2 3 4 5 Emergency contraception

1 2 3 4 5 Pornography

1 2 3 4 5 Emotional attachment

1 2 3 4 5 How to show affection towards partner

1 2 3 4 5 Exploitative, coercive, violent or manipulative relationships

1 2 3 4 5 Access to sexual and/or reproductive health care

1 2 3 4 5 HIV/AIDS

1 2 3 4 5 Abortion

1 2 3 4 5 How to show respect towards partner

1 2 3 4 5 Masturbation

APPENDIX E

EXAMPLE MEMOS

Date: 9/1/2015

Title: Rationale

Students have a desire for more discussion of the reasons for church teaching. Wanting to know why.

Date: 9/17/2015

Title: Safe

Safe places, safe people- campus ministry aims to create a safe space where students can share their experiences, work through ideas, and find support. Campus ministries support students in working through the faith they've inherited from their parents and coming to their own conclusions. They are perceived as one of the few (perhaps the only?) safe space on campus for critically engaging religious beliefs.

Date: 9/17/2015

Title: Becoming a resource for students

Campus ministers serve as resources for students- sometimes by offering services such as sex education and pastoral care, sometimes by connecting them to other resources, sometimes by building relationships and being a caring adult in student's lives.

Date: 10/1/2015

Title: Space for students to hang out

Students spend recreational or "down" time at campus ministry locations. This facilitates conversations with campus ministry leaders (and probably builds relationships between leaders and students and among students)

Date: 10/2/1015

Title: Navigating roles

Campus ministry leaders often have multiple roles at the university. It's difficult, perhaps impossible to separate those roles, because experiences in other contexts shape how people do campus ministry. And being a campus minister shapes how one relates to other students. See Larry's interview, and his comments about being a pastor to the university, not just the students who come to his organization.

Date: 10/8/2015

Title: Memo 107

"I don't know about other campus ministries" is a thing- it came up in Brian's interview too. Why is that? Do they not talk to each other? And why is it that leaders feel a need to tell me that they don't know what's going on with their colleagues, when that's not a

question I'm asking? Is it because they feel like they *should* know what's going on? Or am I asking questions in a confusing way?

Date: 10/12/2015

Title: Mentors

Anna says "I mostly fly by the seat of my pants. Umm. The most effective and meaningful mentors in my life have been ones that didn't give me answers but gave me tools or questions to help get to an answer. And not that they were trying to point me to any particular answer, but to help me reason through it myself. So I guess that's more of what I try to um, exhibit in my own ministry. I'm not quite as practiced as my own mentors have been at not showing my cards."

A number of campus ministry leaders have referred to their mentors or supervisors, or older, more mature campus ministers in their responses. Being a campus minister seems to be a learning process.

Date: 10/21/2015

Title: Outside roles

Hattie and Dani are the interviewees who explicitly state that student religious orgs should engage in sex/relationship education. It's worth noting that sex/relationship education is a big part of their work outside of their campus ministry roles.

Date: 10/21/2015

Title: Efforts to assemble a support system

Campus ministry leaders sometimes assemble their own support systems. Whether by seeking out counseling services or building relationships with colleagues/friends. This seems like a key self-care strategy.

Date: 10/29/2015

Title: Analysis

In my head I feel like there are two main things going on- 1) looking at the process of communication in campus ministry: what information is shared and how, 2) Looking at the role of the campus ministry leader. Who is this person? What do they contribute to the university? What do they do? How can they make college a healthier, more positive experience for students? This is bigger than just sexual health- because they also play a role in mental health (specific references to eating disorders, suicide prevention "disappearing people" etc)

Date: 11/8/2015

Title: Girls responding to rules and consequences

It seems like the rigid expectations are closely related to the sense that they can't do anything right. And, that as seen in girls' group 213, those overwhelming expectations don't match the reality of their lived experiences, and can lead to giving up on what they've been told by religious organizations together. The girls in group 213 had to figure

out on their own (through experiences, conversations with friends/mentors) how to integrate their faith into their relationships in a *different* way than they had been taught in their lives. The girls in group 201 girls mostly set aside/ignored religious teachings about sexuality/relationships, and compartmentalized those two realms.