

# Called for Life

*How colleges help students discern their  
purpose in life and prepare to live it*

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# Introduction

*Called for Life* is a collaborative research project designed to examine the impact of Lilly Endowment funded vocational programs at three Lutheran colleges in the Midwest. Prior to participation in this study, each college had received a Lilly grant intended to develop on-campus resources to help students discern and commit themselves to a vocational calling.

This study was designed to go beyond the measures built into each college's self-evaluation and to carry out a more rigorous and cross-institutional assessment of how and in what ways students have been affected by a college-wide focus on vocational discernment.

The primary questions addressed in *Called for Life* include the following:

- Have campuses increased students' exposure to and knowledge of calling and vocation, including the goals of inspiring, equipping and sending?
- Has student interest and involvement related to these campus programs increased their understanding of call and vocation?
- Are students who have been exposed to these programs more likely to report that they have identified vocations, callings, or plans for incorporating their faith and values into their post college lives?
- What program elements appear to have the most promise of making a difference in student's discernment of calling and preparation for vocations?
- Can rigorous project assessment of the benefits and limitations associated with a campus-based project be achieved through surveys with students, faculty and graduates? In what ways can the knowledge gained through these methods be made useful to other educational institutions?

## ***Background***

This project emerged from the work of Centered Life at Luther Seminary. The Centered Life initiative is a multiyear project at the Seminary's Center for Lifelong Learning that seeks to strengthen the capacity of churches to inspire, equip, and send church members into their work, family, and community life in a way that is centered in their faith and values. As part of this work, pastors, lay leaders and church members have been offered assessment and development tools to learn more about the extent to which participating churches can be successful at encouraging members to develop a deeper sense of vocation; one in which Sunday worship and study translates into a pervasive understanding of how each person's gifts and talents can be applied in a consistent and thorough manner to the

needs of the community and the world. Wilder Research has provided technical assistance to this project through study design, the development and testing of measurement tools, as well as program evaluation.

In 2004 a series of discussions occurred between Richard Torgerson, the president of Luther College, Jack Fortin, then director of Centered Life, and David Tiede, then president of Luther Seminary, along with consultation with other colleges affiliated with the Evangelical Lutheran Church in America (ELCA). Following these discussions, a decision was made to seek support from the Lilly Endowment to conduct this pilot evaluation project with three colleges – Luther College in Decorah, Iowa, Augsburg College in Minneapolis, and Augustana College of Rock Island, Illinois.

The pilot project proposed a cross-institutional assessment of the vocational discernment tools and resources developed by each college and the responses of students to these offerings. The Centered Life goal of working with thousands of congregations to infuse the notions of vocation into congregational life was seen as consistent with, and likely to benefit from, the colleges' goals of preparing students to enter congregations already understanding what is meant by vocational living.

This demonstration project is seen as an opportunity to strengthen the mutual missions of colleges and seminaries to equip graduates for a call to public leadership in society and in the church.

## *The three participating colleges*

### **Augsburg College**

Augsburg College is a liberal arts institution founded by Norwegian immigrants as a seminary in 1869 in Marshall, Wisconsin and relocated to Minneapolis, Minnesota in 1872. Although primarily an undergraduate liberal arts college, Augsburg also offers master's degree programs in business, education, leadership, nursing, physician assistant studies, and social work. The college is affiliated with the Evangelical Lutheran Church in America and has a student body which is 39 percent Lutheran, with an additional 16 percent of students who are Roman Catholic and the rest coming from other denominations and religions.

Fall undergraduate enrollment in 2007 exceeded 1,800 students (not including graduate, weekend and evening students). The average age of undergraduates is 21, including a relatively high proportion who are transfer students. During the last full year the college served students from 42 U.S. states and 40 countries. Undergraduate tuition, room and

board for a full year is just under \$31,000. Eighty percent of all students receive some type of financial aid.

The mission of Augsburg College is to "nurture future leaders in service to the world by providing high-quality educational opportunities, which are based in the liberal arts and shaped by the faith and values of the Christian Church, in the context of a vital metropolitan setting, and by an intentionally diverse campus community."

At Augsburg, the *Exploring Our Gifts* vocation program focuses on four themes in working with students, including: vocation as a life approach (orienting the college journey); vocation as a curriculum focus (refocusing the academic enterprise); vocation as education for service (connecting to the external community); and developing vocational awareness in faculty, staff, and students.

### **Augustana College**

Augustana College was founded in 1860 by Swedish settlers and is located on a 115 acre campus in Rock Island, Illinois. Augustana is an undergraduate institution that serves approximately 2,500 students and offers undergraduate degrees in a wide variety of majors as well as coordinated degree programs in dentistry, engineering, environmental management, forestry, landscape architecture, and occupational therapy. The cost for tuition, room and board for one year is just over \$37,000.

Thirty-six percent of all students on the campus are Catholic, 23 percent are Lutheran and 41 percent identify as another religion or denomination or as having no religious affiliation. The college is affiliated with the Evangelical Lutheran Church in America.

Augustana describes its mission and vision as "rooted in the liberal arts and sciences and a Lutheran expression of the Christian faith. It is committed to offering a challenging education that develops qualities of mind, spirit and body necessary for rewarding life of leadership and service in a diverse and changing world."

At Augustana, the *Center for Vocational Reflection* has activities that fall into three general areas. The curricular activities include development of content by individual faculty and entire departments, as well as support for research, convocations, advising, and internships. The co-curricular activities has included an event for sophomores choosing majors, job and internship links and exploration, workshops, student appointments, and retreats and seminary visits. The church and community activities include working with local congregations to explore vocation among congregation members, as well as a variety of pre-ministry activities.

## **Luther College**

Luther College, located in Decorah, Iowa, was established in 1861 by a small faculty committed to a European tradition of liberal education and biblical scholarship and by a large, intensely anti-slavery constituency grounded in the immigrant experience. As the first Norwegian-American college in the United States, Luther provided the impetus and initial staff for other Norwegian-American institutions of higher learning.

Today Luther is a four-year, residential liberal arts institution of the Evangelical Lutheran Church in America. The college offers more than 60 majors and preprofessional programs leading to the bachelor of arts degree, with the greatest number of graduates coming from biology, management, education, and music. Tuition, room and board for one year is just under \$36,000.

Eighty-nine percent of Luther's 181 full-time faculty hold an earned doctorate or terminal degree. The college's student-faculty ratio is 12:1. Just over half (51%) of students are Lutheran. Fifteen percent are Roman Catholic, and 20 percent belong to other Christian denominations.

Forty states and 45 countries are represented in the 2,500 member student body. Just under half of the college's students are Lutheran. Over 80 percent of the student body studies abroad.

Luther's mission statement emphasizes the connection between faith and learning, and leadership and service to the larger world. Its 800-acre campus, located in the bluff country of northeast Iowa along the Upper Iowa River, reinforces the college's strong commitment to environmental stewardship.

Luther College's *Sense of Vocation* program has activities that fall into three categories: general program initiatives, which include faculty and staff development components; the all-student vocation program, which includes student advising and curriculum development components; and a church ministry vocation program with components for vocational development for prospective students, current students, recent alumni, and church leaders.

Each of the colleges has completed its initial grant from the Lilly Endowment and is now implementing a follow-up "sustainability grant." Some of the elements of their vocation programs have changed since the period covered in this study – in part based on what has been learned from this study, as well as the colleges' own evaluation work.

# Methods

So far as we can tell, this multi-institution study of the development of vocation among undergraduates is the first of its kind. In addition, the three participating colleges enroll quite varied student populations and adopted different vocational programs. For these reasons, we entered the study with a relatively open mind about the kinds of changes to be expected in students' understandings of the concept of vocation and how they apply their understanding to their decisions about their lives. After listening carefully to how students and college staff described their thinking about these issues, we identified a variety of outcomes to include in specific questions in the surveys. We also included several different kinds of open-ended questions to ensure that we would be able to capture other kinds of changes besides those that were anticipated.

## *Data sources*

Information about vocation program components and purposes were collected from representatives of the three participating colleges, through document analysis, in-person meetings, and telephone and email communications. Campus representatives also helped in the development of topics, items, and methods for student surveys.

We surveyed students and graduates to collect information on relevant pre-college experiences, exposure to vocational programming and other relevant experiences during college, and a variety of kinds of changes that might have occurred as a result of the vocation programs. Current students were asked to complete self-administered web-based surveys. Graduates were asked to participate in telephone surveys administered by Wilder Research interviewers. Both were offered small gift certificates as honoraria for taking the time to complete the surveys.

Students in the class of 2009 were surveyed twice – once in the late winter/early spring of 2006 and again in 2008. As freshmen, the members of this class were invited to complete the web-based survey and those who did so were given a gift certificate for about \$5 at an on-campus coffee shop or food service. A total 800 students completed the survey, for a response rate of 53 percent (47% at Augsburg, 46% at Augustana, and 65% at Luther). Two years later, in the late winter/early spring of 2008, 663 of these 800 students were still enrolled, and these students were asked to complete a second web-based survey as this follow-up survey, a response rate of 54 percent of the original panel of 800, or 65 percent of those eligible for follow-up (and 29% of the original class of freshmen).

Students in the class of 2007 were also surveyed twice. Initially, in the late winter/early spring of 2006, they were juniors and took the same web survey as the freshmen and received the same incentive. A total of 787 students completed this baseline junior survey, 54 percent of the total class at the three schools (53% at Augsburg, 49% at Augustana, and 62% at Luther). Two years later, those students who had graduated were surveyed again as first-year alumni. For this survey students were interviewed by telephone by a Wilder Research interviewer, and received a \$15 Amazon.com gift certificate for completing it. Out of a pool of 664 eligible for this follow-up survey (those who took the baseline web survey as juniors and had graduated by the end of 2007), 384 graduates completed it, a response rate of 48 percent of the baseline sample, or 58 percent of those eligible for follow-up (27% of the original class of juniors).

In this way, students in both the class of 2007 and the class of 2009 were treated as a panel of survey respondents – that is, the same individuals were surveyed on more than one occasion – and only those in the original panels from 2006 were eligible for inclusion in later samples.

In 2007, between the baseline and follow-up surveys, we surveyed a sample of alumni from the class of 2001 at the same three colleges, who had completed their studies before the vocation programming was introduced. We randomly selected 619 students from the three colleges, and offered \$10 Amazon.com gift certificates for those who completed the survey. A total of 247 students did so, for a response rate of 40 percent (38% at Augsburg, 30% at Augustana, and 54% at Luther). The response rate was affected by our inability to obtain up-to-date contact information for 192, or 31 percent, of the students in the sample.

The data collection schedule is summarized in Figure 1 below. The appendix includes the instruments used for the web surveys and telephone interviews.

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### 1. Summary of data collection from students and graduates

	<b>Class of 2009</b>	<b>Class of 2007</b>	<b>Class of 2001</b>
<b>Spring 2006</b>	Web survey <b>N=800 freshmen</b>	Web survey <b>N=787 juniors</b>	-
<b>Spring 2007</b>	-	-	Phone interview <b>N=247 graduates</b>
<b>Spring 2008</b>	Web survey <b>N=434 juniors</b>	Phone interview <b>N=384 graduates</b>	-

In addition to the surveys of students and graduates, we also administered a modified version of the web survey to a small sample of faculty and staff who were most closely associated with the vocation program at each college. This helped us to understand the

kinds of responses our instrument could be expected to elicit from people with well-informed and well-developed perspectives on vocation. This in turn helped us develop appropriate codes for the open-ended responses in the student surveys.

## ***Data analysis***

Closed-ended responses (answers to yes-or-no questions or questions with other predetermined response categories) were entered into a database and analyzed using SPSS statistical analysis software. Open-ended responses (where respondents answered questions in their own words) were analyzed in Atlas.ti qualitative analysis software, which allows research staff to assign codes to responses and search for relationships among those codes. All open-ended responses (to all survey questions) for the same student were reviewed and coded at the same time, with one set of codes for each individual question and a separate set of codes summarizing overall content across all the questions. These summary codes document the extent to which the student's responses included mention of the essential components of the theoretical model of vocation. The summary codes were also imported into the database where they could be statistically analyzed in conjunction with the quantitative data.

Findings are based on a variety of quantitative and qualitative analyses. The selection of students for survey participation allowed for several different comparisons, including:

- The same individuals from freshman to junior year (class of 2009 cohort)
- The same individuals from junior year to the first year after graduation (class of 2007 cohort)
- Two different classes of juniors who were both exposed to vocational programs (cohorts of 2007 and 2009)
- First-year graduates who were exposed to vocation programs and fifth-year alumni who graduated before the vocation programs began (cohorts of 2007 and 2001)

The section on outcomes presents findings from all four of these comparisons, as well as information from the junior and graduate surveys taken alone, both of which include questions that ask respondents to report their own perceptions of a variety of changes since they started attending the college.

The analysis of factors that influence outcomes is based on two statistical methods. First we produced a series of logistic regression models to identify factors that contribute most to selected key outcomes of interest. Based on these analyses we are able to state what factors (student characteristics, prior experiences, or exposure to college experiences)

were most closely associated with certain outcomes. Second, recognizing the diversity of the student population, we looked separately at results for certain sub-groups to assess whether outcomes for them were associated with the same kinds of factors. Because of smaller numbers, these findings are based on Chi-square tests of statistical significance, which test the strength of association of individual student characteristics or experiences to outcomes one at a time, but do not control each factor for the possible combined effects of other factors.

To explore the aspects of campus activities that make them effective, we conducted a thematic analysis of the open-ended responses. Responses were sorted and selected based on codes (for example, a code for participation in an experiential learning activity, or a code for growth in a sense of social or community responsibility), and the original full text of the responses were then reviewed to understand how students described the ways in which their experiences had affected their understanding of vocation.

### ***Considerations in the interpretation of results***

In any survey-based study there is the potential for bias in results based on which of the intended participants choose to participate and which do not. If there is a systematic difference in the two groups, then the results of the surveyed group may not be representative of the overall population. The potential bias may be based on measurable characteristics such as gender, or unmeasurable characteristics such as attitudes toward the study topic.

In this study, the potential for bias occurs at two points. The first is when students or 2001 alumni self-select to participate in the baseline survey. The second is when the panel of initial respondents is reactivated two years later to re-interview those who have progressed to junior or graduate status. At this time, a small number had left college or transferred, some who were eligible could not be reached, and some who could be reached declined to participate in the follow-up survey.

We did not have demographic information about the entire freshman and junior classes, and were thus unable to test for potential bias in the first stage. However, college representatives who examined our results affirmed that the distribution of characteristics among survey respondents matched what they would expect from students at their colleges.

We tested for potential bias in the second stage by comparing students who did and did not complete the follow-up survey. Failure to complete the survey could be due to any of three possible factors: Some students had not attained junior standing (for those in the class of 2009) or had not graduated (for those in the class of 2007) and were thus not eligible. Others, in the class of 2007, had no current contact information on file with the



college and could not be found using publicly available information. Finally, some juniors and graduates who could be located declined to complete the surveys.

For this comparison, in addition to demographic information we also had attitudinal data from the baseline survey. We found that:

- Baseline freshmen who were male were less likely to complete the follow-up survey. There was no other statistically significant difference related to demographic characteristics for the class of 2009. However, students who did not complete the follow-up survey were also more likely to have reported, as freshmen, that they did not feel they had any vocation, and to have given open-ended responses that included *more* of the elements of the theoretical model of vocation. They were also less likely to have reported that they had observed somebody who was living out a vocation.

These differences are consistent with a greater likelihood of some vocation outcomes based on some factors, as well as a reduced likelihood of some vocation outcomes based on other factors. Considered together, we would not predict that these differences would be likely to bias study findings to any meaningful extent.

- Baseline juniors from Augsburg were less likely to complete the follow-up survey, as were those who had reported less frequent attendance at religious services as juniors. In all other respects, differences among the baseline and follow-up groups in the class of 2007 were not statistically significant.

We feel that these differences pose only limited threats to the validity of conclusions based on the survey findings. Based on available evidence, the baseline sample appears to be reasonably representative of the population we are interested in. As is typical for surveys, the follow-up sample for the class of 2009 somewhat under-represents students who found the subject matter of the survey (the concept of vocation) less personally relevant. This may result in a slight over-estimation of outcomes for juniors in the class of 2009. If the same bias applied, without our being able to measure it, among the students in the class of 2007 who took the baseline survey as juniors, then the graduate outcomes may also be slightly inflated compared to what would have been measured if all students had responded.

# The colleges' Lilly programs and activities

Each of the three participating colleges developed a vocation program based on its own unique history, mission and philosophy, and student population. As illustrated below in the summaries of the three programs, each includes different emphases on such elements as a formal center for vocational programs, infusion of vocational content into required vs. optional courses, experiential learning and off-campus study or service programs, and the balance of programs for all students vs. those specifically for pre-ministry. However, these programs have many elements in common, which are summarized in the section that follows.

## *The vocation programs at the three participating colleges*

### **Augsburg's *Exploring Our Gifts* program**

At Augsburg, the *Exploring Our Gifts* program focuses on four themes in working with students:

- Vocation as a life approach (orienting the college journey)
- Vocation as a curriculum focus (refocusing the academic enterprise)
- Vocation as education for service (connecting to the external community)
- Developing vocational awareness in faculty, staff, and students

The *vocation as a life approach* theme is carried out through four activities: worship (the community conversation on vocation); orientation for beginning students (beginning the conversation on vocation); vocation mentoring and retreats (connecting the conversation with others), and student vocation assessments (internalizing the conversation on vocation).

The theme of *vocation as a curricular focus* is emphasized in four activities: (1) Augsburg Seminar (required sequence for freshmen); (2) two introductory courses centered on vocation (Christian Vocation and the Search for Meaning I and II), as well as a senior keystone course in each major that emphasizes vocation in the context of the student's major field; (3) exploration of vocation in the international context through study abroad seminars; and (4) a study seminar with an accompanying scholarship for investigation of Christian Ministry. (Note that the *Called for Life* study does not fully reflect the impact of Augsburg's senior keystone courses, most of which had not yet been implemented when the surveys were done.)

The *vocation as education for service* is also carried out with four activities: church leader development, Lilly vocation internships, immersion experience focused on vocation, and a summer vocation institute.

Finally, the fourth theme of *developing vocational awareness* is emphasized in four activities: (1) orientation mentoring for new faculty and staff; (2) professional development for current faculty and staff; (3) vocation forums where speakers are brought in for professional development of faculty, staff, and students; and (4) publication of Till&Keep, an annual journal of vocation.

### **Augustana's Center for Vocational Reflection**

At Augustana, the *Center for Vocational Reflection* has activities that fall into three general areas:

- Curricular
- Co-curricular
- Church and community

The *curricular* activities include (inter)departmental grants to facilitate vocational exploration within and between disciplines, grants for faculty to incorporate consideration of vocation in required first-year courses, and faculty-student research vocational grants, as well as convocation support, academic advising, developing a pre-seminary minor, and Texas Medical Center internships. It also supports reflection in the senior capstone program termed *Senior Inquiry*.

The *co-curricular* activities include sophomore major event, servant leader internships, other job and internship links and exploration, workshops, student appointments, reflection events for those returning from internships and international experiences, and retreats and seminary visits.

Finally, the *church and community* activities include working with local congregations to explore vocation among congregation members, fireside chats with ministry professionals, a church vocations group which helps students explore formal calls to church-related professions, alumni programs, and service learning.

## **Luther College's *Sense of Vocation* program**

Luther College's *Sense of Vocation* program has activities in three categories:

- General program initiatives
- All-student vocation program
- Church ministry vocation program

The ***general program initiatives*** include faculty and staff development components such as a workshop on the dialogue of faith and learning; summer development workshops; a self-directed reading program; faculty and staff travel grants; extended campus residency of alumni, church leaders, and other professionals who have given special thought to vocation and service; purchasing new resources on vocation for the Career Center, Campus Ministry, and the Academic Dean's Office; and supporting annual publications on vocation.

The ***all-student vocation program*** has two components: student advising and curriculum development. The student advising program includes an advising handbook, informal advising incentives, new student orientation, student interest inventories, peer mentors, and registration resources. The curriculum development program includes a Paideia program that strengthens the theological underpinning of first-year courses in order to address students' vocational commitment, revision of general education/departmental courses, and development of new courses.

The final category of activities conducted as a part of the *Sense of Vocation* program, ***church ministry vocation***, includes four parts: prospective student development (weekend retreats, summer institutes for leadership and service, and summer humanities institute for minority students); current student development (discernment conversation, seminary visits, and vocation fellowship and retreat programs); recent alumni development (alumni contact program to provide resources to recent alumni and alumni retreats); and church leader development (retreats and workshops).

## ***Common elements of vocation programs***

The colleges' varied vocational activities all fall into seven main categories that are common across the different campuses. These are listed in the table below (Figure 2), with examples of the kinds of activities implemented on the three campuses. Some of these categories have been sub-divided for the sake of more detailed data analysis.

The percentage of survey respondents who indicated participation in each type of activity is shown in the table. The column for juniors pools the responses of the two groups of juniors and shows the percentage of program exposure by the late winter of junior year. The column for graduates shows the percentage of program exposure at any time during the respondent's time at the college.

## 2. Summary of program activity categories

Activity	Description	Incidence: 2007 & 09 juniors	Incidence: 2007 graduates
<b>Advising (academic and personal)</b>	Includes conversation with or personal and/or academic advising from an instructor, faculty advisor, career or personal advising office, or campus vocation center. Examples: "Mentoring in spiritual disciplines" (Spiritual Direction Group) (Augsburg), training for faculty advisors to strengthen skills and comfort in discussing vocation with students (Luther).	22%	26%
<b>Curriculum and in-class activities</b>			
<i>Vocation-infused courses</i>	Courses specifically adapted to include new material on vocation. At Augsburg, these include a required freshman sequence offered through the Religion department, with a discipline-specific capstone course to be taken near the end of each student's major program. At the other colleges, vocationally-infused courses are optional and range from a field school on Algonquian Tribes (Augustana) to "War and Vocation: Making Judgments" and "Making Decisions in U.S. Schools" (Luther).	26%	20%
<i>Academic and career activities</i>	Participation in academic or departmental organizations or clubs; faculty-directed research or independent study; or job shadowing. Also students who reported that classroom experiences were an important influence on their understanding of vocation, but did not report having taken any of the known vocationally-related courses.	66%	92%
Volunteer, service-learning, and community-building	Includes a variety of formal service-learning activities at Augustana, including tutoring, an "athletes giving back" program, components of certain courses, an urban immersion program and other service trips, and service-learning programs for student clubs, dormitory residents, and other student groups.  At all three colleges, includes students who indicated that service-learning experiences had been a significant contributing influence in their understanding of vocation, or who had participated in tutoring, campus political or issue-based organizations, identity-based or solidarity groups (such as an International Student Organization or Black Student Union), or student government.	71%	88%

## 2. Summary of program activity categories (continued)

Activity	Description	Incidence: 2007 & 09 juniors	Incidence: 2007 graduates
<b>Campus life and activities</b>			
<i>Vocationally-infused activities</i>	Includes a variety of non-classroom activities known to include vocational content, including Augustana's service-learning programs (which are also included in the "vocational activities" category above). Also Augustana's Servant Leader program and Augsburg's Lilly scholars and Lilly internships; individual assessments through the Center for Service, Work, and Learning (Augsburg); Summer Vocation institute (Augsburg); and Luther's reading groups and Vocation Visitors series of speakers (a wide range of professions from artist to attorney to environmentalist to theologian).	40%	41%
<i>Varsity athletics</i>	Examined separately because other research has found them to be negatively associated with volunteer or civic participation.	21%	20%
<i>Music, theater, or art groups</i>	Examined separately because of the hypothesis that artistic activities may have different effects from other kinds of co-curricular activities.	38%	44%
<i>General co-curricular activities</i>	Includes intramural athletics; fraternity, sorority, or social clubs; campus publications; and interest-based organizations or hobby groups (such as chess club).	64%	65%
<b>Off-campus community experiences</b>	Includes international or off-campus study, as well as some experiences that are also coded under service-learning (such as Urban Immersion at Augustana, or Lilly-sponsored study trips abroad at Augsburg).	53%	43%
<b>Vocational centers/offices and web sites</b>	Students who had visited the vocation web site of any of the three colleges, or the formal vocation office or "center" at Augustana (Center for Vocational Reflection) or Augsburg (Center for Service, Work, and Learning).	25%	18%
<b>Church and pre-ministry activities</b>	Includes participation in "a church, religious, spiritual, meditation, or prayer group," as well as other more specific activities developed under the vocation grants. These included service-learning through a church or religious group (Augustana); receipt of a church leadership development camp stipend (Augsburg); participation in an academic seminar for students interested in ministry (Augsburg); and a "DIAKONOS" pre-seminary group (Luther). Includes Augustana students who had spoken with Center for Vocational Reflection staff or campus ministry staff about ministry.	33%	38%

## ***Other influences likely to affect outcomes***

The activities developed by the colleges to implement the Lilly-funded vocation programs are not the only influences that are likely to affect student vocational outcomes. Based on prior research on variables that predict important faith-related outcomes, as well as conversations with campus representatives, we anticipated that students' receptivity to the ideas of vocation might also be affected by demographic characteristics (gender, race and ethnicity, and nationality), as well as factors in their upbringing that influence their attitudes toward religion and civic engagement. The study measured these factors by collecting information about students' level of participation in church services and volunteer activities in their last two years of high school. During college, students' participation and response to vocation programming are likely to be affected by their current religious affiliation and church attendance, choice of major, and employment status (whether or not employed and whether employment is on- or off-campus).

## ***Summary of influences and outcomes included in the analysis***

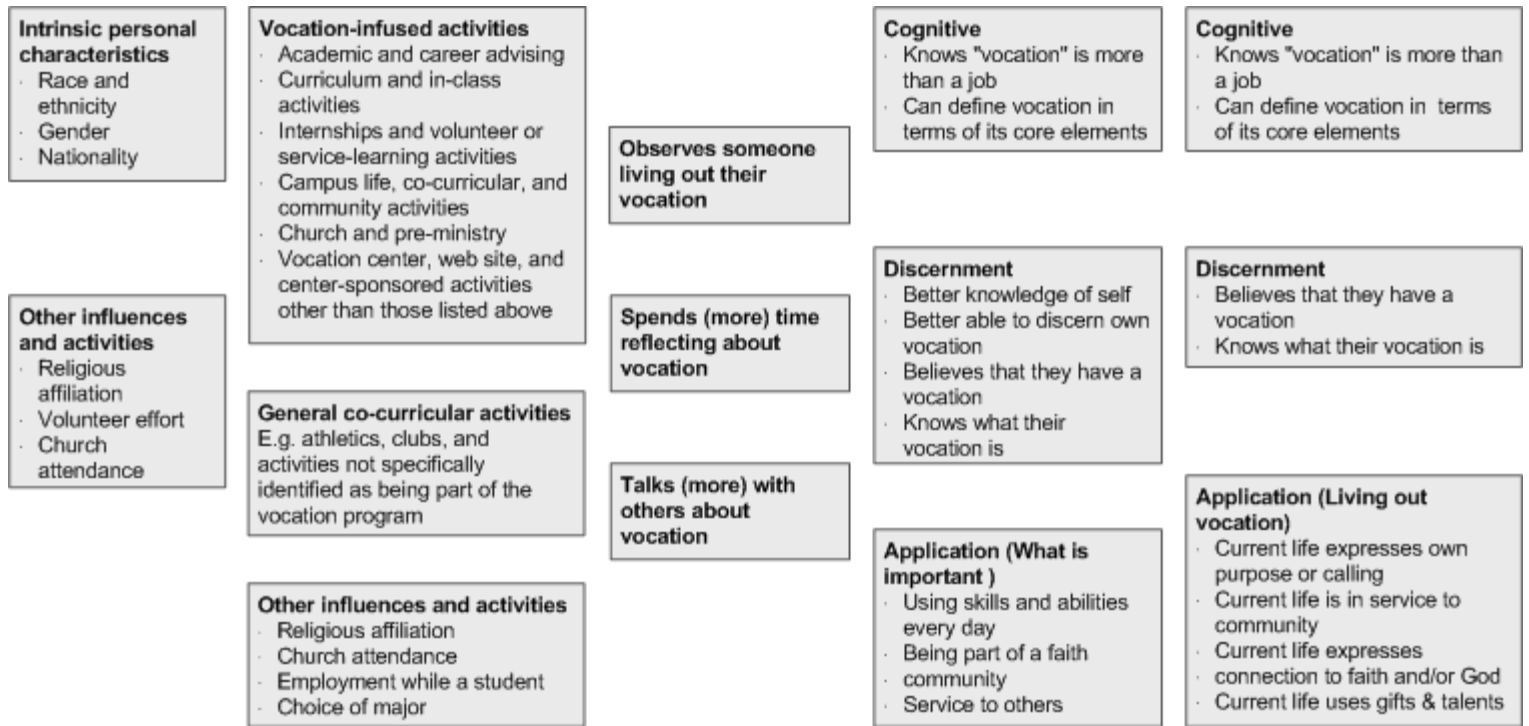
Figure 3 below summarizes the main types of influences described above, and previews the main types of outcomes identified in the findings below. The outcomes are grouped in three columns. The first is labeled "moderating factors." These are three indicators, based on student self-reports, that provide evidence that students are internalizing the concept of vocation and are actively engaging in thinking about what it means for themselves. These were reported by many but not all juniors, are more likely among those who have been exposed to vocation-infused activities, and are in turn associated with a higher likelihood that the student will also report one of the further outcomes.

Two sets of outcomes are reported. One includes measures that could be collected while students were still in college. These are subdivided into the three domains of cognition, discernment, and application of vocation. Cognitive outcomes are measures of students' understanding of what the concept of vocation is and the elements that are included in it. Discernment outcomes include students' perceptions that they have a vocation, and of what the vocation is, as well as the related perceptions of their own gifts, interests, and values. Finally, the application domain, for students still in college, is measured by responses to a set of questions about what is most important for them in their future lives (items such as "using your gifts and abilities every day," "being part of a faith community," "working to improve your community," and others).

A second set of longer-term outcomes includes measures collected from graduates. While many are the same as those for still-enrolled students, the longer-term application outcomes also include students' perception that what they are currently doing is an

expression of their purpose or calling in life, whether it incorporates service to community, expresses connection to faith or God, and whether it uses gifts and talents.

### 3. Relationships of key evaluation elements and outcomes



**Source:** Wilder Research, in consultation with representatives of the vocation programs at Luther, Augustana, and Augsburg Colleges.

### *Theoretical model of vocation used for the study*

Minister and author Frederick Buechner coined the following memorable description of vocation: "The place God calls you to is the place where your deep gladness and the world's deep hunger meet." This definition, while highly evocative, is difficult to translate into measurable survey questions and response categories. In order to code and analyze growth in students' thinking about the idea of vocation, researchers developed a conceptual model. This allows us to examine open-ended responses to identify what elements students use to define or describe their understanding of the idea.

The model (Figure 4) was developed through a multi-stage process of discussion with college program representatives, and also incorporated information collected through a focus group with Augsburg College students and review of college program documents.

The key components of the model are God, gifts, and community, as well as the links among all three, plus a central element we named "self-discernment" representing the



individual's role in identifying how these three basic elements are intended to come together in his or her life.

We coded a student as including **God** in their definition of vocation if his or her answers about vocation included the alignment of one's life with God or faith, serving or glorifying God, or listening to God's guidance, or if they referred to God as the source of calling, purpose or meaning, of gifts and talents.

A student was coded as including **gifts** in the definition if he or she indicated that vocation had something to do with identifying, developing, or using one's own gifts or talents, or if it related to passions, interests or fulfillment, or involved the use of skills, knowledge, or experience.

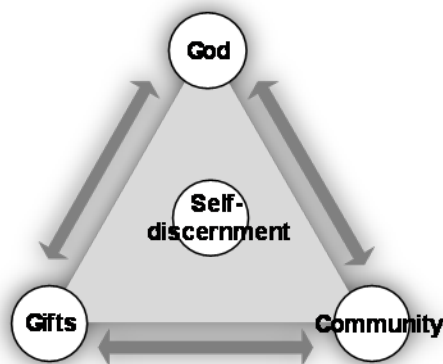
A student was considered to include **community** in the definition if he or she identified vocation as involving service to or helping others (the community in general or specific groups), seeking the common good, or being part of relationships that involve responsibility or obligations (to individuals or to the larger community).

**Self-discernment** was coded if the student indicated that vocation was related to the process of discovering a purpose or mission in life or the development of values and beliefs, or if he or she linked vocation with a process of reflection or self-examination, or other references to personal growth (beyond simply pursuing their education or training for a job or career).

We also looked for evidence that students perceived **connections** among the first three of these elements: for example, evidence that students saw gifts or talents as something endowed by God, or community service as a way of serving God or God's purposes, or saw their own or others' gifts and talents as a means for serving the community.

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#### 4. Theoretical model of the concept of vocation



**Source:** Wilder Research, in consultation with representatives of the vocation programs at Luther, Augustana, and Augsburg Colleges.

Open-ended information – that is, verbatim responses given as answers to questions without predetermined answer categories – are rich sources of information. However, they have certain limits when used in aggregate analysis.

First, the absence of a comment does not necessarily mean the respondent has no knowledge or opinion in a given area. It simply means that there is no codable response to the question. In fact, a respondent may have ideas related to the content of the question but has either chosen not to share them, or at the time of the survey, these thoughts may not be foremost in the respondent's mind.

Second, when looking across a wide range of open-ended responses from a sufficiently large sample, we can be reasonably confident that a nearly exhaustive range and scope of ideas is represented. However, if multiple samples are drawn, we cannot be certain that the relative frequency of one type of response will remain constant in relationship to the frequency at which other types of responses are offered.

Third, the richness of detail that is shared in open-ended responses in a web-based survey may be different than what is offered when a respondent is asked the same question during an interactive telephone interview. It is therefore important to be cautious when comparing frequencies collected in surveys using the two different formats.

Thus, it is important to recognize the great value these responses provide in exploring a topic like vocation, but to be aware of the limitations we encounter when we try to count and summarize the frequency of any given type of responses.

Given these considerations, we have chosen to use a variety of analytic techniques in order to fully explore the narrative data. We do so with the understanding that subsequent research in this area may demonstrate the durability of some results and the weakness of others.

# Vocation outcomes

## *Introduction*

One of the fundamental goals of the Lilly-funded initiatives at each college was to develop new methods by which students could learn about and respond to the idea of a calling or vocation. This section of the report explores the range of ways in which students encountered these concepts, thought about their meaning, and considered how these ideas might fit within their own lives.

It is important to keep in mind that even the baseline group, freshman students at each college, were surveyed near the end of their first year and had already been exposed to some college experiences related to vocation. The graduate class of 2007 had also been on campus during the period in which the Lilly programs had been operating. Only the graduates in the class of 2001 were completely unexposed to any Lilly-funded activities or programs.

## **Defining vocation**

Student respondents to the web survey and graduate respondents to the phone interviews were asked to define the term “vocation” at the beginning of the survey prior to receiving any other indication of its meaning.

### *Question: What does the term “vocation” mean to you?*

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Student respondents strongly associate the term “vocation” with a calling, and this association is stronger for juniors than for freshmen. Thirty-six percent of freshman respondents and 43 percent of junior respondents describe vocation this way. This is the most common theme among all current student respondents.

From freshman to junior year there was a substantial decrease in the proportion of respondents who indicated they “don’t know” what the term vocation means. Overall, almost one-third (30%) of freshman respondents say they do not know what vocation means, but this number drops almost in half (to 17%) for the junior respondents.

Other themes occurring with relatively high frequency among freshman and junior respondents are purpose or meaning, the idea of belonging to a community or service to the community, God, and a connection to finding, developing, or using gifts or talents (Figure 5).

## 5. In their own words: Students define vocation

Student web survey	All freshmen (N=800)		All juniors (N=1,221)	
	N	%	N	%
CALLING: Vocation is the same as a calling or related to a calling from a higher power or within yourself	289	36%	521	43%
MEANING: Vocation is your purpose or where you derive meaning including your role or “how” you should live your life	140	18%	314	26%
JOB: Vocation is related to or may include your job, occupation, career, or field of expertise	190	24%	270	22%
DON'T KNOW: Respondent reports not knowing what vocation means	240	30%	212	17%
COMMUNITY: Vocation relates to service, volunteering, community, or a person's relationship to the society in general	80	10%	177	14%
GOD: Relates to God or another higher power	99	12%	152	12%
GIFTS: Vocation involves determining, developing, or using a person's gifts, skills, or talents	78	10%	148	12%
ONLY JOB: Respondent only mentions job, occupation, career, or field of expertise in their definition of vocation	50	6%	48	4%

**Note:** Coded open-ended responses from a web-based survey. Totals exceed 100% because answers could be coded in multiple categories.

### How graduates define vocation

Figure 6 shows that among graduates offering a definition of vocation, the class of 2007 graduates mention calling at more than twice the rate (50% to 23%) as the pre-Lilly cohort who, in contrast, mention job or career at more than twice the rate (65% to 29%) of the class of 2007 graduates. Furthermore, almost one-half (45%) of the pre-Lilly cohort describes vocation *only* in terms of, or in relationship to, a job. This is more than ten times the rate (4%) of those interviewed from the class of 2007.

Other common themes for the class of 2007 graduates include purpose or meaning, community or service, and the idea of searching or listening for a call (Figure 6).

It should also be noted that only 1 percent of the class of 2007 graduates indicate they “do not know” what the term vocation means. This compares to 9 percent in the pre-Lilly cohort.

## 6. In their own words: Graduates define vocation

Graduate phone interview	Pre-Lilly Class of 2001 (N=247)		Class of 2007 graduates (N=384)	
	N	%	N	%
CALLING: Vocation is the same as a calling or related to a calling from a higher power or within yourself	56	23%	192	50%
MEANING: Vocation is your purpose or where you derive meaning including your role or “how” you should live your life	27	11%	124	32%
JOB: Vocation is related to or may include your job, occupation, career, or field of expertise	160	65%	113	29%
COMMUNITY: Vocation relates to service, volunteering, community, or a person’s relationship to the society in general	28	11%	97	25%
SEARCHING: Vocation involves listening or searching for a calling including God’s calling or your purpose	4	2%	48	13%
GIFTS: Vocation involves determining, developing, or using a person’s gifts, skills, or talents	8	3%	45	12%
SELF: Vocation comes from within or includes a responsibility to one’s self	3	1%	41	11%
PASSION: Vocation includes a passion, striving, or determination to pursue something in life	7	3%	37	10%
ONLY JOB: Respondent only mentions job, occupation, career, or field of expertise in their definition of vocation	111	45%	17	4%
DON’T KNOW: Respondent reports not knowing what vocation means	22	9%	2	1%

**Note:** Coded open-ended responses from a web-based survey. Totals exceed 100% because answers could be coded in multiple categories.

One of the main components in having a deeper understanding of vocation is defining or understanding it as more than a job, employment, or a career. Based on analysis of responses to several different questions, we see that the class of 2007 graduates are significantly more likely than the pre-Lilly cohort to report that vocation relates to more than just a job or career (Figure 7).

In addition, the class of 2007 graduates are significantly more likely to “strongly disagree” with the statement that vocation “does not apply until a person starts a career” (40% to 28%) and the statement that vocation “basically means a job” (18% to 4%).

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## 7. Outcome variable: Graduates define vocation as more than a job

Graduate phone interview	Pre-Lilly Class of 2001 (N=247)		Class of 2007 graduates (N=384)	
	N	%	N	%
Strongly disagrees that vocation does not apply to a person until they start a career	68	28%	155	40%
Strongly disagrees that vocation basically means a job	10	4%	71	18%
Defined the term “vocation” only as job (open end)	111	45%	17	4%
Vocation is more than a job	53	21%	172	45%

### Shaping graduates’ definition of vocation

After giving their definition of vocation, graduate respondents were asked about the particular experiences that may have shaped that definition. These responses were coded into categories to better understand how these graduates came to their definitions of vocation.

*Question: Can you think of any particular experience in your life that may have shaped this definition [of vocation] for you?*

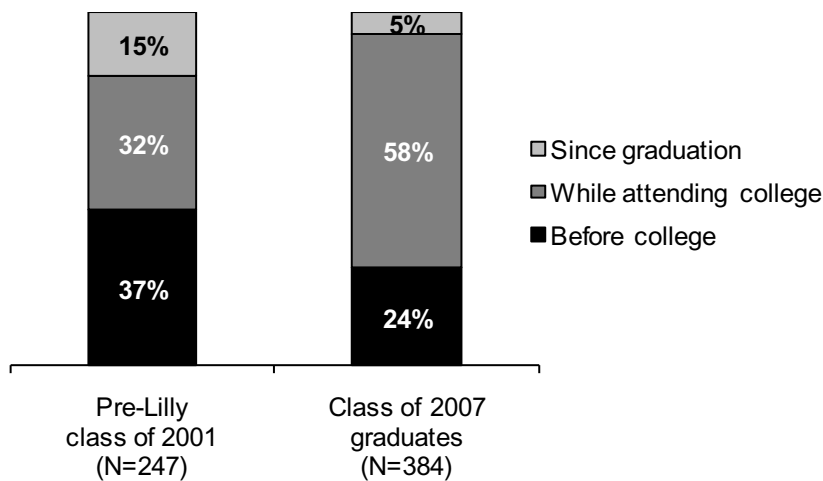
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More than three-fourths (78%) of the class of 2007 graduates can think of a particular experience that shaped their definition of vocation, compared to 52 percent of the pre-Lilly cohort.

Respondents who could think of an experience were then asked to describe the experiences that helped to shape their definition. Responses that included enough information were categorized according to the time frame during which the experience occurred: before college, during college, or after college. By a margin of almost two to one (58% to 32%) over the pre-Lilly cohort, the class of 2007 graduates were significantly more likely to report an experience that took place during college or as part of their overall college experience (Figure 8). In contrast, the pre-Lilly cohort was significantly more likely to describe experiences that could be identified as occurring before or after college. These differences, especially in the after-college experiences, may be partly due to the fact that the pre-Lilly cohort were interviewed longer after graduation than the class of 2007 graduates.

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## 8. Timing of experiences that shaped the definition of vocation



Among the class of 2007 graduates who could think of a particular experience that shaped their definition of vocation, the most common themes related to college-based experiences include:

- **Overall college experience (27%).** This includes respondents mentioning “their time at” college, saying that the college stressed vocation, or mentioning other general activities that do not fit in another category. In the pre-Lilly cohort, 15 percent mention their overall college experience.
- **Coursework, classes, major, or study abroad (24%).** This includes respondents mentioning specific or general curriculum-based experiences. These can include their overall major or department, specific coursework, or an off-campus study experience. In the pre-Lilly cohort, 9 percent mention curriculum-based experiences.
- **Professors, faculty, or administration (8%).** This mostly includes direct interactions with professors or faculty (in and out of classes) but also includes some recognition of hearing the message from the overall administration at the schools. In the pre-Lilly cohort, 3 percent mention professors, faculty, or administration.

A considerable number of the class of 2007 graduates specifically associate the shaping of their definition of vocation with Lilly programs on campus. This includes 10 percent who mention, without prompting, their school’s vocation program by name. This number was higher at Augustana (15%) and Luther (14%) than Augsburg (4%). However, this difference is reversed in the proportion of Augsburg respondents (14%) specifically mentioning Religion classes compared to Luther (3%) and Augustana (2%). This may

be due in part to Augsburg's mandatory vocation-related Religion courses which served as a key component of their vocation program.

Among the respondents who could think of a particular experience that shaped their definition of vocation, the most common pre-college experiences include:

- **Parents, family, or friends (12%).** This includes generally hearing about vocation through family members or friends during their upbringing. In the pre-Lilly cohort, 19 percent mention parents, family, or friends.
- **Church, pastor, or religious upbringing (7%).** This includes specific mention of a religious upbringing, going to church, or learning from the pastor or another church representative. In the pre-Lilly cohort, 9 percent mention church, pastor, or religious upbringing.
- **School (6%).** This includes hearing about vocation during their pre-college education experiences. In the pre-Lilly cohort, 9 percent mention school.

After-college experiences mentioned most frequently by the class of 2007 graduates included work or job-based experiences (3%). This is also true of the pre-Lilly cohort (7%). The pre-Lilly cohort also mentions graduate school (5%) as being one of the experiences that shaped their definition.

It is noteworthy that 9 percent of the pre-Lilly cohort described vocation-related experiences as part of vocational training ((that is, career or job training) experiences. While this number may appear small there were no respondents from the class of 2007 who reported forming a concept of vocation in this way. This result may indicate the ability of the Lilly-funded programs to move the conceptual understanding of vocation beyond the idea of training for a specific job.

### **General understanding of vocation increased**

One measure of whether or not students had increased their understanding of vocation was obtained by simply asking if their understanding of vocation had increased during their time at college. This self-report of their understanding of vocation reflects their own opinion of growth or change in this area. The pre-Lilly cohort was not asked this question.

*Question: Did your understanding of vocation become broader or deeper while attending college?*

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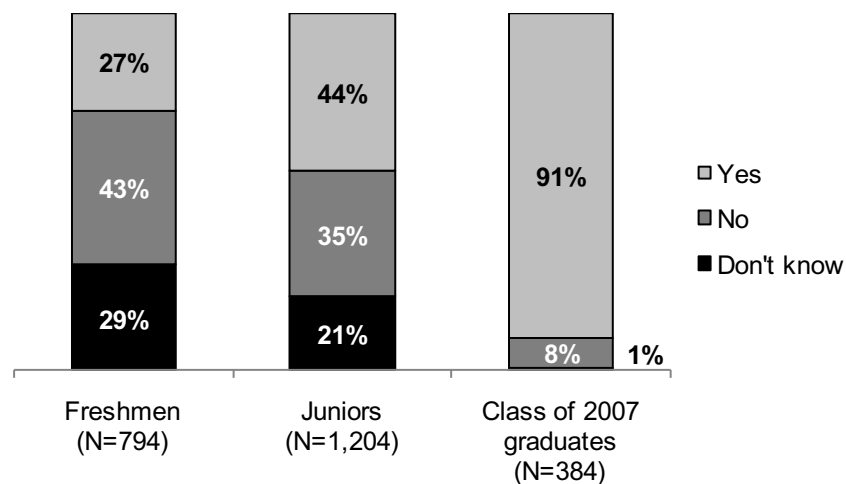


Almost all (91%) of the class of 2007 graduates report that their understanding had been broadened or deepened during their time at their respective colleges and, interestingly, this number (91%) is also perfectly consistent across all three schools.

These graduate numbers are significantly higher than the responses from junior respondents who participated in the web survey. Moreover, the junior respondents are significantly more likely to report increased understanding than the freshman respondents (Figure 9). More than two-fifths (44%) of junior respondents report that their understanding of vocation has been broadened or deepened since coming to college, compared to 27 percent of freshmen respondents.

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### 9. Broader or deeper understanding of vocation during college



Unlike the class of 2007 graduates, there were significant differences among the schools in the proportion of junior respondents who report an increase in understanding. Furthermore, the differences seen between freshmen and junior respondents are also unique at each school. Those differences are as follows:

- **Augsburg** had the highest percentage of junior respondents (52%) who reported an increase in their understanding of vocation. This was actually a drop from the proportion of Augsburg freshman (57%) who gave this response, a result likely due to the timing of the freshmen survey, which was administered at the time these students were taking the first of three vocation-related religion courses that are embedded in Augsburg’s general education curriculum.
- **Augustana** junior respondents were slightly less likely (39%) than overall junior respondents to report increased understanding. However, they also saw the largest

increase compared to freshmen respondents, a gain of 23 points from the freshman level (16%).

- **Luther** junior respondents were exactly at the average for all junior respondents (44%) and also saw a considerable increase (of 19 points) compared to freshmen responses (25%).

In describing how their understanding had increased, the class of 2007 graduates mostly describe learning that the definition of vocation includes more than a job (Figure 10). However, a considerable number of graduates interviewed also mention increased reflection and discernment of their own vocations as well as learning that vocation includes the community or service to others.

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**10. In their own words: Class of 2007 graduates describe how their understanding of vocation increased**

Graduate phone interview	Augsburg (N=61)		Augustana (N=121)		Luther (N=167)		Total (N=349)	
Learned general definition of vocation	19	31%	22	18%	29	17%	70	20%
Specifically learned vocation is more than a job or career	5	8%	22	18%	28	17%	55	16%
Never thought of vocation before or spend more time/learned value of reflecting	11	18%	14	12%	16	10%	41	12%
Discerned own vocation or realized what they want to do in life	4	7%	11	9%	21	13%	36	10%
Learned that community or service was a component of vocation	3	5%	10	8%	20	12%	33	9%

**Note:** Percentages are as a proportion of those who answered “yes” to having an increased understanding of vocation. Totals exceed 100% because answers could be coded in multiple categories.

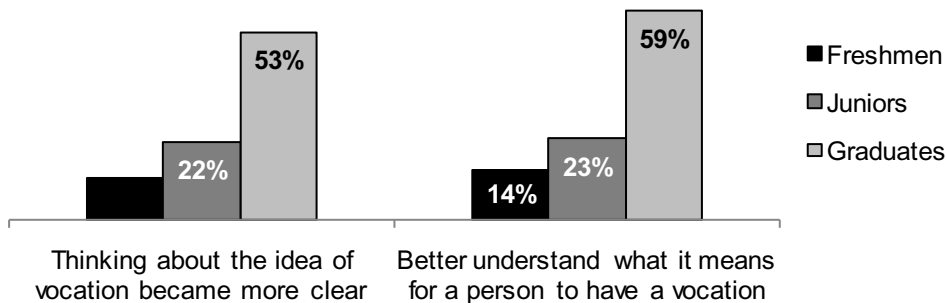
Respondents who attended college during the Lilly grant were also asked a series of specific closed-ended questions about types of change in their understanding of vocation. These show clear growth between freshmen, junior, and graduate respondents. The biggest increase is observed between the junior year survey and the graduate interview (Figure 11).

When asked if their clarity of thinking about vocation had increased, junior respondents (22%) were significantly more likely than freshmen respondents (12%) to report “yes, a lot” and the class of 2007 graduates (53%) were significantly more likely than junior respondents to give this response. When asked if they know better what it means for

someone to have a vocation, junior respondents (23%) were significantly more likely than freshman respondents (14%) to say “yes, a lot,” and among the class of 2007 graduates, 59 percent responded in this way.

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### 11. Respondents who report their understanding increased “a lot”



### Understanding the conceptual model of vocation

As described on page 17, the four components of the conceptual model of vocation are God, gifts, community, and self-discernment. Outcomes related to each of these components appear to be independent of each other, and the first three will be described separately in this section. Self-discernment is discussed as part of overall discernment in the next section.

#### Community as a component of vocation

Compared to other components of the concept of vocation, it appears that the component of community is the most widely understood. The primary evidence for this is seen in the ways in which students and graduates talk about vocation in their open-ended responses.

Forty-four percent of all junior respondents mention community or service at least once in their open-end responses compared to just 21 percent of all freshmen respondents. Furthermore, this number jumps to 64 percent among the class of 2007 graduates compared to only 38 percent among those in the pre-Lilly cohort. This difference is substantial and cannot be explained simply by differences in survey method.

When analyzing multiple answers provided by the junior respondents, one-third (34%) show strong indication of the association of community and vocation. This includes 22 percent who say they “strongly agree” that vocation is the connection between personal identity, service to the community, and God. Twenty-two percent of junior respondents also include service or community in their open-ended definition of vocation and 7 percent

“strongly agree” that vocation is defined by the interaction of an individual and their community (Figure 12).

**12. Outcome variable: Students who identify community as part of their definition of vocation**

<b>Student web surveys</b>	<b>All freshmen (N=800)</b>		<b>All juniors (N=1,221)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
Strongly agree that vocation is the connection between personal identity, service to the community, and God	167	21%	261	21%
Included community in definition of vocation or why someone was living out their vocation (open end)	107	13%	274	22%
Strongly agree that vocation is defined by the interaction of an individual and their community	39	5%	87	7%
<b>At least one of the above responses</b>	<b>187</b>	<b>23%</b>	<b>414</b>	<b>34%</b>

**Gifts as a component of vocation**

In contrast to the community and service components of vocation, there appears to be very little difference in how freshman and junior respondents associate gifts with vocation. Equal proportions of freshman respondents (22%) and junior respondents (21%) mention gifts in relationship to vocation at least once in their open-ended responses. This may be partly due to the timing of the freshman surveys (in the spring), which allowed for some exposure to Lilly programming before measurement occurred. These results may also reflect the fact that this element of the concept of vocation is likely to be understood earlier in the college experience.

Furthermore, the class of 2007 graduates (62%) are only slightly more likely than the pre-Lilly cohort (58%) to give answers that relate gifts to vocation. Moreover, roughly equal proportions of the class of 2007 graduates (59%) and the pre-Lilly cohort (57%) say they “strongly agree” that understanding gifts and abilities is essential to finding vocation.

In contrast, however, only 3 percent of the pre-Lilly cohort includes skills, gifts, or talents in their definition of vocation, compared to 12 percent of the class of 2007 graduates. Similarly, 39 percent of the class of 2007 graduates mention skills, gifts, or talents at least once in their open-ended responses, compared to only 23 percent of the pre-Lilly cohort. Figure 13 compares the two groups of graduates with regard to this component of vocational understanding.

### 13. How graduates identify gifts as part of vocation

Graduate phone interviews	Pre-Lilly Class of 2001 (N=247)		Class of 2007 graduates (N=384)	
	N	%	N	%
“Strongly agree” that understanding gifts and abilities is essential to finding vocation	141	57%	226	59%
Included gifts, skills, abilities, or talents as part of their definition of vocation (open end)	8	3%	45	12%
<b>Conceptual outcome:</b> Gifts as part of the definition of vocation (either of the above)	143	58%	239	62%

### God as a component of vocation

The God component of vocation stands in contrast to the other components in that it appears to fluctuate less over time and there are fewer differences between respondents who have and have not had exposure to Lilly programs.

Freshmen and juniors respondents give almost identical responses to questions about the link between God and vocation (Figure 14). Twenty-one percent of junior respondents and freshman respondents “strongly agree” that vocation is the connection between personal identity, service to the community, and God. Seventeen percent of junior respondents and 16 percent of freshman respondents included God in their definition of vocation. Twelve percent of both groups “strongly agree” that vocation is discerning who God wants a person to be. The proportion who include God in their definition of vocation was also quite consistent for graduates (23% in the class of 2001, 27% in the class of 2007).

### 14. Outcome variable: Students who identify God or another higher power as part of their definition of vocation

Student web survey	All freshmen (N=800)		All juniors (N=1,221)	
	N	%	N	%
“Strongly agree” that vocation is the connection between personal identity, service to the community, and God	167	21%	261	21%
Defines vocation as relating to God or identifies someone as living out their vocation because they are listening to God or advancing their faith (open-ends)	124	16%	202	17%
“Strongly agree” that vocation is discerning who God wants a person to be	99	12%	150	12%
<b>Conceptual outcome: God as part of the definition (any of the above)</b>	<b>240</b>	<b>30%</b>	<b>390</b>	<b>32%</b>

## Graduates' exposure to the Lutheran concept of vocation

As part of telephone survey of graduates, both the 2001 and 2007 cohorts were read an explanation of the Lutheran concept of vocation and asked if they had been exposed to the ideas while attending college. The statement is shown below.

*The Lutheran concept of vocation holds that every person is endowed by God with unique gifts and talents, and that he or she is called to do God's work in the world by using those gifts to help others and serve the common good.*

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Not surprisingly, 88 percent of the class of 2007 graduates say they had heard about the Lutheran concept of vocation while on campus. In the pre-Lilly cohort, 60 percent reported being exposed to these ideas while at college (Figure 15).

This reported exposure varied by campus. For class of 2007 graduates it is higher for Augsburg (93%) and Luther (93%) than it is for Augustana (78%). However, Augsburg and Luther also have higher percentages of the pre-Lilly cohort who report being exposed to the Lutheran concept of vocation while attending college. Furthermore, the difference between the pre-Lilly cohort and class of 2007 graduates was larger at Augustana (up 33 percentage points) than at either Luther (up 28 percentage points) or Augsburg (up 22 percentage points).

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### 15. Graduates reporting "yes," they were exposed to the Lutheran concept of vocation while at college

Graduate phone interview	Pre-Lilly Class of 2001 (N=247)		Class of 2007 graduates (N=384)	
	N	%	N	%
Augsburg College	49	70%	62	93%
Augustana College	37	45%	103	78%
Luther College	62	65%	171	93%
<b>Total</b>	<b>148</b>	<b>60%</b>	<b>336</b>	<b>88%</b>

Overall, only a small proportion of graduates (12%) report no exposure, or no recollection of exposure, to the Lutheran concept of vocation while in college.

## *Discernment*

Beyond the changes in how students define, understand, and conceptualize vocation, the Lilly schools help students discern vocation in themselves and recognize it in others.

To do this, students must first understand that vocation is something to be discerned. An analysis of the responses shows little growth between freshmen and juniors. Just over one-half (52%) of the junior respondents and 50 percent of freshman respondents show evidence of understanding that vocation is something to be discerned (Figure 16). This includes 48 percent of junior respondents who “strongly agree” that understanding their own gifts and abilities is essential to finding vocation and 12 percent who “strongly agree” that vocation is discerning what God wants them to be. For each of the individual questions, the percentages for junior respondents are similar to those of the freshmen respondents.

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### **16. Outcome variable: Students who identify vocation as something to be discerned**

<b>Student web survey</b>	<b>All freshmen (N=800)</b>		<b>All juniors (N=1,221)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
“Strongly agree” that understanding own gifts and abilities is essential to finding vocation	358	45%	579	48%
“Strongly agree” that vocation is discerning who God wants me to be	99	12%	150	12%
Understanding of vocation increased by learning that vocation is something to be discerned (open end)	9	1%	14	1%
<b>Conceptual outcome:</b> Vocation is something to discern (any of the above)	<b>397</b>	<b>50%</b>	<b>630</b>	<b>52%</b>

The Lilly schools also seek to help students increase their abilities to discern their vocations. Combining several separate questions, 19 percent of freshman respondents, compared to one-third (33%) of junior respondents, show evidence of being better able to discern their own vocation (Figure 17). This includes 24 percent who report learning “a lot” more about their own sense of vocation, 19 percent who report “a lot” more clear idea of the life they are supposed to lead, and 13 percent who report “a lot” more skills for listening for a calling. These responses are marginally higher than those given by freshmen respondents.

**17. Outcome variable: Students who report greater ability to discern vocation**

<b>Student web survey</b>	<b>All freshmen (N=800)</b>		<b>All juniors (N=1,221)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
"A lot" more sense of what their own vocation is	82	11%	289	24%
"A lot" more clear idea of the kind of life they are supposed to lead	89	11%	225	19%
Learned "a lot" more skills to listen for a calling	57	7%	152	13%
Understanding of vocation increased by learning how to listen for vocation (open end)	12	2%	16	1%
<b>Discernment outcome:</b> Better able to discern own vocation (any of the above)	<b>155</b>	<b>19%</b>	<b>409</b>	<b>33%</b>

**Self-discernment and personalizing vocation**

The Lilly colleges, as part of their vocational programming, seek to help students better understand themselves in relationship to their calling or vocation. This can occur on several levels. An analysis of responses to multiple questions reveals strong growth between freshman and junior year. Thirty percent of freshman respondents, compared to 43 percent of junior respondents, show evidence of increased knowledge related to themselves (Figure 18). This increase was mostly due to a better understanding of their own beliefs or values (30% of junior respondents) and/or better understanding of their own gifts and talents (also 30%). In this set of questions we observe significant increases from the freshman to the junior responses. In particular, 20 percent of junior respondents report "a lot" better understanding of the kind of service they can offer, significantly higher than the 11 percent among freshmen respondents.

**18. Outcome variable: Students who report increased knowledge of self**

<b>Student web survey</b>	<b>All freshmen (N=800)</b>		<b>All juniors (N=1,221)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
"A lot" better understanding of own beliefs or values	179	23%	364	30%
"A lot" better understanding of own gifts and talents	145	19%	361	30%
"A lot" better understanding of the kind of service you can offer	84	11%	248	20%
Understanding of vocation increased through better knowledge of self (open end)	13	2%	60	5%
<b>Discernment outcome:</b> Increased knowledge of self (any of the above)	<b>243</b>	<b>30%</b>	<b>528</b>	<b>43%</b>



## Vocation relates more to self

Another key component of discerning vocation is the understanding that vocation applies to your own life, no matter your age or where you are in life. Less than one-third (30%) of the freshman respondents, compared to 41 percent of junior respondents, show evidence of personalizing vocation (Figure 19). Most of the increase occurs in the proportion of respondents reporting that the idea of vocation is more relevant personally (15% of freshmen but 26% of juniors).

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### 19. Outcome variable: Students who identify vocation being more relevant personally

Student web survey	All freshmen (N=800)		All juniors (N=1,221)	
	N	%	N	%
The idea of vocation is “a lot” more relevant personally	118	15%	314	26%
“Strongly disagree” that vocation relates to others more than self	164	21%	313	26%
Understanding has been increased by the idea becoming more personal (open end response)	22	3%	49	4%
<b>Discernment outcome:</b> Vocation is more personally relevant (any of the above)	<b>242</b>	<b>30%</b>	<b>498</b>	<b>41%</b>

## Reflection

In conversations with Lilly program representatives from the three colleges, reflection was identified as an important component of vocational discernment. The potential for such reflection among friends was probed in the following question:

*Question: Do the ideas of vocation and calling ever come up when you are talking with your friends about your future or what you want to do with your life?*

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Results show that juniors are significantly more likely than freshman (59% to 53%) to report discussing the ideas of vocation and calling with friends. This may be partially due to juniors generally talking about their future more because they are nearing graduation.

Along with external reflection the Lilly schools seek to increase the level of personal internal reflection, or the time thinking about vocation.

As shown in Figure 20, freshman and junior respondents were almost equally likely to report personal reflection. Analysis of answers to multiple questions shows that 44 percent of freshman respondents, and 40 percent of junior respondents, indicate engaging in personal reflection related to vocation.

**20. Outcome variable: Students who identify increased personal reflection or its importance in determining their understanding of vocation**

Student web survey	All freshmen (N=800)		All juniors (N=1,221)	
	N	%	N	%
Understanding of vocation was most influenced by personal reflection	261	34%	290	24%
Spend “a lot” more time thinking about vocation when the college is not asking them to think about vocation	141	18%	248	21%
Understanding of vocation increases through thinking about vocation more or never thought about vocation before (open-end)	10	1%	29	2%
<b>Discernment outcome:</b> Increased reflection or value placed on reflection (any of the above)	<b>348</b>	<b>44%</b>	<b>492</b>	<b>40%</b>

**Recognition of vocation**

One of the goals shared by all campuses is the expectation that students and graduates will be better able to recognize vocation in others as well as in themselves.

**Observing others living out their vocations**

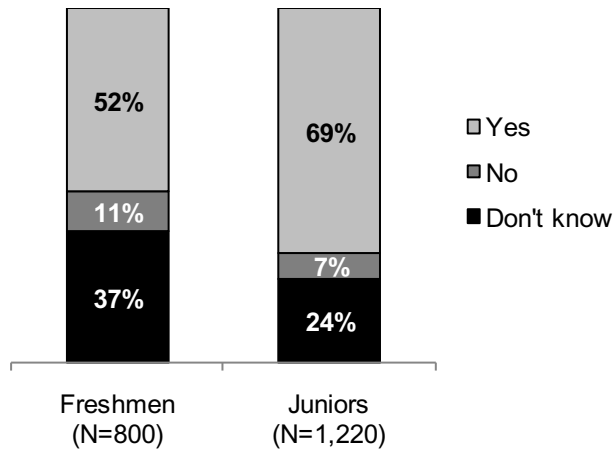
One key discernment outcome is being able to recognize when and in what ways other people are living out their vocations. As part of the student web survey respondents were asked if they had witnessed anyone living out their vocation.

*Question: During your time at college have you observed anyone who you feel is living out their vocation?*

Results show that 69 percent of juniors compared to 52 percent of freshmen have observed someone living out their vocation. As Figure 21 also shows, significant proportions of both groups did not know whether they had or had not observed anyone who was living out their vocation.

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## 21. Students who report observing someone living out their vocation



Students who said “yes” were also asked where they had encountered this person and what about this person made them think they were truly living out their vocation. The most common themes for who and where include:

- **Classroom and professors.** Almost half (46%) of junior respondents and 37 percent of freshman respondents who observed someone living out their vocation describe classroom experiences or professors.
- **Dorm, campus, and other students.** Twenty-three percent of junior respondents and 21 percent of freshman respondents describe a dorm or campus related experience, extra-curricular activities, or other students.

Respondents’ reasons for concluding that an individual is living out his or her vocation include:

- **Enjoy what they do (get energy out).** Twenty-eight percent of junior respondents and one-fourth (25%) of freshman respondents describe the individual enjoying what they do or receiving great satisfaction from their job. The common theme is that respondents describe the individual *receiving* this sense from their activity.
- **Passionate (put energy in).** Twenty-three percent of junior respondents and 21 percent of freshman respondents describe the individual putting great effort or determination *into* what they are doing.
- **Community, service, or helping people.** Almost one-fourth (23%) of junior respondents and 14 percent of freshman respondents describe the individual as helping people, making connections to their community, or performing service.

## Understanding own vocation

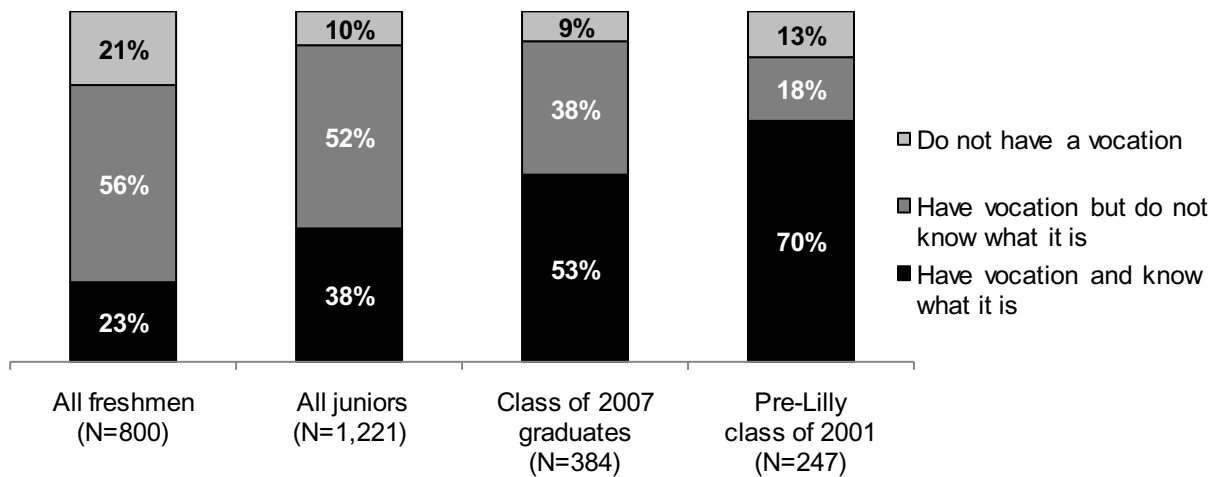
The ultimate goal of discernment is to understand one's own vocation. This includes understanding that you have a vocation and then discerning and describing what that vocation is or means.

### Question: As of now, do you feel that you have a vocation?

Overall, the percent of respondents who report they have a vocation and know what it is steadily increases with their stage of education. Starting at freshman year, 23 percent of respondents say they know their vocation. This increases to 38 percent of all junior respondents and 53 percent of the graduate respondents from the class of 2007 (Figure 22).

The pre-Lilly cohort has the highest proportion (70%) of respondents who report knowing their vocation. However, this may reflect the fact they were interviewed five years after graduation, compared to less than a year for the class of 2007 graduates. Furthermore, as mentioned earlier, the pre-Lilly cohort mainly associate vocation with a job, so their “knowing” their vocation means something different than it does for the students and graduates who were exposed to the Lilly programs.

## 22. Students' and graduates' discernment of their own vocation



Respondents who report that they “know” their vocation were asked to describe it. Compared to the pre-Lilly cohort, graduates from the class of 2007 are:

- **More likely to include service or community.** Forty-nine percent of the respondents from the class of 2007 who know their vocation describe it as including service or connection to the community. This compares to 18 percent of the pre-Lilly cohort.

- **Equally likely to include their job.** Eighty-six percent of the class of 2007 graduates who know their vocation describe it as including a job, field, or career. This compares to 84 percent of the pre-Lilly cohort.
- **Less likely to *only* describe their job.** Forty percent of the class of 2007 graduates who know their vocation describe it *only* in terms of a job, field, or career. This compares to 65 percent of the pre-Lilly cohort.

Considering the differences in how the two graduate groups define the concept of vocation and how they describe their own vocation, measuring discernment outcomes must attempt to control for these differences. The overall percentage of graduate respondents in the two groups who at least say they have a vocation (whether or not they know what it is) is comparable between the two. However, the class of 2007 graduates are significantly more likely (87%) than the pre-Lilly cohort (45%) to both indicate that they have a vocation *and* define vocation as more than a job. Additionally, the class of 2007 graduates (32%) are significantly more likely than the pre-Lilly cohort (23%) to report knowing what their vocation is, while also describing it in terms broader than just a job or profession.

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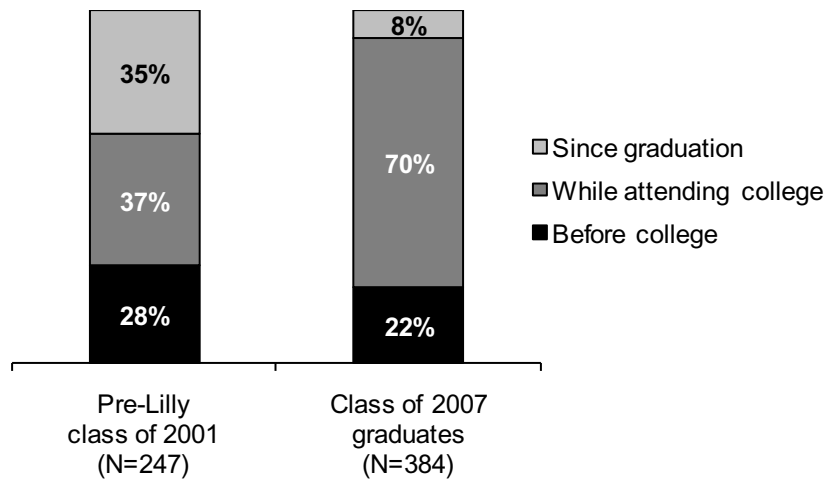
**23. Outcome variable: graduates who have and know a vocation defined as more than just a job**

<b>Graduate phone interview</b>	<b>Pre-Lilly Class of 2001 (N=247)</b>		<b>Class of 2007 graduates (N=384)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
Discernment outcome: has a vocation and defines vocation as more than a job or career	110	45%	333	87%
Discernment outcome: knows own vocation and describes it as more than a job, field, or career	58	23%	121	32%

Of graduate respondents who know their vocation, almost twice the proportion (70% to 37%) of the class of 2007 graduates report they mainly developed their sense of vocation while they were attending college (Figure 24). It should be noted again that the pre-Lilly cohort has had a longer post-college time and this is reflected in the proportion of respondents who report their sense of vocation was mainly developed after college. These numbers are similar when we look only at respondents who define vocation as more than a job.

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24. “Would you say that your sense of your own vocation was mainly developed...” (of those who know their vocation)



To better understand the impact of the Lilly vocational programming on graduates, it would be useful in the future to obtain additional measures of vocational understanding from the 2007 graduating class after they have been out of school for five years. These responses could be more directly compared to those from the class of 2001.

### *Living out vocation*

Ultimately, each college hopes to help each student not only to discern his or her vocation, but also to live out his or her calling throughout life.

#### **Graduates expressing their purpose or calling**

As part of their phone interviews graduates were asked if they felt they were living out their purpose or calling. Regardless of their answer, they were then also asked to say why they answered as they did.

*Question: Would you say what you are doing in your life right now is an expression of what you consider your purpose or calling in life? Why do you say that?*

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The pre-Lilly cohort was significantly more likely (81%) to report that they feel they are living out their purpose than the class of 2007 graduates (71%). However, the pre-Lilly cohort was surveyed more than five years after graduation. Compared to the class of 2007 graduates, the pre-Lilly graduates are slightly more likely (47% vs. 41%) to be working full-time (meaning they are working more than 36 hours a week and are not in

graduate school or caring for children or family). The pre-Lilly cohort is also significantly more likely to have or to be obtaining a higher degree (54% to 24%), and caring for children or another family member (25% to 2%). Overall, the proportion of respondents who report they are living out their purpose is:

- **Lower among graduates who are primarily working full-time.** Seventy-four percent of the pre-Lilly cohort and 61 percent of the class of 2007 graduates who were working full-time and not attending graduate school or caring for children/family.
- **Higher among graduates who hold or are obtaining higher degrees.** Eighty-six percent of the pre-Lilly cohort who had or were seeking higher degrees (75% of others). Ninety-three percent of the class of 2007 graduates in graduate school (64% of those not in graduate school).
- **Higher among graduates taking care of children or other family.** Ninety-one percent of all graduates, compared to 73 percent of those who are not. Eighteen out of 19 graduates (95%) who are primarily taking care of family (not working full-time or in graduate school).

When asked to describe why they think they are living out their purpose or calling in life, graduate respondents most often mention a relationship to the community or helping people and having a positive impact. However, the class of 2007 graduates were significantly more likely (41%) to mention community than the pre-Lilly cohort (32%). The class of 2007 graduates were also significantly more likely than the pre-Lilly cohort to mention active pursuit of their vocation as part of being an expression of their purpose (21% to 7%). Interestingly, using gifts and skills was the second most often mentioned theme and was nearly equal for both groups (23% vs. 20%).

As Figure 25 also shows, the pre-Lilly cohort was more likely to mention family and friends (15% to 4%), a job or career (11% to 6%), and a connection to God (10% to 5%) as why they say they are expressing their purpose in life. The higher occurrence of these themes is likely to relate to more to the age of respondents than to any other aspect of their experience.

**25. In their own words: Why graduates feel that what they are doing now is an expression of their purpose or calling in life**

<b>Graduate phone interview</b>	<b>Pre-Lilly Class of 2001 (N=199)</b>		<b>Class of 2007 graduates (N=270)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
Community: Helping people or having a positive contribution to society	64	32%	112	41%
Gifts: Using skills, knowledge, talents, or experience	39	20%	62	23%
Pursuing vocation: Working or taking active steps toward vocation or purpose.	14	7%	56	21%
Passion: Really love, happy, or get energy out of what they are doing.	35	18%	41	15%
Where belong: Doing what they are supposed to do or where they belong in life	29	15%	28	10%
Family and friends: Relationship to friends or having a family	30	15%	12	4%
Job: In the job, career, or field they like or studied	22	11%	16	6%
God: Listening to God or connected to God	19	10%	13	5%

Graduate respondents in both groups who said their current lives are *not* expressing their purpose or calling give very similar reasons for their answers, as shown in Figure 26.

**26. In their own words: Why graduates feel that what they are doing now is NOT an expression of their purpose or calling in life**

<b>Graduate phone interview*</b>	<b>Pre-Lilly Class of 2001 (N=46*)</b>		<b>Class of 2007 graduates (N=111*)</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
<b>Job:</b> Do not like or not in the right job, field, or career	10	22%	29	26%
<b>Not there yet:</b> Making steps or working toward purpose but not there yet	8	17%	21	19%
<b>Gifts:</b> Have not been able to integrate gifts, talents, or skills	5	11%	15	14%

**Note:** \*Includes only respondents who reported that their current lives are not an expression of their purpose or calling in life.



# What affects vocation outcomes

The outcomes described above relate to different aspects of vocation. Not surprisingly, each is most closely related to a slightly different mix of college experiences – as well as different student background characteristics. This section focuses on three key outcomes, one in each of the three main categories (cognitive understanding, development of discernment, and living out of vocation), and explores the factors that were found most likely to help promote them.

We also examine three moderating factors, measures of students' engagement with the ideas of vocation that evidence shows to be strongly related to achievement of further outcomes.

## *Main outcomes addressed in this section*

In this section we focus on three specific outcomes mentioned earlier:

- Broader or deeper understanding of vocation (cognition)
- Better able to discern own vocation (discernment)
- More emphasis on service to community (living out vocation)

## *Moderating factors that influence outcomes*

Analysis of survey results showed that three other factors, often present in Lilly-funded programs, were strongly associated with students' achieving growth in vocational concepts, discernment, and values. These factors show evidence of students' engagement with the concept of vocation, in three different ways, and the data suggest that they moderate the achievement of the longer-term vocational outcomes. They can also be thought of as intermediate outcomes since they are both influenced by the vocational programming and, in turn, influence other vocational outcomes for students. These key moderating factors are:

- Observing someone who is living out their vocation
- Reflecting (more) on vocation
- Talking about vocation with other students

## *Activities that affect outcomes*

Figure 27 below summarizes the relationship between each type of activity and the key outcomes. The numbers in the table represent odds ratios and can be thought of as the multiplying factor showing the relative likelihood that a student will report a certain outcome if they have participated in a certain activity, compared to the likelihood for comparable students who did not participate in that kind of activity. For example, reading across the first line, juniors who reported that their experiences included advising were 1.6 times more likely than those who did not have this experience to report observing someone who was living out their vocation, 2.3 times more likely to report talking about vocation with other, and 1.5 times more likely to report that their understanding of vocation had become broader or deeper since attending college. (Note that “advising” in this analysis only includes instances in which we have evidence that the advising included reference to vocation.)

Using the odds ratios it is possible to represent a large number of factors in a single figure. The odds ratios have been calculated in a way that controls for the influence of other variables and makes it possible to examine the unique contributions of a particular factor while holding other potential influences constant. In this analysis, the other potential influences include demographic characteristics, pre-college church and volunteer experiences, current employment, church attendance, and religious affiliation (see Figure 3 on page 16).

Numbers in brackets show negative associations. The second line, for example, shows that students who reported having taken courses known to have specific vocational content were only 70 percent as likely to report that they spend time outside of class talking with others about vocation (stated as an odds ratio of 0.7), but they are 1.7 times more likely than other students to report that their understanding of the concept is broader or deeper than when they started at the college.

Certain kinds of activities are related to a larger number of different outcomes, or have stronger effects, or have effects on different kinds of outcomes. Participation in specific activities known to have vocational content is associated with significantly higher odds for all three of the moderating factors, and two of the three outcomes of interest. Participation in general co-curricular activities, after holding all other influences constant, has a net negative influence on two of the three outcomes. Note that all three of the moderating factors had significant positive effects on the likelihood of attaining all three of the outcomes.

**27. Summary of effects of campus activities on key outcomes – juniors (results shown as odds ratios)**

<b>Activity</b>	<b>Observing someone living a vocation</b>	<b>Reflecting on vocation</b>	<b>Talking with others about vocation</b>	<b>Broader or deeper understanding</b>	<b>Able to discern vocation</b>	<b>High priority on serving community</b>
Advising	1.6		2.3	1.5		
Vocation courses			[0.7]	1.7		
Academic/career activities*						
Volunteer/service-learning			1.4			1.8
Vocation activities	1.4	1.7	1.8	1.8		1.5
Varsity athletics*						
Arts groups*						
General activities				[0.7]		[0.7]
Off-campus study or volunteer			1.4			
Vocation web site or center	1.5		1.7	1.7	1.8	
Church or pre-ministry		1.4				
Observing someone living a vocation				1.5	1.4	1.8
Reflecting on vocation				1.5	2.2	1.4
Talking with others about vocation				2.2	1.7	1.4

**Notes:** Table shows only factors having statistically significant effects on the outcomes shown. Other factors that are controlled for in these results are demographic characteristics, pre-college church and volunteer experiences, current employment, church attendance, and religious affiliation. The full list is shown in the detailed tables in the appendix. Bracketed numbers, such as [0.7], indicate a negative association.

\* Starred activities were neither more nor less associated with any of the outcomes shown.

The outcomes shown above are important and illustrative, but do not represent the full range of ways in which students may have grown in their understanding or discernment of vocation. Effects of activities on a wider range of outcomes are shown in a pair of detailed tables in the appendix. For example, although church and pre-ministry activities have no statistically significant associations with any of the three outcomes shown here, this category of activity does significantly increase the likelihood that a student will define vocation in terms that include God, or include at least one of the basic components of the theoretical model, report having a vocation, or placing a high priority on the importance of living a life as part of a faith community.

Similarly, students who participated in classes with vocational content had higher likelihood of attaining a number of different outcomes, especially in the cognitive domain: knowing that vocation is more than a job, describing vocation in terms that include at least two of the key elements of the theoretical model, and defining vocation in terms that include God; as well as reporting that they feel they have a vocation.

Off-campus activities also are associated with a number of outcomes not shown above, and especially those relating to self-knowledge: the realization that vocation is something that requires an effort of discernment (of God's will and/or one's own gifts and talents); the sense that vocation is something personally meaningful; or the report that they have increased in one or more element of discernment (of their beliefs and values; of their gifts and talents; or of the kinds of service that they can best offer).

Most statistically significant results are for cognitive outcomes, such as including key elements in the definition of vocation, or reporting that their understanding of the concept has become broader or deeper. Fewer activities are significantly related to outcomes that require more personal effort or development such as the discernment outcomes, or are associated with students reporting that they place a higher priority on the values of faith, gifts, or service to community. Patterns of influence on these more intangible outcomes are more difficult to discern.

### ***Effects of other factors***

The odds ratios shown in Figure 27 above are based on an analysis that controls for a variety of other influences, including demographic characteristics, pre-college church attendance and volunteer levels, college major, employment, and religious affiliation and attendance. After controlling for all of the influences, including the vocational programming put in place by the colleges, some of these other factors have their own influence on vocational outcomes. These are summarized in Figure 28 below.

**28. Summary of effects of other factors – juniors (results shown as odds ratios)**

<b>Activity</b>	<b>Observing someone living a vocation</b>	<b>Reflecting on vocation</b>	<b>Talking with others about vocation</b>	<b>Broader or deeper understanding</b>	<b>Able to discern vocation</b>	<b>High priority on serving community</b>
Female			1.4			
Attends church at least monthly	1.7			1.7		
Non-White and/or not from U.S.	[0.6]					
Lutheran				1.5		
Volunteered at least 5 hours per month in the last 2 yrs of high school					1.3	
Current faith is different than the one in which the student was raised					1.5	1.7
Education major						1.9
Arts or humanities major		1.5	1.5			
Unsure of own beliefs		[0.8]			[0.6]	

**Notes:** Table shows only factors having statistically significant effects on the outcomes shown. Other factors that are controlled for in these results are demographic characteristics, pre-college church and volunteer experiences, current employment, church attendance, and religious affiliation. The full list is shown in the detailed tables in the appendix. Bracketed numbers, such as [0.6], indicate a negative association.

Again, the impacts of these factors on a wider assortment of outcomes are shown in a detailed table in the appendix. Not surprisingly, the factor that most broadly predicts greater attainment of vocational outcomes is regular church attendance. Another personal characteristic closely related to several varied outcomes is current involvement in a faith that is different from the one in which the student was raised. For the 20 percent of juniors who have both questioned their original belief system and also adopted a new one, some outcomes not shown above are more often attained than among other students who have not gone through this process. Female students also show a higher likelihood of attaining several different outcomes, as do those who volunteered more during high school.

## *Findings for individual colleges*

We examined results separately for each college, using a smaller number of variables because of the smaller numbers of students. As in the other analyses, the three intermediate measures of engagement continued to be strongly associated with the longer-term outcomes. The strongest associations were between talking with others about vocation and the cognitive outcome of a better understanding of the concept; reflecting on vocation and the outcome of being better able to discern a vocation; and observing another person living a vocation and the “living-out” outcome of placing a higher priority on serving the community.

At Augsburg, the activities with the strongest associations were advising (3.4 times more likely to report being able to discern vocation) and contact with the Center (program office) and web site (2.2 times more likely to report being able to discern vocation).

At Augustana, the activities with the strongest associations were activities with specific vocational content (2.2 times more likely to report a deeper understanding, 1.7 times more likely to report being able to discern a vocation, and 3.3 times more likely to place a high priority on service to the community), and the Center and web site (2.7 times more likely to report a deeper understanding).

At Luther, contact with the vocation program itself, or its web site, was associated with a deeper understanding (3.1 times more likely) and being able to discern a vocation (2.5 times more likely). Students who participated in activities with specific vocational content were 2.1 times more likely to report a deeper understanding of vocation. In addition, off-campus activities were associated with a lower likelihood of reflection as a moderating influence (odds ratio of [0.7]) but a higher likelihood of the three key outcomes (1.5 times more likely to report a deeper understanding, 1.7 times more likely to report being better able to discern vocation, and 1.5 times more likely to place a high priority on service to community).

Although the cross-campus results show that vocationally-infused courses were associated with a higher likelihood for a number of outcomes (mainly cognitive), none of these associations is statistically significant at the individual college level. At Augsburg, students who took the courses were 60 percent less likely to report talking with others about vocation outside of courses. Since these courses are a required sequence for freshmen, and Augsburg has a high proportion of transfer students, this difference in odds may have more to do with the transfer experience than with the courses.

## *Findings for graduates*

When graduates in the class of 2007 were surveyed a half-year after graduation, they answered questions about their participation in a variety of activities during their time at their college. Their answers allow us to complete an analysis similar to that for the combined junior classes to examine what activities are most associated with stronger vocational outcomes.

Smaller numbers in the survey mean that fewer factors can be included in the statistical model and controlled for, so the results are more limited. We selected items to include based on the strengths of the factors shown in the model for all juniors. Despite the more limited statistical controls in the reduced model, however, similar patterns appear. These allow us to underscore certain impressions formed from the results of the junior surveys. These are summarized in Figure 29.

First, the results for graduates underscore the importance of the moderating factors as leading indicators. Once again, students who report that they talked about vocation, and those who reported having observed an example of somebody living out their vocation, were more likely to attain other longer-term vocational outcomes.

Second, visits to the vocation center or web site, and participation in activities with specific vocational content, once again are associated with an increased likelihood of outcomes, and general co-curricular activities with a decreased likelihood.

Third, those who participated in off-campus activities again were more likely to report that they grew in their ability to discern their vocations.

Finally, once again students who took vocationally-infused classes were more likely to report that they had a greater understanding of the concept of vocation, but they were not more likely than other students to attain any of the other outcomes.

**29. Summary of effects of campus activities on key outcomes – 2007 graduates (results shown as odds ratios)**

<b>Activity</b>	<b>Observing someone living a vocation</b>	<b>Reflecting on vocation</b>	<b>Talking with others about vocation</b>	<b>Broader or deeper understanding</b>	<b>Able to discern vocation</b>	<b>High priority on serving community</b>
Advising			2.5			
Vocation courses				2.2		
Academic/career activities*						
Volunteer/service-learning*						
Vocation activities		2.5	2.4	2.1		
General co-curricular activities				[0.6]		
Off-campus study or volunteer					1.7	
Vocation web site or center	3.4		3.7	2.0		
Church or pre-ministry		1.8				
Observing someone living a vocation				2.2		1.9
Reflecting on vocation						
Talking with others about vocation				2.2		1.9

**Notes:** Table shows only factors having statistically significant effects on the outcomes shown. Bracketed numbers, such as [0.6], indicate a negative association.

\* Starred activities were neither more nor less associated with any of the outcomes shown.

### ***Findings for sub-groups***

Results described above show slightly lower engagement and outcomes for members of certain smaller sub-groups on the campuses: students who are men, racial or ethnic minority group members, from countries other than the U.S., or are not Christians. We examined the findings from the junior surveys for each of these groups separately to identify activities associated with stronger outcomes for these groups.

#### **Gender**

Thirty-two percent of juniors were men. Based on analysis of the junior surveys, the activities found to be the most effective in helping male students discern and prepare for their vocations were:



- Vocation center or web site visits (associated with higher likelihood of talking about vocation with other students, gains in understanding of the concept of vocation, and gains in ability to discern a vocation)
- Vocation-infused activities (associated with higher likelihood of talking about vocation with other students, gains in understanding of the concept of vocation, gains in ability to discern a vocation, and more emphasis on the importance of service)
- Service-learning or volunteer activities (associated with gains in ability to discern a vocation, and more emphasis on the importance of service)
- Church or pre-ministry activities (associated with higher likelihood of talking about vocation with other students, gains in understanding of the concept of vocation, and gains in ability to discern a vocation)

### **Religious affiliation**

Forty percent of juniors identified themselves as Lutheran, and 83 percent identified themselves as Christians. Compared to other juniors, after controlling for other influences, non-Christians were neither more nor less likely to report any of the three key outcomes or moderating factors. However, they were only 60 percent as likely to report that they knew what their vocation was.

Based on analysis of the junior surveys, the activities found to be the most effective in helping non-Christian students discern and prepare for their vocations were:

- Advising (associated with higher likelihood of gains in understanding of the concept of vocation and gains in ability to discern a vocation)
- Vocation-infused activities (associated with higher likelihood of gains in understanding of the concept of vocation and gains in ability to discern a vocation)
- Church or pre-ministry activities (associated with higher likelihood of talking about vocation with other students, gains in understanding of the concept of vocation, and gains in ability to discern a vocation)

### **Racial, ethnic, and national sub-groups**

Because of small numbers, we grouped together all students who were of non-White race, non-Hispanic ethnicity, and nationality other than United States. This group, when combined, made up 10 percent of all juniors. There were no primary outcomes that were more or less likely based on this distinction, although minority students were only 60 percent as likely to report that they had observed somebody who was living out their vocation.

Activities found to be the most effective for **students from outside the U.S.**, or whose parents were from other countries, were:

- General co-curricular activities (associated with higher likelihood of observing someone living out their vocation)
- Vocationally-infused activities (associated with higher likelihood of gains in ability to discern a vocation)
- Church or pre-ministry activities (associated with higher likelihood of ability to discern a vocation)

Activities found to be most effective for **non-White students** were:

- Advising (associated with gains in understanding of the concept of vocation and gains in ability to discern a vocation)
- Off-campus study or volunteer experiences (associated with higher likelihood of observing someone living out their vocation)
- Vocationally-infused activities (associated with gains in ability to discern a vocation)
- Church or pre-ministry activities (associated with more emphasis on the importance of service)

# What makes it work

The quantitative analyses show that the colleges have been successful in reaching students through a variety of program activities. In addition to a host of small, specialized opportunities such as reading groups or targeted service-learning programs, effective approaches also include more general kinds of volunteer and internship programs and off-campus study, formal and informal advising, and the vocation centers or overall program offices that serve as hubs for the effort and help students connect the pieces.

We went back to the students' own open-ended comments in order to better understand what it was about these experiences that made them effective. Certain key themes stand out, and many of them appear repeatedly across the different kinds of activities.

## *Pervasive campus culture of vocational exploration*

In many answers to specific questions, students told us that the most important influences on them were hard to name because they were not very specific. Rather, these students pointed to the cumulative effect of many separate, related, and mutually reinforcing influences. Both at Augsburg and Augustana, with their designated vocation centers, and at Luther, which did not designate a physical office for the work, the vocation programming clearly has become integrated into the overall campus culture. This is evident from the student comments that describe a variety of ways in which they are exposed to vocation at the colleges, and more importantly, from the ways in which they mention multiple forms of exposure in close conjunction with each other, describing how each reinforces the others.

This infusion is effective in part because it ties together and adds value to separate elements of formal programming:

[While you were at [College], what activity or experience most influenced your thinking about your purpose or calling in life?] The classes I was taking. [What class?] All my classes, the ones that focused on my major. [Did one stand out more?] No, all the classes. [Please describe how that activity or experience influenced your thinking about your purpose or calling in life.] They showed me that this is what I wanted to do, and show me how I was supposed to do what I wanted. (Did one experience influence more?) Nope.

The evidence is even stronger for effectiveness arising from the combination of formal programming with informal opportunities to further develop questions and ideas and test out potential answers in the context of informal activities and relationships, both with adults and also with other students:

[What activity or experience] I think my friendships at Luther College, my church, my classes and the class work had the most influence. [How that influenced] The classes gave me a framework for understanding the larger world, my friends affirmed the strengths that I was good at, and my church helped me see how everything fit together.

[What activity or experience] I think it was the people in general. It would be my participation in the music program - chamber orchestra and ensemble. Just watching the way we would pray before a service or a concert and the way we were part of the music together. It was great to be part of a college that was connected to the church and share a bond through Christ. [How that influenced] It taught me the essence of what a faith community is. Being able to achieve something that one person can't achieve on their own. Also meeting all the people from all different backgrounds coming together to serve one purpose.

[What activity or experience] The whole culture of the school: interaction with my peers and professors (settings, things) The culture bit: you have chances to talk to your professors and peers about your vocation in a more casual way. One of the places was called Java101, off the library, everyone would hang out there and talk and learn. And that's why I chose Augustana. [How that influenced] It made me think about it. If no one was asking the questions I don't know if I would have thought of 'Do I have a vocation?'

This integrated campus-wide ethos seems to be exactly what is captured in the three moderating factors that were found to play such an important role in influencing longer-term outcomes: the infusion of the idea of vocation throughout the campus promotes and supports students talking about vocation, reflecting on vocation, and observing vocation in others, on a regular basis, in their natural habitat.

Within this overall campus culture, four other key ingredients stand out:

- Relationships with adults (professors, advisors, or others) who take an interest in the students
- Opportunities for experiential, hands-on learning and/or service outside the classroom
- Classes that introduce and build on the concept of vocation and its application
- Relationships with other students

## ***Relationships with adults who take an interest***

Not surprisingly, the adults who influenced students the most took a sustained interest in them and listened without judging:

[What activity or experience] Professor [name]. Taking his classes. He was my teacher, mentor, tutor, and confidant. [How that influenced] I took almost every class that he taught. He was always there to listen to me with non-judging ears. He was always very helpful and always gave me helpful advices with my problems.

[What activity or experience] The conversations with professors. I felt like it was talking with someone I trust and they understood the way I learned. I felt like they were honest in leading me in the right direction.

These trusted adults were able to help students understand the importance of vocational discernment, help students recognize as well as explore their gifts and talents, and ask questions that caused the students to look inside themselves more deeply:

[What activity or experience] Faculty and staff. [How that influenced] By their interests and the questions that they'd ask and the challenges that they'd make.

[What activity or experience] The interaction between the professors in my major [how; in what way] I think that having them dare to listen to you and to help you find your direction. [anything else?] It helps having someone outside you look into you. Different professors would see different values than I would have and the skills that I would have through interacting through the classes.

Those experiences, both dialogue with professors and various faith communities, they brought more questions than answers, which inspired me to explore more and try to figure things out.

As students become more aware of gifts and talents, professors, advisors, or other adult mentors help them recognize opportunities for applying those gifts:

Talking with my music advisor. If it wasn't for her, I think my whole entire experience would have been different. She was amazing at helping you figure out how those interests could fit into your future career.

The faculty at Augustana were accepting that I wanted to work in the medical field, but not as a doctor, and they helped guide me to other possibilities.

Academic advising. I think it really opened up opportunities that I thought were closed to me.

Personal conversations with my advisor. The conversations were comforting to me. I learned that I did not have to decide what my vocation was right at that time.

Other sources of influence come through the adult's position as a role model for the process of discernment, for the exercise of gifts in service to God and community, or for living a life that provides an example of well-balanced priorities:

The professors who helped guide and talk to you outside class. It helped me explore ideas through hearing their stories about how they found their path.

A conversation I had with my first advisor about vocation in general and a number of conversations I had with my roommates about vocation. I realized that you do not have to be paid at the top pay bracket to have fulfillment. You can balance work and life to be happier overall.

### ***Outside-of-classroom experiences with service and learning***

One set of themes in students' descriptions of service learning, job shadowing, and off-campus study shows the value of these experiences in helping students to expand their horizons and see more broadly outside of their previous perspectives. Interactions with people from different backgrounds help them identify needs for help, how help might be provided, and the real difference that help can make:

[What activity or experience] An internship experience I had where I got to work with lawyers. [How that influenced] It got me to see what they do and how what they do makes an impact in their community. [Repeat: How that influenced] It showed me there's more to being a lawyer than just law. It showed me how the law affects people's lives.

The experience also allows students to find out what it is like to be in a new setting and do a new kind of work, and find out if it feels right:

I provided child care services for a year for the battered women's center and through that experiences and I worked with the children on their level and working with the children I felt I could be a role model for the older ones, and the younger ones I felt I could guide them. It made me realize I could step into a difficult situation and change it. It encouraged me to do difficult things and gave me courage and tools to do it.

A second and also common theme about experiential learning is its value in helping students look more deeply *inside* of themselves. The experiences help them identify and test their own interests, gifts, and abilities. They provide opportunities to become aware of things they might not have been aware of before, and explore and assess their own values. This includes

helping students experience the rewards of volunteering, to see that there is more to life than a job, and that a vocation can be lived through non-career experiences:

The wide variety of classes and job shadowing opportunities. Job shadowing gave me a broad exposure to a number of different jobs and made me aware of my skills, interests and how they could potentially be used.

Working with students. I looked at that as central to my thinking while in school. My classes showed me that it was ok to be interested in other things beyond school, and then my experiences outside the classroom became my focus.

My volunteer work. I volunteered at a hospital in quite a few different areas (pharmacy, infusion center, and others). It helped me to narrow down what I wanted to do, as far as experience. It also showed me that there is more to life than just a career. You have a job, but you can do things outside of your job. You can volunteer in areas not related to what you do for a job.

### ***Classes that introduce and build on the concept of vocation***

When students mentioned particular courses as influential in their development of vocation, they cited several common characteristics regardless of what field the course was in. These included a variety of ways in which they helped students learn about themselves as well as about the subject matter. One common example was seen in courses that offered opportunities to develop “real life” skills, and to see how those skills can be used in the real world:

The landscape research internship helped me take the knowledge I learned in the classroom and apply it to something real life. [It gave me] something to do with all the knowledge I had.

[What activity or experience] Just hanging out with friends and discussing larger issues. [For instance, what issues?] Politics and religion. [How that influenced] I think, those discussions, made me explore and learn about different views, and so, that experience helped shape my own points of view.

Another channel of influence is through changing what or how students think about the world or opening their eyes to how big the world is:

Taking the courses offered really opened my opinions about life and helped me form my world views. [How that influenced] The classes that I took really helped me to define my values and figure out what career would be the best fit for me. The values that I learned at Augustana are something that I want to implement into my life as well as continue to develop those values.

More concretely, students frequently cited how courses helped them understand how the academic content could be applied in a variety of real world applications. Often, they cited applications that were not only career-focused, but also more personal, and mentioned ways in which a professor had communicated the importance of defining “success” in the field to include service to others in addition to personal or career success. This theme was especially evident in students describing “capstone” courses taken near the end of their major:

[What activity or experience] The final project for my majors. [What?] A seminar class and capstone project for the foundation program, it was more self-directed, which allowed me to stop and listen to my inner voice and my abilities. [How that influenced] Again, it was near the end of my time at Augustana it forced me to look ahead and think about my experiences and what I learned while in college and in my life up to that point, and made me see how those things would be used in my life after college.

My keystone course. [How that influenced] I think because it took business and vocation and tied it together for me, and it got me to think about while I'm in the business world how vocation would apply to my life. I think it made me think more of how I could help myself and help others through business. I have always thought of my life as being self serving, and that class helped me open my mind to think about what I'm passionate about and how to help others.

### *Interactions with other students*

The final component of effective campus-wide vocation programs is a rich mix of student-to-student interactions.

[What activity or experience] I think just based on communicating with peers and seeing their ideas and values helps me understand myself. By understanding others, [that] helps me to understand myself better.

One common theme shows the value of interactions with peers who have different backgrounds, values, insights, and experiences:

[What activity or experience] I guess the overall relationships I formed in college influenced who I want to be. [Specific activity or experience?] Not really. [How that influenced] I guess a lot of the people I hung out with were interested in different things and they tried to help the community in different ways. It had me think more broadly, that there was more of a world than what I grew up with.



[What activity or experience] My relationships with other students. Meeting people from different religions and faith beliefs. I had great relationships with them and learn a lot about different people from all walk's of life. [How that influenced] It made me open up more. I came from a small Catholic town where everybody was the same. This experience really made me stronger and wiser and made me think of others.

Another common theme points to the contributions that are strongest when friends are more similar. This makes it more likely that they can give feedback on how well certain values or ways of living them would or would not be a good fit:

[What activity or experience] It was my interaction with my friends and it was their beliefs and values reflecting on to me. [How that influenced] I think they are a lot like me and they encouraged me in what I wanted to do.

The classes gave me the education and my friends helped me discern what was right and wrong for me.

Students also commented on how valuable they find it to share their exploration with peers who are also struggling and seeking. It is helpful to know they are not the only one who is uncertain, and the ability to share the uncertainty makes it less threatening to open up and explore new ideas:

[What activity or experience] My interaction with my close friends. [How that influenced] I feel like we were all seeking what our calling was and we helped each other understand what our weaknesses and strengths were and encouraged each other.

I listen to their struggles and it was good to know that I wasn't the only one struggling on what I was meant to do. It really opened up my mind.

One of the risks of having vocation embedded in every aspect of campus life is that the messages about it may not always be consistent. Friends are also helpful in helping to interpret or re-define the concept of vocation if it is not clear:

I was made aware of the concept of "my calling" by listening to others' like my friends' and professors'.

[What activity or experience] I was talking to my roommate who I lived with for 4 years and we were talking about vocation. I asked him what he was meant to do and he said he was put on this earth to be an English teacher. He is doing that now and enjoying it. That clarified for me what vocation is about; what you're meant to do and what you have the talent for.

# Discussion

Several lessons from this study merit further discussion. First, students do not have to come from a religious background or espouse a conventional belief in God to engage in meaningful conversations and reflections related to vocation. The open-ended comments of survey respondents show that self-discernment is often at work, where students examine talents and abilities, consider opportunities for action, become aware of needs in the wider world and weigh these things in the context of values and beliefs. While these values and beliefs are often informed by religious upbringing, spiritual training, or other religious experiences, they may also be embedded in moral commitments and basic values that are not associated with religion but learned throughout childhood and young adulthood as part of basic socialization and the observation of others. Practically, this means that colleges can effectively engage young people in the consideration of how their talents can be applied to the needs of the world without reference to God or any specific religious belief system. This is generally very good news for those involved in helping young people to consider their future because it means that the circle can be large enough for everyone to be included.

Second, multiple communication strategies are necessary to effectively reach a diverse student body. Our results indicate that virtually all strategies have some potential for hitting the mark when multiple strategies are in place, and that these strategies can include advising, classroom instruction, co-curricular activities, off-campus experiences, opportunities for experiential learning, service projects, job shadowing, retreats, religious instruction and a variety of other potential connection points.

Third, required courses on vocation are likely to jumpstart students' acquisition of a cognitive tool kit for vocational thinking, but may at the same time slow down the application of those tools to broader and deeper inquiry. This is seen in the finding that participation in vocation-related coursework is related to increases many cognitive outcomes, but also to a reduction in the key moderating variable of discussing vocation informally with others. The study thus suggests that students may be more likely to spread vocational interest and reflection among each other when the primary means of transmission is "viral" – that is, spread from person to person because of interest that is generated by the discovery of ideas in a wide range of settings. There is clearly a role for vocation content in courses, and most students appear to be able to acquire tools for vocational thinking in this context, and are able to use these tools in considering their own gifts and their application to the world. It is also possible that students may go further in the process of discernment when they come to this type of thinking through "attraction" rather than receiving it as required course content. This question would benefit from additional investigation.

Fourth, coursework that is integrative, presenting both subject content as well as opportunities to think about how the subject matter can be applied, can have a powerful effect on a student's discernment of vocation. This is particularly true when faculty members are themselves passionate about the opportunities and are able to show how a range of diverse talents can be useful in addressing common problems or needs. Classroom gains like this can be reinforced by any opportunity that a student has to process and consider ideas of vocational choice including those that are presented by fellow students, advisers, centers, and anyone else who can help reflect ideas and consider opportunities.

Fifth, exposure to the larger world, especially when it stretches students' comfort zones or includes experiences from which young people from the middle class are often insulated, can be an effective vocational discernment strategy. Vocation-related experiences in off-campus settings can help participants to explore their talents and consider their calling, particularly when the experience is supported in a way that allows participants to gain some comfort in what may begin as a discomfiting situation. This can come through the support of faculty, advisers, other students or those who work routinely in the settings where the experiences occur.

In conclusion, it is important to look at the study's findings in the context of the process by which college faculty and leaders have engaged with researchers. We have already seen how the initial data have been reviewed and applied by representatives at each campus and how colleagues at other colleges have sought to use some of the study strategies to examine vocational inquiry on their own campuses. The project has demonstrated the efficacy of using survey methods to evaluate college vocation programs in a multi-site context, and to develop findings that are useful for understanding and further strengthening programs.

The effects of the Lilly-funded activities have also been felt among the faculty at Luther Seminary who have not only participated in study discussions but also shared observations about how students from Lilly-funded colleges are arriving on campus with a more developed sense of vocational discernment and who need to be engaged at a more advanced level than previous cohorts. Similarly, Centered Life representatives at the seminary are beginning to explore the potential benefits of college alumni who think about vocation and calling in a deeper way and are prepared to provide leadership within their church and community that is able to continually inspire, equip and send its members into the world prepared to fulfill a calling.



# Appendix

## *Survey instruments*

**Web survey instrument (winter 2008 version)**

**Telephone follow-up instrument for class of 2007 graduates**

**Telephone survey of alumni**

**Web “benchmark” survey of faculty and staff**

*Detailed scoring rubric for theoretical model*

*Detail table: engagement rates by logic model category by college*



# *Survey instruments*

## **Called for Life Student Web-Survey**

### **Section 1 Background**

1. What is your class standing at Luther?

1. 1<sup>st</sup> year/freshman
2. 2<sup>nd</sup> year/sophomore
3. 3<sup>rd</sup> year/junior
4. 4<sup>th</sup> year/senior
5. 5<sup>th</sup> year or higher

2a. Have you decided on a major?

1. Yes
2. No => go to Q4a
8. Don't know

2b. What is your major?

1. The arts (fine arts, drama, dance, music, etc.)
2. Biological or life sciences
3. Business, management, or MIS
4. Communications (journalism, advertising, public relations, etc.)
5. Computer science
6. Economics
7. Education
8. Engineering
9. Foreign or classical languages
10. Language or literature (English, creative writing, linguistics)
11. Mathematics or statistics
12. Philosophy, religion, or theology
13. Psychology
14. Physical sciences (Chemistry, physics, geology, astronomy)
15. Social sciences (Sociology/anthropology/social work/women's studies/ethnic studies)
16. Political science
17. History
18. Other (please specify\_\_\_\_\_)

2c. Have you decided to do a double major?

1. Yes
2. No
3. Don't know

3a. Did you transfer from another college or university?

1. Yes
2. No => go to Q5

3b. How many semesters have you completed at Luther since transferring?

1. None, this is my first term
2. 1
3. 2
4. 3....
5. ....12

3c. What school did you transfer from? (name of school) \_\_\_\_\_  
(location of school) \_\_\_\_\_

4. What is your age?

1. 17 or younger
2. 18
3. 19
4. 20
5. 21
6. 22 or older

5a. What religious, philosophical, or spiritual tradition, if any, do you consider yourself most affiliated with?

1. Christianity
2. Islam
3. Judaism
4. Buddhism
5. Hinduism
6. Pantheism or other earth-based faith
7. Humanism (Secular)
8. Other (please specify \_\_\_\_\_)
9. I am not affiliated with any religious or spiritual tradition

5b. (If respondent answered Christian) What Christian denomination, if any, are you a member of or do you consider yourself most affiliated with?

1. Lutheran
2. Baptist
3. Methodist
4. United Church of Christ
5. Episcopal
6. Presbyterian
7. Roman Catholic
8. Non-denominational
9. Other (specify: \_\_\_\_\_)
10. I am not affiliated with any denomination



5c. (If respondent answered Lutheran) What synod or association, if any, are you a member of or do you consider yourself most affiliated with?

1. Evangelical Lutheran Church in America (ELCA)
2. Wisconsin Evangelical Lutheran Synod
3. Lutheran Church – Missouri Synod
4. Other (please specify: \_\_\_\_\_)
5. I am not affiliated with any synod or association

6. Is the current religious, philosophical, or spiritual tradition you identify with the same that you were raised in?

1. Yes
2. No
8. Don't know

7. How would you currently describe your own beliefs?

1. New to my current religious or spiritual beliefs
2. A believer for a number of years
3. A reborn or reawakened believer
4. Unsure of my religious or spiritual beliefs
5. Exploring other religious or spiritual beliefs
6. Agnostic
7. Atheist
8. Other (please specify: \_\_\_\_\_)

8a. What race or ethnicity do you primarily identify?

1. White or Caucasian
2. Black or African American
3. Hispanic/Latino
4. American Indian/Alaska Native
5. Asian/Pacific Islander
6. Other (please specify: \_\_\_\_\_)

8b. Is your home residence outside the United States?

1. Yes
2. No

(if yes) what country? \_\_\_\_\_

8c. (if no) Did you or your parents come to the United States from another country?

1. Yes
2. No

(if yes) what country? \_\_\_\_\_

9. How often did you attend religious or spiritual services in the two years before attending college?

1. Not at all
2. A few times a year
3. About once a month
4. 2-3 times per month
5. Once a week or more

10. How many hours a month did you participate in volunteer service activities between 10<sup>th</sup> and 12<sup>th</sup> grade?
1. None
  2. 1-5 hours per month
  3. 6-10 hours per month
  4. 11-15 hours per month
  5. More than 15 hours per month

## Section 2: Experiences at college

11. Where do you currently live?
1. On campus
  2. In an apartment or house off campus
  3. At home/with parents
  4. Someplace else (please specify: \_\_\_\_\_)
12. During the past year have you participated in any of the following at Luther College? (Check all that apply)
1. Varsity athletics
  2. Intramural athletics
  3. Music, theater, or art group
  4. A fraternity, sorority, or social club
  5. An academic, professional, or departmental organization
  6. A campus publication, newspaper, or yearbook
  7. Campus political or issue-based organization
  8. Student government
  9. A church, religious, spiritual, meditation, or prayer group
  10. An identity-based or solidarity group (e.g. Black Student Union, International Student Organization, GLBT/PFLAG)
  11. Interest-based organization or hobby group (e.g., chess club)
13. During your time at Luther College have you participated in any of the following? (Check all that apply)
1. An internship
  2. A service-learning experience
  3. Tutoring other college students
  4. Tutoring younger students (high school, junior high, or elementary)
  5. Faculty-directed research or independent study
  6. International study
  7. Job shadowing
  8. Another off-campus study or volunteer experience
14. Are you currently employed? (Check all that apply)
1. Yes, on-campus employment or work-study
  2. Yes, off-campus employment
  3. No
15. How often have you attended church services, chapel, or other religious services this school year?
1. Not at all
  2. A few times a year
  3. About once a month
  4. 2-3 times a month
  5. Once a week or more

### Section 3: thoughts about vocation

16. What does the term vocation mean to you? \_\_\_\_\_

---

17. Do you feel that you have a vocation?

1. Yes, but I don't know what it is yet.
2. Yes, and I know what it is.
3. No

(if yes, have discerned) Please describe your vocation: \_\_\_\_\_

---

18. When you think about your future, how important is each of the following to you? (Please rank your top three in order of importance)

1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup>

- |                       |                       |                       |   |
|-----------------------|-----------------------|-----------------------|---|
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Achieving financial success   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Working to improve your community                                       |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Achieving recognition or expertise in your field, career, or profession |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Using your skills and abilities everyday                                |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Being part of a faith community   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Raising a family  |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Integrating your beliefs and values into your everyday life             |

19. Please tell us how much you agree or disagree with the following statements about vocation. (strongly agree, agree, disagree, strongly disagree)

- a. Vocation basically means what a person does for a job.
- b. The idea of vocation applies more to other students than to me.
- c. My vocation is what I am meant to do with my life.
- d. Understanding my gifts and abilities is essential to finding my vocation.
- e. Vocation does not apply to a person until they start a career.
- f. Vocation is defined by interaction of an individual and their community.
- g. All vocations are of equal value.
- h. Vocation is discerning who God wants a person to be.
- i. Vocation is the connection between personal identity, service to the community, and God.
- j. The terms "vocation" and "calling" mean the same thing.
- k. The idea of vocation and calling is too overwhelming for me at this stage of my life.

### Section 4: experiences with vocation

Now we would like to ask you a few questions about your experiences while attending Luther College.

20a. During your time at Luther have you observed anyone who you feel is living out their vocation?

1. Yes
2. No
3. Don't know

20b. (if yes) Where did you encounter this person and what about them makes you feel they are truly living out their vocation?

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21. Please tell us how much you agree or disagree with the following statements about Luther College. (strongly disagree, disagree, agree, strongly agree)

- a. Luther integrates vocation into the classroom curriculum.
- b. If I have questions about vocation or calling I know where to go on campus to get answers.
- c. The ideas of vocation and calling are integrated with my college experience outside of the classroom.
- d. I am given a clear and consistent idea of what vocation is.
- e. Luther's focus on vocation was a factor in my deciding to come here.

22. (if respondent answered yes to Q17) Earlier, you mentioned that you feel that you have a vocation. Have you made any life decisions that you think will affect your future based on your vocation?

1. Yes
2. No

(if yes) What was one of these decisions and why did you make it? \_\_\_\_\_

---

23. Do the ideas of vocation and calling ever come up when you are talking with your friends about your future or what you want to do with your life?

1. Yes
2. No

24. Have you visited Luther's vocation website? (<http://vocations.luther.edu>)

1. Yes
2. No
3. Don't know

25. Have you attended any of the following Vocation Visitors that were part of the Higher Calling Conversations Program? (Check all that apply)

1. Kim Todd, author of *Tinkering with Eden*
2. Lisa Negstad, Lutheran World Relief
3. John Brady, U.S. Army Corps of Engineers
4. Celia Whitler, Youth Minister
5. Jill Schumann, Mark Oldenburg, Lutheran Services in America and Lutheran Theological Seminary IN Gettysburg
6. David Orr, Environmental Studies professor
7. Rosalie Maggio, author
8. Michael Dennis Browne, poet
9. Michael Root, Lutheran Theological Southern Seminary
10. James Bear, attorney

26. Have you participated in any of the following vocation-related activities at Luther? (Check all that apply)
1. Student travel (conference or seminary)
  2. Conversation with your academic/faculty advisor about vocation
  3. Peer Mentoring
  4. Diversity Center inventory tool
27. Have you participated in any of the following reading groups at Luther? (Check all that apply)
1. *The Season of Life* with Stu Johnson and Mike Blair
  2. *Finding our Fathers* with Stu Johnson and Paul Gardner
  3. *Being a Christian in Science* with Kirk Larsen
28. Have you received a Vocational Fellowship from Luther College? (for students who serve in parish ministry internships, church camps, or service-related camps)
1. Yes
  2. No
  3. Don't know
29. Have you participated in the DIAKONOS (pre-seminary group) that meets on campus?
1. Yes
  2. No
  3. Don't know
30. Have you taken any of the following vocation-related courses that Luther College offers? (Check all that apply)
1. War and Vocation: Making Judgments
  2. Vocation as a Call for Citizenship
  3. Discovering Identities: Self-Vocation and Balance
  4. Making Decisions in U.S. Schools
  5. Finding Vocation: What do I want to be when I grow up?
  6. Another vocation related course \*\*\*check on exhaustive list of vocation courses\*\*\*
- 31a. Has your understanding of vocation become broader or deeper since attending Luther College
1. Yes
  2. No
  3. Don't know
- 32b. In what ways has your understanding of vocation become broader or deeper?
-

33. Please think back to your awareness and understanding of vocation and calling when you started at Luther College (response scale: yes, a lot; yes, somewhat; not much; not at all)

- a. Has your thinking of the idea of vocation become more clear since coming to Luther?
- b. Do you understand better what it means for a person to have a vocation?
- c. Do you have more of a sense of what your vocation is?
- d. Does the idea of vocation now seem more relevant for you personally?
- e. Do you spend more time thinking about vocation when the college is not asking you to?
- f. Do you have a better understanding of your own beliefs and values?
- g. Do you have a better understanding of your own gifts and talents?
- h. Have you learned more skills to listen for a calling?
- i. Do you have a more clear idea of the kind of life you are meant to lead?
- j. Is the idea of service to others more important or fulfilling to you now?
- k. Do you have a better idea of the kind of service you can best offer?

34. While I have been at Luther, my understanding of vocation has been deepened most by: (identify one first, second, and third most important influences):

- | 1 <sup>st</sup>       | 2 <sup>nd</sup>       | 3 <sup>rd</sup>       |  |
|-----------------------|-----------------------|-----------------------|--|
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Classroom experiences  |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Internship experiences   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Service-learning experiences   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Prayer   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Personal reflection  |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Individual conversations or relationship with a faculty member (including advisor) |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Individual conversations or relationship with a visitor                            |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Individual conversations with an adult not connected to the college                |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Individual conversations or relationship with another student                      |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Experiences in a student group or activity (specify_____)                          |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Meeting with or service from the career center or other advising office            |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Other (describe:_____)   |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Just growing older and wiser from a mix of personal experiences                    |

Thank you for completing this survey. Your input will help Luther College improve its vocation program. If you had any trouble with the survey or have any suggestions or comments please feel free to share them with us:

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**Lilly Endowment – Called for Life RECENT GRADUATE  
Survey**

**Activity code: 70692**

Hello, may I speak with [RESPONDENT]?

Hello [RESPONDENT]

My name is \_\_\_\_\_ and I am calling from Wilder Research on behalf of [COLLEGE] College and the Lilly Endowment, Inc. Together, we are working on the *Called for Life* project which is seeking to identify the elements of effective vocational programs at colleges with Lilly Endowment grants. When you were a junior at [COLLEGE] you helped us by completing an online survey about your experiences with the school's vocation program. Now, we would like to interview you over the phone about your experiences since then.

This interview is completely confidential and voluntary. If there are any questions you prefer to not answer, we can skip them. Nothing you say will be associated with you in any way. It takes about 20 to 30 minutes and in return for your time we will give you a \$15 gift card to Amazon.com.

Would you be willing to participate?

**IF YES:** Is now a good time? (READ COLLEGE-SPECIFIC INFORMED CONSENT STATEMENT)

**IF NOT NOW,** ASK IF THERE IS A BETTER TIME TO CALL AND RECORD DATE AND TIME ON FACESHEET

**IF REFUSED:** Thank you for your time. Goodbye

BULLETED LIST (USE IF NEEDED FOR CLARIFICATION:

- Participation is voluntary. You do not have to take part if you do not want to.
- You can skip any question you prefer to not answer.
- The interview is intended to help [COLLEGE] College. It is not an evaluation of you or your time at [COLLEGE]
- The interview is completely confidential. No one will know if you participated or what you said.
- You receive a \$15 gift card to Amazon.com for completing the interview.
- Your input will help [COLLEGE] College strengthen programs for current and future students.
- Your comments and opinions will not be shared on an individual basis. All information gathered will be reported only in the aggregate.

**COLLEGE SPECIFIC INFORMED CONSENT STATEMENTS: (READ STATEMENT AND ASK IF THEY WOULD LIKE THE CONTACT INFORMATION)**

[COLLEGE] College requires me to read the following statement...

LUTHER: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This project has been approved by the Luther Human Subjects Review Board. Any concerns regarding this research project should be reported to The Luther Human Subjects Review Board chair, Dr. Loren Toussaint.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.280.2691) or (1-800-328-2972), Loren Toussaint (563.387.6390)

AUGSBURG: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This research project has been reviewed and approved by the Augsburg Institutional Review Board.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.280.2691) or (1-800-328-2972)

AUGUSTANA: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This research project has been reviewed and approved by the Augustana Institutional Review Board.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.280.2691) or (1-800-328-2972), Augustana IRB (309.794.7386)



**Lilly Endowment – Called for Life ALUMNI  
Student Survey**

**Section 1: Background**

First, some questions about you.

1a. Our records show that you graduated from [COLLEGE] College in 2007. Is that correct?

- Yes ..... 1
- Graduated from [COLLEGE] College, but not in 2007  
(ASK: What year did you graduate? \_\_\_\_\_).....
- (IF GRADUATION YEAR IS MORE THAN ONE YEAR BEFORE 2007: .....  
TERMINATE INTERVIEW)..... 2
- Did not graduate from [COLLEGE] College (TERMINATE INTERVIEW)..... 3
- Refused ..... 7
- Don't know ..... 8

1b. Did you have a single major or a double major?

- Single ..... 1
- Double..... 2
- Refused ..... 7
- Don't know ..... 8

1c. What (was/were) your (major/majors) at [COLLEGE] College? **(CIRCLE ONE FOR “SINGLE” MAJOR OR TWO FOR “DOUBLE” MAJOR. DO NOT RECORD MINORS. DO NOT READ LIST)**

The arts (fine arts, drama, dance, music, etc.) .....	1
Biological or life sciences.....	2
Business, management, or MIS .....	3
Communications (journalism, advertising, public relations, etc.) .....	4
Computer science.....	5
Economics.....	6
Education .....	7
Engineering.....	8
Foreign or classical languages .....	9
History .....	10
Language or literature (English, creative writing, linguistics) .....	11
Mathematics or statistics.....	12
Philosophy, religion, or theology.....	13
Political science .....	14
Psychology.....	15
Physical sciences (chemistry, physics, geology, astronomy) .....	16
Social sciences (sociology/anthropology/social work/women’s studies/ ethnic studies).....	17
Nursing .....	18
Health sciences (other than nursing).....	19
Other (Please specify:_____).	20
Refused .....	-7
Don’t know .....	-8

2a. Are you currently working at a job for pay? This does not include stipend service work such as AmeriCorps or PeaceCorps.

Yes .....	1
No .....	(GO TO Q. 2c)..... 2
Refused .....	(GO TO Q. 2c)..... 7
Don’t know .....	(GO TO Q. 2c)..... 8

2b. Is that...

Full-time (more than 35 hours per week), or .....	1
Part-time (less than 36 hours per week)? .....	2
Refused .....	7
Don’t know .....	8

- 2c. Are you currently attending graduate school? **(INCLUDE CERTIFICATES, LICENSURES, ETC., IF OFFERED)**
- Yes ..... 1
- No .....(GO TO Q. 2e)..... 2
- Refused .....(GO TO Q. 2e)..... 7
- Don't know .....(GO TO Q. 2e)..... 8
- 2d. Are you pursuing a...
- Masters degree, (Field of study: \_\_\_\_\_) .. 1
- PhD, or (Field of study: \_\_\_\_\_) . 2
- Some other degree? (Degree: \_\_\_\_\_)
- (Field of study: \_\_\_\_\_) . 3
- Refused ..... 7
- Don't know ..... 8
- 2e. Are you currently in a stipend service position such as AmeriCorps or PeaceCorps?
- Yes ..... 1
- No .....(GO TO Q. 2g)..... 2
- Refused .....(GO TO Q. 2g)..... 7
- Don't know .....(GO TO Q. 2g)..... 8
- 2f. Who are you doing the service work through and what type of service work is it?
- Who? (e.g., AmeriCorps) \_\_\_\_\_).... 1
- What type? (e.g., teaching) \_\_\_\_\_) ... 2
- Refused ..... 7
- Don't know ..... 8
- 2g. Are you currently caring for a family member at home? This would include your own children as well as other family members.
- Yes ..... 1
- No ..... 2
- Refused ..... 7
- Don't know ..... 8
- 2h. Are you currently serving in the military? This could include active duty service or part-time service like the National Guard or Reserves.
- Yes ..... 1
- No ..... 2
- Refused ..... 7
- Don't know ..... 8

2i. Is there anything else that you are doing that we should include?

Yes .....	1
No .....(GO TO Q. 3a).....	2
Refused .....(GO TO Q. 3a).....	7
Don't know .....(GO TO Q. 3a).....	8

2j. Please describe it for me.

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3. If I might ask, what is your age?

_____ Age	
Refused .....	-7
Don't know .....	-8

4. Are you currently... **(CHECK ONLY ONE. IF COHABITATING AND ENGAGED CODE UP TO "MARRIED OR ENGAGED TO BE MARRIED")**

Married or engaged to be married, .....	1
Living in a marriage-like relationship but not married (cohabitating), .....	2
Divorced or separated,.....	3
Widowed, or .....	4
Never married? .....	5
Refused .....	7
Don't know .....	8

5. Are you a parent or currently expecting any children? This includes caring for biological, adopted, step, or foster children, a pregnancy, or a pending adoption.

Yes .....	1
No .....	2
Refused .....	7
Don't know .....	8

6a. Now I am going to read a list of religious, philosophical, or spiritual traditions. Please tell me which **one**, if any, you consider yourself affiliated with or closest to? Would you say... **(READ LIST. CHECK ONLY ONE)**

- Christianity, .....(GO TO Q. 6b)..... 1
- Islam, .....(GO TO Q. 7)..... 2
- Judaism, .....(GO TO Q. 7)..... 3
- Buddhism,.....(GO TO Q. 7)..... 4
- Hinduism,.....(GO TO Q. 7)..... 5
- Pantheism or another earth-based faith..... (GO TO Q. 7)..... 6
- Humanism (secular), or.....(GO TO Q. 7)..... 7
- Something else, (Please specify: \_\_\_\_\_)  
(GO TO Q.7)..... 8
- Not affiliated with any religious or spiritual tradition? .....(GO TO Q. 7)..... 9
- Refused .....(GO TO Q. 7).....-7
- Don't know .....(GO TO Q. 7).....-8

6b. **(IF CHRISTIAN)** What Christian denomination, if any, are you a member of or consider yourself closest to?  
**(DO NOT READ LIST.)**

- Lutheran.....(GO TO Q. 6c)..... 1
- Baptist .....(GO TO Q. 6d)..... 2
- Methodist .....(GO TO Q. 6d)..... 3
- United Church of Christ.....(GO TO Q. 6d)..... 4
- Episcopal.....(GO TO Q. 6d)..... 5
- Presbyterian .....(GO TO Q. 6d)..... 6
- Roman Catholic .....(GO TO Q. 6d)..... 7
- Non-denominational .....(GO TO Q. 6d)..... 8
- Other? (Please specify: \_\_\_\_\_)  
.....(GO TO Q. 6d)..... 9
- Not affiliated with any denomination .....(GO TO Q. 6d)..... 10
- Refused .....(GO TO Q. 7).....-7
- Don't know .....(GO TO Q. 7).....-8

6c. **(IF LUTHERAN)** What Lutheran synod or association, if any, are you a member of or consider yourself closest to?  
**(DO NOT READ LIST.)**

- Evangelical Lutheran Church in America (ELCA), ..... 1
- Wisconsin Evangelical Lutheran Synod, ..... 2
- Lutheran Church Missouri Synod, or ..... 3
- Other? (Please specify: \_\_\_\_\_) . 4
- Not affiliated with any synod or association..... 5
- Refused ..... 7
- Don't know ..... 8

- 6d. Is [NAME OF QUESTION 6 RESPONSE] the same tradition that you were raised in?
- Yes ..... 1
- No ..... 2
- Refused ..... 7
- Don't know ..... 8
7. In the last 12 months, how often have you attended church services, chapel, or other religious services? Would you say you attended...
- Once a week or more, ..... 1
- 2-3 times a month, ..... 2
- About once a month, ..... 3
- A few times a year, or ..... 4
- Not at all? ..... 5
- Refused ..... 7
- Don't know ..... 8
- 8a. In the last 12 months have you been involved with a church or other faith community in any other way besides attending weekly services? **(IF NEEDED: Like volunteering, holding a leadership/committee position, singing in a choir, or teaching Sunday school)**
- Yes ..... 1
- No .....(GO TO Q. 9)..... 2
- Refused .....(GO TO Q. 9)..... 7
- Don't know .....(GO TO Q. 9)..... 8
- 8b. In what ways have you been involved?
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
9. Please tell me which one of the following is most true of your current beliefs. Are you... **(CIRCLE ONE)**
- New to your current religious or spiritual beliefs, ..... 1
- A believer for a number of years, ..... 2
- A reborn or reawakened believer, ..... 3
- Unsure of your religious or spiritual beliefs, ..... 4
- Exploring other religious or spiritual beliefs, ..... 5
- Agnostic, ..... 6
- Atheist, or ..... 7
- Something else? (Please specify: \_\_\_\_\_).. 8
- Refused .....-7
- Don't know .....-8

10. In the last 12 months how many hours a month did you participate in any kind of volunteer service activities? (**IF NEEDED:** Volunteer service activity means actually working in some way to help others, for no pay.) Would you say...

- More than 15 hours per month,..... 1
- 11-15 hours per month,..... 2
- 6-10 hours per month,..... 3
- 1-5 hours per month, or..... 4
- Not at all?..... 5
- Refused ..... 7
- Don't know ..... 8

11. Did you vote in the November, 2006 national election?

- Yes ..... 1
- No ..... 2
- Refused ..... 7
- Don't know ..... 8

12a. Did you participate in the 2008 primary or caucus?

- Yes ..... 1
- No ..... 2
- My primary or caucus has not happened yet, but I plan to ..... 3
- My primary or caucus has not happened yet, but I **DO NOT** plan to ..... 4
- Refused ..... 7
- Don't know ..... 8

12b. What about primaries or caucuses prior to this year, do you usually vote in primaries or participate in caucuses? Would you say...

- Most of the time,..... 1
- Once in awhile, or ..... 2
- Never?..... 3
- Refused ..... 7
- Don't know ..... 8

13. Different people have different ways of contributing to their community. I am going to read a list of some ways people may contribute to their communities. Please tell me if any of the following are ways you have contributed in the **LAST 12 MONTHS**.

In the last 12 months have you...	Yes	No	REF	DK
a. Donated money to a charity or community organization?	1	2	7	8
b. Donated food, clothing, or other in-kind support?	1	2	7	8
c. Had membership in or belonged to a service, community, or social action organization?	1	2	7	8
d. Helped someone you know (friends, family, or neighbors)?	1	2	7	8
e. Worked with someone in your community to solve a problem?	1	2	7	8
f. Contacted a government official over an issue that interests you?	1	2	7	8

**Section 2: College years**

14. Now I would like to ask you about your **entire time** at [COLLEGE] College. Did you **ever** participate in any of the following activities at **any time** while you were attending [COLLEGE] College? (**DID NOT HAVE TO BE DURING THE SCHOOL YEAR**) (**CHECK ALL THAT APPLY.**)

How about...	Yes	No	REF	DK
a. An internship?	1	2	7	8
b. A service-learning experience?	1	2	7	8
c. Tutoring other college students?	1	2	7	8
d. Tutoring younger students such as high school, junior high, or elementary?	1	2	7	8
e. Faculty-directed research or independent study?	1	2	7	8
f. International study?	1	2	7	8
g. Job shadowing?	1	2	7	8
h. Another off-campus study or volunteer experience not mentioned?	1	2	7	8
i. Any pre-ministry or vocational discernment activities? (Please describe: _____)	1	2	7	8

- IF AUGSBURG RESPONDENT: G1.** Did you take any of the following Religion courses at Augsburg? (**CHECK ALL THAT APPLY.**)

- Religion 100..... 1
- Religion 200..... 2
- Religions 300 ..... 3
- Religion 435..... 4
- VOLUNTEERED: Took at least one class, but don't remember which. .... 5



**Section 3: thoughts about vocation**

Now, I would like to ask you a few questions about vocation. Some of these questions may include terms that you are not familiar with. Please keep in mind that there are no right or wrong answers and that everything you say is confidential. We are interested in your own point of view.

15a. What does the term “vocation” mean to you?

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(IF DON'T KNOW, GO TO Q. 16a)

15b. [If answer other than “don’t know”] Can you think of any particular experiences in your life that may have shaped this definition of vocation for you?

- Yes ..... 1
- No .....(GO TO Q. 16a)..... 2
- Refused .....(GO TO Q. 16a)..... 7
- Don't know .....(GO TO Q. 16a)..... 8

15c. Please describe those experiences that may have shaped this definition of vocation for you: **(IF TIMEFRAME OF EXPERIENCES IS UNCLEAR PROBE TO UNDERSTAND: i.e. BEFORE, DURING, OR AFTER COLLEGE)**

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16a. As of now, do you feel that you have a vocation? Would you say...

- Yes, but I don't know what it is yet,.....(GO TO Q. 17a)..... 1
- Yes, and I know what it is, or ..... 2
- No?.....(GO TO Q. 17a)..... 2
- Refused .....(GO TO Q. 17a)..... 7
- Don't know .....(GO TO Q. 17a)..... 8

16b. Please describe your vocation.

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16c. Would you say that your sense of your own vocation was mainly developed...

- Before you entered [COLLEGE], ..... 1
- While you were attending [COLLEGE], or..... 2
- Since you graduated from [COLLEGE]? ..... 3
- Refused ..... 7
- Don't know ..... 8

16d. At any time in your life, has your vocation affected any decisions you have made about your future?

- Yes ..... 1
- No .....(GO TO Q. 17a)..... 2
- Refused .....(GO TO Q. 17a)..... 7
- Don't know .....(GO TO Q. 17a)..... 8

16e. What was one of these decisions and why did you make it?

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17a. I am going to read a list of things that have different levels of importance to different people. There are no right or wrong answers; we are interested in what is true for you. Using a scale from 1 to 10 with 10 being the most important and 1 being the least important, I would like you to tell me how important each of these items is in your life.

How about...	1	2	3	4	5	6	7	8	9	10	REF	DK
a. Achieving financial success?	1	2	3	4	5	6	7	8	9	10	-7	-8
b. Working to improve your community?	1	2	3	4	5	6	7	8	9	10	-7	-8
c. Achieving recognition or expertise in your field, career, or profession?	1	2	3	4	5	6	7	8	9	10	-7	-8
d. Using your skills and abilities everyday?	1	2	3	4	5	6	7	8	9	10	-7	-8
e. Being part of a faith community?	1	2	3	4	5	6	7	8	9	10	-7	-8
f. Raising a family?	1	2	3	4	5	6	7	8	9	10	-7	-8
g. Integrating your beliefs and values into your everyday life?	1	2	3	4	5	6	7	8	9	10	-7	-8

17b. You gave the highest ratings to...[List top 3 items and up to top five items if tied]. Please tell me which of those is the most important to you? What about second most important? (MORE THAN 3 LISTED: And third, which of the items is third most important?)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

18. Please tell how much you agree or disagree with the following statements about vocation.

	Would you say...					
	Strongly agree,	Agree,	Disagree, or	Strongly disagree?	REF	DK
a. Vocation basically means what a person does for a job.	1	2	3	4	7	8
b. The idea of vocation applies more to other people than to me.	1	2	3	4	7	8
c. My vocation is what I am meant to do with my life.	1	2	3	4	7	8
d. Understanding my gifts and abilities is essential to finding my vocation.	1	2	3	4	7	8
e. Vocation does not apply to a person until they start a career.	1	2	3	4	7	8
f. Vocation is defined by interaction of an individual and their community.	1	2	3	4	7	8
g. All vocations are of equal value.	1	2	3	4	7	8
h. Vocation is discerning who God wants a person to be.	1	2	3	4	7	8
i. Vocation is the connection between personal identity, service to the community, and God.	1	2	3	4	7	8
j. The terms “vocation” and “calling” mean the same thing.	1	2	3	4	7	8
k. The idea of vocation and calling is too overwhelming for me at this stage of my life.	1	2	3	4	7	8

19a. Would you say that what you are doing in your life right now is an expression of what you consider your purpose or calling in life? (IF NEEDED: Earlier you mentioned that you are...[ADD Q. 2 RESPONSES], would you say that (this/any of these) are an expression of what you consider your purpose or calling in life?)

- Yes ..... 1  
 No ..... 2  
 Refused .....(GO TO Q. 21a)..... 7  
 Don't know .....(GO TO Q. 21a)..... 8

20b. Could you please tell me a little about why you think that?

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**Section 4: experiences with vocation**

21a. While you were at [COLLEGE] College, what activity or experience most influenced your thinking about your purpose or calling in life?

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21b. Please describe how that activity or experience influenced your thinking about your purpose or calling in life.

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22a. Did your understanding of vocation become broader or deeper while attending [COLLEGE] College?

- Yes ..... 1
- No .....(GO TO Q. 23)..... 2
- Refused .....(GO TO Q. 23)..... 7
- Don't know .....(GO TO Q. 23)..... 8

22b. In what ways has your understanding of vocation become broader or deeper?

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23. Please think back to your awareness and understanding of vocation and calling when you started at [COLLEGE] College...

	Would you say...					
	Yes, a lot,	Yes, somewhat,	Not much, or	Not at all?	REF	DK
a. Did your thinking of the idea of vocation become more clear during your time at [COLLEGE]?	1	2	3	4	7	8
b. Do you understand better what it means for a person to have a vocation?	1	2	3	4	7	8
c. Do you have more of a sense of what your vocation is?	1	2	3	4	7	8
d. Does the idea of vocation now seem more relevant for you personally?	1	2	3	4	7	8
e. Do you have a better understanding of your own beliefs and values?	1	2	3	4	7	8
f. Do you have a better understanding of your own gifts and talents?	1	2	3	4	7	8
g. Did you learn more skills to listen for a calling during your time at [COLLEGE]?	1	2	3	4	7	8
h. Do you have a more clear idea of the kind of life you are meant to lead?	1	2	3	4	7	8
i. Is the idea of service to others more important or fulfilling to you now?	1	2	3	4	7	8
k. Do you have a better idea of the kind of service you can best offer?	1	2	3	4	7	8

The Lutheran concept of vocation that students are exposed to at [COLLEGE] College holds that every person is endowed by God with unique gifts and talents, and that he or she is called to do God’s work in the world by using those gifts to help others and to serve the common good.

25a. Were you exposed to these ideas of vocation while you were at [COLLEGE] College?

- Yes ..... 1
- No .....(GO TO Q. 25c)..... 2
- Refused .....(GO TO Q. 26)..... 7
- Don’t know .....(GO TO Q.26)..... 8

25b. Do you recall how you were exposed to these ideas? (**PROBES:** Who introduced them? Where were they Introduced?)

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25c. How would you describe the concept of vocation that you were exposed to at [COLLEGE].

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26. In closing, is there anything else you wish to say about your experiences with vocation at [COLLEGE] College?

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27. Thank you for taking the time to talk with us today. Your input is very important to this study. As I mentioned before we started, we have a \$15 Amazon.com gift card for you. We would prefer to send you the gift card access number through an email, or if you prefer we could send it through regular mail. Would an email work for you?

- Yes, send an email ..... 1
- No, send regular mail..... 2

28. Please give me your email address? (AS NEEDED: Your email address will only be used for the sole purpose of sending you your gift card and will not be used in any other manner.)

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29. Please give me your mailing address? (AS NEEDED: Your address will only be used for the sole purpose of sending you your gift card and will not be used in any other manner.)

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Thank you for your time. Goodbye.

Interviewer Name: \_\_\_\_\_

Date: \_\_\_\_\_

Interviewer Employee # \_\_\_\_\_

Time: \_\_\_\_\_

(24 hour clock)

INTERVIEWER

Do you have comments about this case? Please include anything that you think the supervisor or the coder should know about this case. If you are unsure how to code a particular response, note the item name and the problem here.

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**Lilly Endowment – Called for Life ALUMNI  
Student Survey**

**Activity code: 70692**

Hello, may I speak with [RESPONDENT]?

Hello [RESPONDENT]

My name is \_\_\_\_\_ and I am calling from Wilder Research on behalf of [COLLEGE] College and the Lilly Endowment, Inc. Together, we are working on the *Called for Life* project which is seeking to identify the elements of effective vocational programs at colleges with Lilly Endowment grants. We would like to interview you over the phone about your experiences at [COLLEGE] College. As an (alumna/alumnus) who graduated before Luther began their Lilly program, your input is very helpful.

This interview is completely confidential and voluntary. Nothing you say will be associated with you in any way. It takes about 20 to 30 minutes and in return for your time we will give you a \$10 gift card to Amazon.com.

Would you be willing to participate?

**IF YES:** Is now a good time? (READ COLLEGE-SPECIFIC INFORMED CONSENT STATEMENT)

**IF NOT NOW,** ASK IF THERE IS A BETTER TIME TO CALL AND RECORD DATE AND TIME ON FACESHEET

**IF REFUSED:** Thank you for your time. Goodbye

BULLETED LIST (USE IF NEEDED FOR CLARIFICATION:

- Participation is voluntary. You do not have to take part if you do not want to.
- The interview is intended to help [COLLEGE] College. It is not an evaluation of you or your time at [COLLEGE]
- The interview is completely confidential. No one will know if you participated or what you said.
- You receive a \$10 gift card to Amazon.com for completing the interview.
- Your input will help [COLLEGE] College strengthen programs for current and future students.
- Your comments and opinions will not be shared on an individual basis. All information gathered will be reported only in the aggregate.

**COLLEGE SPECIFIC INFORMED CONSENT STATEMENTS: (READ STATEMENT AND ASK IF THEY WOULD LIKE THE CONTACT INFORMATION)**

\_\_\_\_\_ College requires me to read the following statement...

LUTHER: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This project has been approved by the Luther Human Subjects Review Board. Any concerns regarding this research project should be reported to The Luther Human Subjects Review Board chair, Dr. Loren Toussaint.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.603.6390) or (1-888-328-2972), Loren Toussaint (563.387.6390)

AUGSBURG: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This research project has been reviewed and approved by the Augsburg Institutional Review Board.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.603.6390) or (1-888-328-2972)

AUGUSTANA: This research involves no foreseeable risk to participants. If you have any questions about this study please contact Brian Pittman at Wilder Research. This research project has been reviewed and approved by the Augustana College Human Research Review Committee.

Contact information: Brian Pittman ([blp1@wilder.org](mailto:blp1@wilder.org), 651.603.6390) or (1-888-328-2972), Augustana HRRC (309.794.7450)



**Lilly Endowment – Called for Life ALUMNI  
Student Survey**

**Section 1: Background**

First, some questions about you.

1a. Our records show that you graduated from [COLLEGE] College in 2001. Is that correct?

- Yes ..... 1
- Graduated from [COLLEGE] College, but not in 2001  
(ASK: What year did you graduate? \_\_\_\_\_).....
- (IF GRADUATION YEAR IS MORE THAN ONE YEAR BEFORE OR  
AFTER 2001: TERMINATE INTERVIEW) ..... 2
- Did not graduate from [COLLEGE] College (TERMINATE INTERVIEW)..... 3
- Refused ..... 7
- Don't know ..... 8

1b. Did you have a single major or a double major?

- Single ..... 1
- Double..... 2
- Refused ..... 7
- Don't know ..... 8

1c. What (was/were) your (major/majors) at [COLLEGE] College? **(CHECK ONE FOR “SINGLE” MAJOR OR TWO FOR “DOUBLE” MAJOR. DO NOT RECORD MINORS. DO NOT READ LIST)**

- The arts (fine arts, drama, dance, music, etc.) ..... 1
- Biological or life sciences..... 2
- Business, management, or MIS ..... 3
- Communications (journalism, advertising, public relations, etc.) ..... 4
- Computer science..... 5
- Economics..... 6
- Education ..... 7
- Engineering..... 8
- Foreign or classical languages ..... 9
- History ..... 10
- Language or literature (English, creative writing, linguistics) ..... 11
- Mathematics or statistics..... 12
- Philosophy, religion, or theology..... 13
- Political science ..... 14
- Psychology..... 15
- Physical sciences (chemistry, physics, geology, astronomy) ..... 16
- Social sciences (sociology/anthropology/social work/women’s studies/  
ethnic studies) ..... 17
- Nursing ..... 18
- Health sciences (other than nursing)..... 19
- Other (Please specify: \_\_\_\_\_). 20
- Refused .....-7
- Don’t know .....-8

1d. Have you received any degree higher than the degree you received from [COLLEGE] College? **(INCLUDE CERTIFICATES, LICENSURES, ETC IF OFFERED)**

- Yes..... 1
- No .....(GO TO Q. 2a)..... 2
- Refused .....(GO TO Q. 2a)..... 7

1e. Was that a ...

- Masters degree (Field of study: \_\_\_\_\_).....1
- PhD (Field of study: \_\_\_\_\_)..... 2
- Other (Degree: \_\_\_\_\_)  
(Field of study: \_\_\_\_\_) ... 3
- Refused ..... 7

- 2a. Are you currently working at a job for pay? This does not include stipend service work such as AmeriCorps or PeaceCorps.
- Yes ..... 1
- No .....(GO TO Q. 2c)..... 2
- Refused .....(GO TO Q. 2c)..... 7
- Don't know .....(GO TO Q. 2c)..... 8
- 2b. Is that...
- Full-time (more than 35 hours per week), or ..... 1
- Part-time (less than 36 hours per week)? ..... 2
- Refused ..... 7
- Don't know ..... 8
- 2c. Are you currently attending graduate school? **(INCLUDE CERTIFICATES, LICENSURES, ETC., IF OFFERED)**
- Yes ..... 1
- No .....(GO TO Q. 2e)..... 2
- Refused .....(GO TO Q. 2e)..... 7
- Don't know .....(GO TO Q. 2e)..... 8
- 2d. Are you pursuing a...
- Masters degree, (Field of study: \_\_\_\_\_) .. 1
- PhD, or (Field of study: \_\_\_\_\_) . 2
- Some other degree? (Degree: \_\_\_\_\_)
- (Field of study: \_\_\_\_\_) . 3
- Refused ..... 7
- Don't know ..... 8
- 2e. Are you currently in a stipend service position such as AmeriCorps or PeaceCorps?
- Yes ..... 1
- No .....(GO TO Q. 2g)..... 2
- Refused .....(GO TO Q. 2g)..... 7
- Don't know .....(GO TO Q. 2g)..... 8

2f. Who are you doing the service work through and what type of service work is it?

Who? (e.g., AmeriCorps) \_\_\_\_\_).... 1

What type? (e.g., teaching) \_\_\_\_\_) ... 2

Refused ..... 7

Don't know ..... 8

2g. Are you currently caring for a family member at home? This would include your own children as well as other family members.

Yes ..... 1

No ..... 2

Refused ..... 7

Don't know ..... 8

2h. Are you currently serving in the military? This could include active duty service or part-time service like the National Guard or Reserves.

Yes ..... 1

No ..... 2

Refused ..... 7

Don't know ..... 8

2i. Is there anything else that you are doing that we should include?

Yes ..... 1

No .....(GO TO Q. 3a)..... 2

Refused .....(GO TO Q. 3a)..... 7

Don't know .....(GO TO Q. 3a)..... 8

2j. Please describe it for me.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3a. If I might ask, what is your age?

\_\_\_\_\_ Age

Refused .....-7

Don't know .....-8

3b. What is your gender? **(ONLY ASK IF UNKNOWN)**

Male.....	1
Female.....	2
Refused .....	7
Don't know .....	8

3c. What race or ethnicity do you **primarily** identify with? Would you say...

White or Caucasian,.....	1
Black or African American,.....	2
Hispanic/Latino,.....	3
American Indian/Alaska Native,.....	4
Asian/Pacific Islander, or.....	5
Other? (Please specify: _____) .	6
Refused .....	7
Don't know .....	8

3d. Did either you or your parents come to the United States from another country?

Yes.....(GO TO Q. 3e).....	1
No.....(GO TO Q. 4).....	2
Refused.....(GO TO Q. 4).....	7
Don't know.....(GO TO Q. 4).....	8

3e. What country(s)?

_____ Country	
Refused .....	7
Don't know .....	8

4. Are you currently... **(CHECK ONLY ONE. IF COHABITATING AND ENGAGED CODE UP TO "MARRIED OR ENGAGED TO BE MARRIED")**

Married or engaged to be married, .....	1
Living in a marriage-like relationship but not married (cohabitating), .....	2
Divorced or separated,.....	3
Widowed, or .....	4
Never married? .....	5
Refused .....	7
Don't know .....	8

5. Are you a parent or currently expecting any children? This includes caring for biological, adopted, step, or foster children, a pregnancy, or a pending adoption.

Yes .....	1
No .....	2
Refused .....	7
Don't know .....	8

6a. Now I am going to read a list of religious, philosophical, or spiritual traditions. Please tell me which **one**, if any, you consider yourself affiliated with or closest to? Would you say... **(READ LIST. CHECK ONLY ONE)**

Christianity, .....(GO TO Q. 6b).....	1
Islam, .....(GO TO Q. 7a).....	2
Judaism, .....(GO TO Q. 7a).....	3
Buddhism,.....(GO TO Q. 7a).....	4
Hinduism,.....(GO TO Q. 7a).....	5
Pantheism or another earth-based faith..... (GO TO Q. 7a).....	6
Humanism (secular), or.....(GO TO Q. 7a).....	7
Something else, (Please specify: _____) (GO TO Q.7a).....	8
Not affiliated with any religious or spiritual tradition? .....(GO TO Q. 7a).....	9
Refused .....	-7
Don't know .....	-8

6b. (IF CHRISTIAN) What Christian denomination, if any, are you a member of or consider yourself closest to? **(DO NOT READ LIST.)**

Lutheran.....(GO TO Q. 6c).....	1
Baptist.....(GO TO Q. 7a).....	2
Methodist.....(GO TO Q. 7a).....	3
United Church of Christ.....(GO TO Q. 7a).....	4
Episcopal.....(GO TO Q. 7a).....	5
Presbyterian.....(GO TO Q. 7a).....	6
Roman Catholic.....(GO TO Q. 7a).....	7
Non-denominational.....(GO TO Q. 7a).....	8
Other? (Please specify: _____) .....(GO TO Q. 7a).....	9
Not affiliated with any denomination.....(GO TO Q.7 a).....	10
Refused .....	-7
Don't know .....	-8

- 6c. (IF LUTHERAN) What Lutheran synod or association, if any, are you a member of or consider yourself closest to?  
**(DO NOT READ LIST.)**
- Evangelical Lutheran Church in America (ELCA), ..... 1
  - Wisconsin Evangelical Lutheran Synod, ..... 2
  - Lutheran Church Missouri Synod, or ..... 3
  - Other? (Please specify: \_\_\_\_\_) . 4
  - Not affiliated with any synod or association..... 5
  - Refused ..... 7
  - Don't know ..... 8
- 7a. Is [NAME OF QUESTION 6 RESPONSE] the same tradition that you were raised in?
- Yes .....(GO TO Q. 8a)..... 1
  - No ..... 2
  - Refused .....(GO TO Q. 8a)..... 7
  - Don't know .....(GO TO Q. 8a)..... 8
- 7b. I am going to read the same list of religious, philosophical, or spiritual traditions. Please tell me which one, if any, you were raised in? Would you say... **(READ LIST. ONLY CHECK ONE)**
- Christianity, .....(GO TO Q. 7c)..... 1
  - Islam, .....(GO TO Q. 8a)..... 2
  - Judaism, .....(GO TO Q. 8a)..... 3
  - Buddhism,.....(GO TO Q. 8a)..... 4
  - Hinduism,..... (GO TO Q. 8a)..... 5
  - Pantheism or another earth-based faith,.....(GO TO Q. 8a)..... 6
  - Humanism (Secular), .....(GO TO Q. 8a)..... 7
  - Something else, or(Please specify: \_\_\_\_\_)  
.....(GO TO Q 8a)..... 8
  - Not raised in any religious or spiritual tradition? ..(GO TO Q. 8a)..... 9
  - Refused .....(GO TO Q. 8a).....-7
  - Don't know .....(GO TO Q. 8a).....-8

7c. (IF CHRISTIAN) What Christian denomination, if any, were you raised in? **(DO NOT READ LIST.)**

Lutheran.....(GO TO Q7d).....	1
Baptist.....(GO TO Q. 8a).....	2
Methodist.....(GO TO Q. 8a).....	3
United Church of Christ.....(GO TO Q. 8a).....	4
Episcopal.....(GO TO Q. 8a).....	5
Presbyterian.....(GO TO Q. 8a).....	6
Roman Catholic.....(GO TO Q. 8a).....	7
Non-denominational.....(GO TO Q. 8a).....	8
Other (Please specify: _____) .....(GO TO Q. 8a).....	9
Not raised in affiliation with any denomination ....(GO TO Q. 8a).....	10
Refused.....(GO TO Q. 8a).....	-7
Don't know.....(GO TO Q. 8a).....	-8

7d. (IF LUTHERAN) What Lutheran synod or association, if any, were you raised in?

Evangelical Lutheran Church in America (ELCA).....	1
Wisconsin Evangelical Lutheran Synod.....	2
Lutheran Church Missouri Synod.....	3
Other (Please specify: _____)..	4
Not raised in affiliation with any synod or association.....	5
Refused.....	7
Don't know.....	8

8a. Now think back to your **junior year** at [COLLEGE] College. Is [NAME OF QUESTION 6 RESPONSE] the same tradition you identified with **during your junior year** at [COLLEGE] College?

Yes.....(GO TO Q. 9).....	1
No.....	2
Refused.....(GO TO Q. 9).....	7
Don't know.....(GO TO Q. 9).....	8



8b. I am going to read the same list of religious, philosophical, or spiritual traditions. Please tell me which one, if any, you considered yourself affiliated with or closest to **during your junior year** in college? Would you say... **(READ LIST. ONLY CHECK ONE)**

- Christianity, .....(GO TO Q. 8c)..... 1
- Islam, .....(GO TO Q. 9)..... 2
- Judaism, .....(GO TO Q. 9)..... 3
- Buddhism,.....(GO TO Q. 9)..... 4
- Hinduism,.....(GO TO Q. 9)..... 5
- Pantheism or other earth-based faith, .....(GO TO Q. 9)..... 6
- Humanism (Secular), .....(GO TO Q. 9)..... 7
- Something else, or (Please specify: \_\_\_\_\_)  
.....(GO TO Q. 9)..... 8
- Not affiliated with any religious or spiritual tradition junior year?  
.....(GO TO Q. 9)..... 9
- Refused .....(GO TO Q. 9).....-7
- Don't know .....(GO TO Q. 9).....-8

8c. (IF CHRISTIAN) What Christian denomination, if any, were you a member of or closest to **during your junior year** of college? **(DO NOT READ LIST.)**

- Lutheran.....(GO TO Q. 8d)..... 1
- Baptist.....(GO TO Q. 9)..... 2
- Methodist.....(GO TO Q. 9)..... 3
- United Church of Christ.....(GO TO Q. 9)..... 4
- Episcopal.....(GO TO Q. 9)..... 5
- Presbyterian .....(GO TO Q. 9)..... 6
- Roman Catholic .....(GO TO Q. 9)..... 7
- Non-denominational .....(GO TO Q. 9)..... 8
- Other (Please specify: \_\_\_\_\_)  
.....(GO TO Q. 9)..... 9
- I was not affiliated with any denomination.....(GO TO Q. 9)..... 10
- Refused .....(GO TO Q. 9).....-7
- Don't know .....(GO TO Q. 9).....-8

8d. (LUTHERAN) What Lutheran synod or association, if any, were you a member of or did you consider yourself affiliated with during closest to **during your junior year** at [NAME] College? **(DO NOT READ LIST.)**

- Evangelical Lutheran Church in America (ELCA) ..... 1
- Wisconsin Evangelical Lutheran Synod ..... 2
- Lutheran Church Missouri Synod..... 3
- Other (Please specify: \_\_\_\_\_). 4
- Refused ..... 7
- Don't know ..... 8

9. In the last 12 months, how often have you attended church services, chapel, or other religious services? Would you say you attended...

- Once a week or more, ..... 1
- 2-3 times a month, ..... 2
- About once a month,..... 3
- A few times a year, or..... 4
- Not at all?..... 5
- Refused ..... 7
- Don't know ..... 8

10a. In the last 12 months have you been involved with a church or other faith community in any other way besides attending weekly services? **(IF NEEDED: Like volunteering, holding a leadership/committee position, singing in a choir, or teaching Sunday school)**

- Yes ..... 1
- No .....(GO TO Q. 11)..... 2
- Refused .....(GO TO Q. 11)..... 7
- Don't know .....(GO TO Q. 11)..... 8

10b. In what ways have you been involved?

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11. Please tell me which one of the following is most true of your current beliefs. Are you... **(CHECK ONE)**

- New to your current religious or spiritual beliefs, ..... 1
- A believer for a number of years, ..... 2
- A reborn or reawakened believer, ..... 3
- Unsure of your religious or spiritual beliefs, ..... 4
- Exploring other religious or spiritual beliefs, ..... 5
- Agnostic, ..... 6
- Atheist, or ..... 7
- Something else? (Please specify: \_\_\_\_\_).. 8
- Refused ..... -7
- Don't know ..... -8

12. In the last 12 months, how many hours a month did you participate in any kind of volunteer service activities? **(IF NEEDED: Volunteer service activity means actually working in some way to help others for no pay.)** Would you say...

- More than 15 hours per month, ..... 1
- 11-15 hours per month, ..... 2
- 6-10 hours per month, ..... 3
- 1-5 hours per month, or ..... 4
- Not at all? ..... 5
- Refused ..... 7
- Don't know ..... 8

13. In the two years before attending college, how often did you attend religious or spiritual services? Would you say...

- Once a week or more, ..... 1
- 2-3 times a month, ..... 2
- About once a month, ..... 3
- A few times a year, or ..... 4
- Not at all? ..... 5
- Refused ..... 7
- Don't know ..... 8

14. In the two years before attending college, how many hours a month did you participate in kind of volunteer service activities? **(IF NEEDED:** Volunteer service activity means actually working in some way to help others for no pay.) Would you say...

- More than 15 hours per month,..... 1
- 11-15 hours per month,..... 2
- 6-10 hours per month,..... 3
- 1-5 hours per month, or..... 4
- Not at all?..... 5
- Refused ..... 7
- Don't know ..... 8

15a. Have you ever committed to do stipend service work like PeaceCorps, AmeriCorps, or mission work for a period of time? **(THIS DOES NOT INCLUDE STIPEND SERVICE THEY MAY CURRENTLY BE DOING (WHICH WAS CAPTURED IN AN EARLIER QUESTION). THIS ONLY REFERS TO STIPEND SERVICE THAT WAS DONE IN THE PAST)** **[IF NEEDED:** This could include PeaceCorps, AmeriCorps, VISTA, National Civilian Community Corps (NCCC), a state conservation corps, or mission work.]

- Yes ..... 1
- No .....(GO TO Q. 16)..... 2
- Refused .....(GO TO Q. 16)..... 7
- Don't know .....(GO TO Q. 16)..... 8

15b. Who did you do the service work through and what type of service work was it? **(IF MORE THAN ONE TAKE THE ONE WITH THE LONGEST TERM)**

- Who? (e.g., AmeriCorps) ..... 1
- What type? (e.g., teaching) ..... 2
- Refused ..... 7
- Don't know ..... 8

15c. How long of a commitment was that? Would you say...

- Less than 1 year, ..... 1
- 1 to 2 years, or ..... 2
- More than 2 years?..... 3
- Refused ..... 7
- Don't know ..... 8

16. Did you vote in the November, 2006 national election?

- Yes ..... 1
- No ..... 2
- Refused ..... 7
- Don't know ..... 8

17. What about primaries or caucuses, do you usually vote in primaries or participate in caucuses? Would you say...
- Most of the time,..... 1
  - Once in awhile, or ..... 2
  - Never?..... 3
  - Refused ..... 7
  - Don't know ..... 8

18. Different people have different ways of contributing to their community. I am going to read a list of some ways people may contribute to their communities. Please tell me if any of the following are ways you have contributed in the **LAST 12 MONTHS**.

In the last 12 months have you...	Yes	No	REF	DK
a. Donated money to a charity or community organization?	1	2	7	8
b. Donated food, clothing, or other in-kind support?	1	2	7	8
c. Had membership in or belonged to a service, community, or social action organization?	1	2	7	8
d. Helped someone you know (friends, family, or neighbors)?	1	2	7	8
e. Worked with someone in your community to solve a problem?	1	2	7	8
f. Contacted a government official over an issue that interests you?	1	2	7	8

**Section 2: College years**

Now I would like to ask about your experiences while attending [COLLEGE] College. Please think back to when you were a **junior** at [COLLEGE] College when answering the following questions.

19a. **During your junior year** at [COLLEGE] College, was your home residence (i.e., permanent address) outside the United States? (IF NEEDED: By this we mean that you were attending [COLLEGE] College as an exchange or international student.)

- Yes ..... 1
- No .....(GO TO Q. 20)..... 2
- Refused .....(GO TO Q. 20)..... 7
- Don't know .....(GO TO Q. 20)..... 8

19b. What country?

- \_\_\_\_\_ Country
- Refused .....-7
  - Don't know .....-8

20. Where did you mainly live **during your junior year** at [COLLEGE] College? **(CHECK ONE.)** Was it...
- On campus, ..... 1
  - In an apartment or house off campus, ..... 2
  - At home or with your parents, or ..... 3
  - Someplace else? (Please specify: \_\_\_\_\_).. 4
  - Refused ..... 7
  - Don't know ..... 8

- 21a. Were you employed **during your junior year** at [COLLEGE] College? This would be while school was in session and would not include summer or holiday employment.
- Yes ..... 1
  - No .....(GO TO Q. 22)..... 2
  - Refused .....(GO TO Q. 22)..... 7
  - Don't know .....(GO TO Q. 22)..... 8

- 21b. Was that...
- On-campus employment or work study, ..... 1
  - Off-campus employment, or ..... 2
  - Both on-campus and off campus employment? ..... 3
  - Refused ..... 7
  - Don't know ..... 8

22. Now I am going to read a list of co-curricular activities that a person might be involved with while they are in college. Please tell me if you participated in any of these activities **during your junior year** at [COLLEGE] College? **(CHECK ALL THAT APPLY.)**

How about...	Yes	No	REF	DK
a. Varsity athletics?	1	2	7	8
b. Intramural athletics?	1	2	7	8
c. Music, theater, or an art group?	1	2	7	8
d. A fraternity, sorority, or social club?	1	2	7	8
e. An academic, professional, or departmental organization?	1	2	7	8
f. A campus publication, newspaper, or yearbook?	1	2	7	8
g. A campus political or issue-based organization?	1	2	7	8
h. Student government?	1	2	7	8
i. A church, religious, spiritual, meditation, or prayer group?	1	2	7	8
j. An identity-based or solidarity group (e.g. Black Student Union, International Student Organization, GLBT/PFLAG)?	1	2	7	8
k. An interest-based organization or hobby group (e.g., chess club)?	1	2	7	8

23. How often did you attend religious or spiritual services **during your junior year** at [COLLEGE] College? Would you say...

- Once a week or more, ..... 1
- 2-3 times per month, ..... 2
- About once a month,..... 3
- A few times that year, or..... 4
- Not at all?..... 5
- Refused ..... 7
- Don't know ..... 8

24. Please tell me which one of the following was most true of your beliefs when you were a **junior** at [COLLEGE] College. Would you say you were...

- New to your religious or spiritual beliefs, ..... 1
- A believer for a number of years, ..... 2
- A reborn or reawakened believer,..... 3
- Unsure of your religious or spiritual beliefs, ..... 4
- Exploring other religious or spiritual beliefs, ..... 5
- Agnostic,..... 6
- Atheist, or ..... 7
- Something else? (Please specify: \_\_\_\_\_).. 8
- Refused .....-7
- Don't know .....-8

25. Now I would like to ask you about your **entire time** at [COLLEGE] College. Did you **ever** participate in any of the following activities at **any time** while you were attending [COLLEGE] College? **(DID NOT HAVE TO BE DURING THE SCHOOL YEAR) (CHECK ALL THAT APPLY.)**

How about...	Yes	No	REF	DK
a. An internship?	1	2	7	8
b. A service-learning experience?	1	2	7	8
c. Tutoring other college students?	1	2	7	8
d. Tutoring younger students such as high school, junior high, or elementary?	1	2	7	8
e. Faculty-directed research or independent study?	1	2	7	8
f. International study?	1	2	7	8
g. Job shadowing?	1	2	7	8
h. Another off-campus study or volunteer experience not mentioned?	1	2	7	8
i. Any pre-ministry or vocational discernment activities? (Please describe: _____)	1	2	7	8

**Section 3: thoughts about vocation**

Now, I would like to ask you a few questions about vocation. Some of these questions may include terms that you are not familiar with. Please keep in mind that there are no right or wrong answers and that everything you say is confidential. We are interested in your own point of view.

26a. What does the term “vocation” mean to you?

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(IF DON'T KNOW, GO TO Q. 27a)

26b. [If answer other than “don’t know”] Can you think of any particular experiences in your life that may have shaped this definition of vocation for you?

- Yes ..... 1
- No .....(GO TO Q. 27a)..... 2
- Refused .....(GO TO Q. 27a)..... 7
- Don’t know .....(GO TO Q. 27a)..... 8

26c. Please describe those experiences that may have shaped this definition of vocation for you: **(IF TIMEFRAME OF EXPERIENCES IS UNCLEAR PROBE TO UNDERSTAND: i.e. BEFORE, DURING, OR AFTER COLLEGE)**

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27a. As of now, do you feel that you have a vocation? Would you say...

- Yes, but I don’t know what it is yet,.....(GO TO Q. 28)..... 1
- Yes, and I know what it is, or ..... 2
- No?.....(GO TO Q. 28)..... 2
- Refused .....(GO TO Q. 28)..... 7
- Don’t know .....(GO TO Q. 28)..... 8

27b. Please describe your vocation.

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27c. Would you say that your sense of your own vocation was mainly developed...

- Before you entered [COLLEGE], ..... 1
- While you were attending [COLLEGE], or..... 2
- Since you graduated from [COLLEGE]? ..... 3
- Refused ..... 7
- Don't know ..... 8

27d. At any time in your life, has your vocation affected any decisions you have made about your future?

- Yes ..... 1
- No .....(GO TO Q. 28)..... 2
- Refused .....(GO TO Q. 28)..... 7
- Don't know .....(GO TO Q. 28)..... 8

27e. What was one of these decisions and why did you make it?

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28a. I am going to read a list of things that have different levels of importance to different people. There are no right or wrong answers; we are interested in what is true for you. Using a scale from 1 to 10 with 10 being the most important and 1 being the least important, I would like you to tell me how important each of these items is in your life.

How about...	1	2	3	4	5	6	7	8	9	10	REF	DK
a. Achieving financial success?	1	2	3	4	5	6	7	8	9	10	-7	-8
b. Working to improve your community?	1	2	3	4	5	6	7	8	9	10	-7	-8
c. Achieving recognition or expertise in your field, career, or profession?	1	2	3	4	5	6	7	8	9	10	-7	-8
d. Using your skills and abilities everyday?	1	2	3	4	5	6	7	8	9	10	-7	-8
e. Being part of a faith community?	1	2	3	4	5	6	7	8	9	10	-7	-8
f. Raising a family?	1	2	3	4	5	6	7	8	9	10	-7	-8
g. Integrating your beliefs and values into your everyday life?	1	2	3	4	5	6	7	8	9	10	-7	-8

28b. You gave the highest ratings to...[List top 3 items and up to top five items if tied]. Please tell me which of those is the most important to you? What about second most important? (MORE THAN 3 LISTED: And third, which of the items is third most important?)

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

29. Please tell how much you agree or disagree with the following statements about vocation.

	Would you say...					
	Strongly agree,	Agree,	Disagree, or	Strongly disagree?	REF	DK
a. Vocation basically means what a person does for a job.	1	2	3	4	7	8
b. The idea of vocation applies more to other people than to me.	1	2	3	4	7	
c. My vocation is what I am meant to do with my life.	1	2	3	4	7	
d. Understanding my gifts and abilities is essential to finding my vocation.	1	2	3	4	7	
e. Vocation does not apply to a person until they start a career.	1	2	3	4	7	
f. Vocation is defined by interaction of an individual and their community.	1	2	3	4	7	
g. All vocations are of equal value.	1	2	3	4	7	
h. Vocation is discerning who God wants a person to be.	1	2	3	4	7	
i. Vocation is the connection between personal identity, service to the community, and God.	1	2	3	4	7	
j. The terms “vocation” and “calling” mean the same thing.	1	2	3	4	7	
k. The idea of vocation and calling is too overwhelming for me at this stage of my life.	1	2	3	4	7	

30a. Would you say that what you are doing in your life right now is an expression of what you consider your purpose or calling in life? (IF NEEDED: Earlier you mentioned that you are...[ADD Q. 2 RESPONSES], would you say that (this/any of these) are an expression of what you consider your purpose or calling in life?)

Yes ..... 1

No ..... 2

Refused .....(GO TO Q. 31a)..... 7

Don't know .....(GO TO Q. 31a)..... 8

30b. Could you please tell me a little about why you think that?

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**Section 4: experiences with vocation**

31a. While you were at [COLLEGE] College, what activity or experience most influenced your thinking about your purpose or calling in life?

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31b. Please describe how that activity or experience influenced your thinking about your purpose or calling in life.

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The Lutheran concept of vocation that students are **now** exposed to at [COLLEGE] College holds that every person is endowed by God with unique gifts and talents, and that he or she is called to do God’s work in the world by using those gifts to help others and to serve the common good.

32a. Were you exposed to these ideas of vocation while you were at [COLLEGE] College?

- Yes ..... 1
- No .....(GO TO Q. 33)..... 2
- Refused .....(GO TO Q. 33)..... 7
- Don’t know .....(GO TO Q.33)..... 8

32b. Do you recall how you were exposed to these ideas? (**PROBES:** Who introduced them? Where were they introduced (e.g., classroom, chapel, extra-curricular activity?)

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33. In closing, is there anything else you wish to say about your experiences with vocation at [COLLEGE] College?

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34. Thank you for taking the time to talk with us today. Your input is very important to this study. As I mentioned before we started, we have a \$10 Amazon.com gift card for you. We would prefer to send you the gift card access number through an email, or if you prefer we could send it through regular mail. Would an email work for you?

- Yes, send an email ..... 1
- No, send regular mail..... 2

35. Please give me your email address? (AS NEEDED: Your email address will only be used for the sole purpose of sending you your gift card and will not be used in any other manner.)

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36. Please give me your mailing address? (AS NEEDED: Your address will only be used for the sole purpose of sending you your gift card and will not be used in any other manner.)

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Thank you for your time. Goodbye.

Interviewer Name: \_\_\_\_\_

Date: \_\_\_\_\_

Interviewer Employee # \_\_\_\_\_

Time: \_\_\_\_\_  
(24 hour clock)

INTERVIEWER

Do you have comments about this case? Please include anything that you think the supervisor or the coder should know about this case. If you are unsure how to code a particular response, note the item name and the problem here.

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## Faculty Benchmark Survey

As you may know, your college is working with Wilder Research in Saint Paul, Minnesota on the *Called for Life* project. This project is intended to help the college better understand and equip students for life after college.

Part of this study is a survey of freshman and junior students on campus about their thoughts and experiences with vocation. To help Wilder Research analyze the data we collect from students we would like to ask you some questions similar to the questions we asked them. Please take a few minutes to complete this short confidential survey.

### Section 1: Background

- 1a. Are you a member of the...
1. Faculty (Classroom Professor),
  2. Administration, => go to question 1c
  3. or, Staff? => go to question 1c
  4. Other (specify: \_\_\_\_\_) => go to question 1c
- 1b. (If Faculty) What Department do you teach in? (check up to two)
1. The arts (fine arts, drama, dance, music, etc.)
  2. Biological or life sciences
  3. Business, management, or MIS
  4. Communications (journalism, advertising, public relations, etc.)
  5. Computer science
  6. Economics
  7. Education
  8. Engineering
  9. Foreign or classical languages
  10. History
  11. Language or literature (English, creative writing, linguistics)
  12. Mathematics or statistics
  13. Philosophy, religion, or theology
  14. Political science
  15. Psychology
  16. Physical sciences (Chemistry, physics, geology, astronomy)
  17. Social sciences (Sociology/anthropology/social work/women's studies/ethnic studies)
  18. Health Sciences/Nursing
  19. Other (please specify \_\_\_\_\_)
- 1c. (All respondents) Are you involved as a coach, faculty advisor, etc. for any of the following at your college? (Check all that apply)
1. Varsity athletics
  2. Intramural athletics
  3. Music, theater, or art group
  4. A fraternity, sorority, or social club
  5. An academic, professional, or departmental organization
  6. A campus publication, newspaper, or yearbook
  7. Campus political or issue-based organization
  8. Student government
  9. A church, religious, spiritual, meditation, or prayer group
  10. An identity-based or solidarity group (e.g. Black Student Union, International Student Organization, GLBT/PFLAG)
  11. Interest-based organization or hobby group (e.g., chess club)

1d. How long have you been at your college? \_\_\_\_\_

- 2a. What religious, philosophical, or spiritual tradition, if any, do you consider yourself most affiliated with? (**if non-Christian**, please skip to question 3 after answering)
1. Christianity => answer question 2b
  2. Islam
  3. Judaism
  4. Buddhism
  5. Hinduism
  6. Pantheism or other earth-based faith
  7. Humanism (Secular)
  8. Other (please specify: \_\_\_\_\_)
  9. I am not affiliated with any religious or spiritual tradition
- 2b. (If answered Christianity) What Christian denomination, if any, are you a member of or do you consider yourself most affiliated with? (**if non-Lutheran**, please skip to question 3 after answering)
1. Lutheran => answer question 2c
  2. Baptist
  3. Methodist
  4. United Church of Christ
  5. Episcopal
  6. Presbyterian
  7. Roman Catholic
  8. Non-denominational
  9. Other (specify: \_\_\_\_\_)
  10. I am not affiliated with any denomination
- 2c. (If answered Lutheran) What synod or association, if any, are you a member of or do you consider yourself most affiliated with.
1. Evangelical Lutheran Church in America (ELCA)
  2. Wisconsin Evangelical Lutheran Synod
  3. Lutheran Church – Missouri Synod
  4. Other (please specify: \_\_\_\_\_)
  5. I am not affiliated with any synod or association
3. (All respondents) How would you currently describe your own beliefs?
1. New to my current religious or spiritual beliefs
  2. A believer for a number of years
  3. A reborn or reawakened believer
  4. Unsure of my religious or spiritual beliefs
  5. Exploring other religious or spiritual beliefs
  6. Agnostic
  7. Atheist
  8. Other (please specify: \_\_\_\_\_)
4. How often have you attended church services, chapel, or other religious services this school year?
1. Not at all
  2. A few times a year
  3. About once a month
  4. 2-3 times a month
  5. Once a week or more

## Section 2: thoughts about vocation

5. What does the term vocation mean to you? \_\_\_\_\_  
\_\_\_\_\_
- 6a. Do you feel that you have a vocation?  
Yes, and I know what it is => answer question 6b  
Yes, but I don't know what it is => go to question 7  
No => go to question 7
- 6b. (if yes and know what it is) How would you describe your vocation? \_\_\_\_\_  
\_\_\_\_\_
7. When you think about your life, how important is each of the following to you? (Please rank your top three in order of importance)  
1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup>
- Achieving financial success
  - Working to improve your community
  - Achieving recognition or expertise in your field, career, or profession
  - Using your skills and abilities everyday
  - Being part of a faith community
  - Raising a family
  - Integrating your beliefs or values into your everyday life
8. Please tell us how much you personally agree or disagree with the following statements about vocation. (strongly agree, agree, disagree, strongly disagree)
- a. Vocation basically means what a person does for a job.
  - b. The idea of vocation applies more to other people than to me
  - c. My vocation is what I am meant to do with my life.
  - d. Understanding my gifts and abilities is essential to finding my vocation.
  - e. Vocation does not apply to a person until they start a career.
  - f. Vocation is defined by interaction of an individual and their community.
  - g. All vocations are of equal value.
  - h. Vocation is discerning who God wants a person to be.
  - i. Vocation is the connection between personal identity, service to the community, and God.
  - j. The terms "vocation" and "calling" mean the same thing.
  - k. The idea of vocation and calling is too overwhelming for college students at this stage in their lives.

## Section 3: Experiences with vocation on campus

9. In which of the following settings are you most able to help students deepen their understanding of vocation? (Please rank the top three in order of importance)  
1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup>
- Classroom experiences
  - Internship experiences
  - Service-learning experiences
  - Individual conversations or relationship with students (including as an advisor)
  - Experiences leading a student group or activity
  - Meeting with students through the career center or other advising office
  - Leading or participating in off-campus or study abroad trips with students
  - Other (describe: \_\_\_\_\_)

- 10a. Thinking about your experiences interacting with students, how often do you have conversations with students about vocation ...
1. In the classroom or in your role as an instructor? (2 or more times a week, once a week, two or more times a month, once a month or less, never, Not applicable (don't have student contact through the classroom))
  2. In an advisory role? (2 or more times a week, once a week, two or more times a month, once a month or less, never, Not applicable (don't have an advisory role))
  3. In any other setting? (if yes, Describe the setting(s): \_\_\_\_\_ (2 or more times a week, once a week, two or more times a month, once a month or less, never)

10b. Have you taught any vocation-related courses since your college began receiving the Lilly grant?

Yes => (describe: Dept/number \_\_\_\_\_)

Course Title \_\_\_\_\_)

No

11. Please tell us how much you agree or disagree with the following statements about your college (strongly disagree, disagree, agree, strongly agree)
- a. Your college integrates vocation into the classroom curriculum
  - b. Students come to me with questions they have about vocation
  - c. The ideas of vocation and calling are integrated in the students' college experience outside of the classroom
  - d. Students are given consistent and clear ideas relating to vocation and calling

12. Please provide any further comments you have about vocation or the Lilly program at your college or questions on this survey

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Thank you for taking the time to help us with this study.



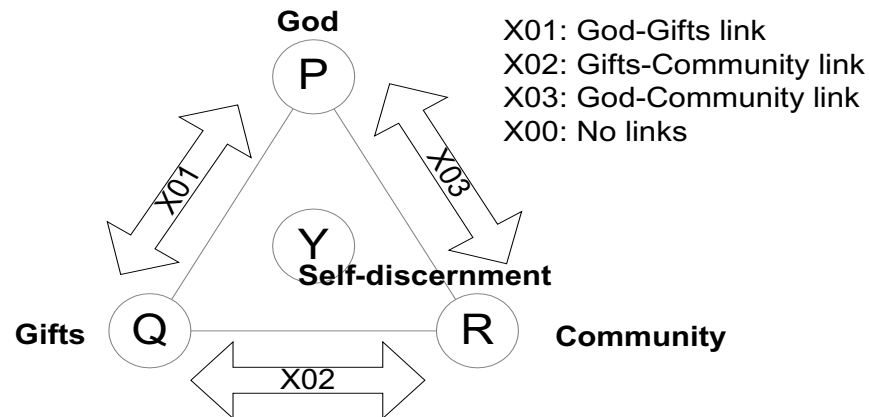
## ***Detailed scoring rubric for theoretical model***

Figure A1 below shows the scoring rubric used by coders to assign summary codes. These were applied to the complete set of open-ended responses for each individual, after each question response had been separately coded. As the figure shows, a respondent would be coded as including “gifts” in the theoretical model if, in any of the questions specifically related to vocation, he or she had indicated perceiving vocation as being derived from or related to a person’s gifts or talents (either the identification of existing gifts, or the development of potential gifts, or the use of those gifts); or the fulfillment of a personal passion or interest; or connected to the use of a person’s specific skills, knowledge, or experience. If no such reference was mentioned in any of the open-ended responses, that respondent would be scored as not mentioning “gifts.”

In addition to codes for each of the four main elements (God, gifts, community, and self-discernment), coders also assigned codes to identify instances where students’ responses indicated that they saw a connection between these elements. In addition to the four main elements, open-ended responses were also coded to document mentions of links among the core elements. For example, if the respondent referred to gifts as “God-given” that would be coded as a God-gifts link. A comment that God intends for people (or the respondent personally) to serve their communities would be coded as a God-community link. A suggestion that gifts are supposed to be used to serve the community would be coded as a gifts-community link.

## A1. Rubric for Lilly case-level codes

Code	God	Gifts	Community/Service	Self-discernment
00	No mention (and not excluded)	No mention (and not excluded)	No mention (and not excluded)	No mention (and not excluded)
01	<p>Mention of God as connected with vocation in at least one of these ways:</p> <ul style="list-style-type: none"> <li>• Source of calling / listening to God</li> <li>• Source of gifts, interests, etc.</li> <li>• Power to be served/glorified etc.</li> <li>• Source of purpose, meaning</li> <li>• Aligning life with God / faith</li> <li>• Working through a connection to God</li> </ul>	<p>Reference to vocation as deriving from or being related to at least one of:</p> <ul style="list-style-type: none"> <li>• Own gifts/talents (identifying and/or developing and/or using them)</li> <li>• “Passion,” interests, fulfillment</li> <li>• Skills, knowledge, experience</li> </ul>	<p>Reference to vocation as involving at least one of:</p> <ul style="list-style-type: none"> <li>• Service to others / helping others</li> <li>• Service to community (in general or specific groups or individual)</li> <li>• Relationships that involve responsibilities/obligations</li> <li>• Seeking the common good</li> </ul>	<p>Reference to vocation, or one’s self in connection to vocation, as involving at least one of:</p> <ul style="list-style-type: none"> <li>• Purpose or mission in life</li> <li>• Values or beliefs</li> <li>• Reflection / self-examination</li> <li>• Personal or individual growth – beyond simply education or training for a job or career</li> </ul>



### ***Detail tables: engagement rates by logic model category by college***

Figure A2 below shows the proportion of respondents who reported having been involved in each kind of activity that is included in our analyses. Participation is based on responses to many separate questions, some quite broad (such as for general co-curricular activities) and some very specific (such as for participation in one specific service-learning program developed with Lilly funds).

The table is set up to allow comparison between college juniors (a combination of the classes of 2007 and 2009), first-year graduates (class of 2007, surveyed in winter 2008), and fifth-year alumni (class of 2001, surveyed in winter 2006). The comparison helps show the extent to which participation increases after junior year (juniors vs. graduates), and the difference comparing experiences before and after the Lilly program was implemented (graduates vs. alumni).

Figure A3 shows participation rates separately for the two junior classes (class of 2007, surveyed in winter 2006, and class of 2007, surveyed in winter 2008). This comparison allows a look at potential changes in implementation from the winter of 2006 to the winter of 2008. However, it is possible that some of the differences may have less to do with availability of activities than to year-to-year differences in the respondent pool.

**A2. Rate of student participation in college activities, by type of activity, student group, and college**

	Augsburg			Augustana			Luther			Total		
	All Juniors (N=)	2007 grads (283)	2001 alum (67)	All Juniors (422)	2007 grads (133)	2001 alum (82)	All Juniors (516)	2007 grads (184)	2001 alum (95)	All Juniors (1,221)	2007 grads (384)	2001 alum (247)
Academic & career activities	49.8%	85.1%	81.4%	74.9%	94.0%	89.0%	68.0%	93.5%	81.1%	66.2%	92.2%	83.8%
Advising	12.0%	11.9%	0.0%	11.4%	12.8%	0.0%	36.6%	40.2%	0.0%	22.2%	25.8%	0.0%
Art	24.7%	20.9%	18.6%	32.9%	33.8%	30.5%	49.6%	60.3%	33.7%	38.1%	44.3%	28.3%
Varsity athletics	21.6%	28.4%	24.3%	19.4%	21.1%	19.5%	22.9%	15.8%	18.9%	21.4%	19.8%	20.6%
Community	70.7%	95.5%	84.3%	87.2%	89.5%	85.4%	57.8%	83.2%	72.6%	70.9%	87.5%	80.2%
Vocational center and/or web site	23.0%	6.0%	84.3%	46.4%	41.4%	85.4%	7.8%	6.5%	72.6%	24.7%	18.5%	80.2%
General co-curricular activities	38.5%	38.8%	54.3%	78.4%	76.7%	75.6%	65.1%	66.3%	67.4%	63.6%	65.1%	66.4%
Pre-ministry and/or church activities	20.5%	23.9%	0.0%	33.2%	34.6%	0.0%	38.6%	45.7%	0.0%	32.5%	38.0%	0.0%
Off-campus activities	41.0%	25.4%	0.0%	58.1%	53.4%	0.0%	55.8%	42.4%	0.0%	53.2%	43.2%	0.0%
Activities with specific vocational content	30.0%	35.8%	0.0%	23.2%	7.5%	0.0%	59.3%	66.3%	0.0%	40.0%	40.6%	0.0%
Courses with vocation content	65.4%	83.6%	0.0%	11.8%	0.0%	0.0%	14.7%	12.0%	0.0%	25.5%	20.3%	0.0%

**A3. Rate of student participation in college activities through junior year, by type of activity, class year and college**

	Augsburg			Augustana			Luther			Total			
	(N=)	Juniors 07 (215)	Juniors 09 (68)	All Juniors (283)	Juniors 07 (265)	Juniors 09 (157)	All Juniors (422)	Juniors 07 (307)	Juniors 09 (209)	All Juniors (516)	Juniors 07 (787)	Juniors 09 (434)	All Juniors (1,221)
Academic & career activities		45.1%	64.7%	49.8%	75.1%	74.5%	74.9%	71.3%	63.2%	68.0%	65.4%	67.5%	66.2%
Advising		11.6%	13.2%	12.0%	13.6%	7.6%	11.4%	37.5%	35.4%	36.6%	22.4%	21.9%	22.2%
Art		22.3%	32.4%	24.7%	32.5%	33.8%	32.9%	52.4%	45.5%	49.6%	37.5%	39.2%	38.1%
Varsity athletics		21.9%	20.6%	21.6%	18.5%	21.0%	19.4%	22.8%	23.0%	22.9%	21.1%	21.9%	21.4%
Community		68.4%	77.9%	70.7%	84.5%	91.7%	87.2%	57.0%	58.9%	57.8%	69.4%	73.7%	70.9%
Vocational center and/or web site		9.3%	66.2%	23.0%	37.0%	62.4%	46.4%	5.9%	10.5%	7.8%	17.3%	38.0%	24.7%
General co-curricular activities		34.9%	50.0%	38.5%	74.7%	84.7%	78.4%	66.1%	63.6%	65.1%	60.5%	69.1%	63.6%
Pre-ministry and/or church activities		19.1%	25.0%	20.5%	30.2%	38.2%	33.2%	42.0%	33.5%	38.6%	31.8%	33.9%	32.5%
Off-campus activities		36.7%	54.4%	41.0%	55.5%	62.4%	58.1%	56.0%	55.5%	55.8%	50.6%	57.8%	53.2%
Activities with specific vocational content		25.6%	44.1%	30.0%	7.2%	50.3%	23.2%	61.6%	56.0%	59.3%	33.4%	52.1%	40.0%
Courses with vocation content		78.1%	25.0%	65.4%	0.4%	31.2%	11.8%	11.7%	19.1%	14.7%	26.0%	24.4%	25.5%