

PERCEIVED VERSUS EXPERIENCED:  
RELIGIOUS OTHERING ON A COLLEGE CAMPUS

by

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## ABSTRACT

CHELSEA L. CARSKADDON. Perceived Versus Experienced: Religious Othering on a College Campus. (Under the direction of DR. SEAN MCCLOUD)

The question driving this thesis is to what extent religious *othering* is actually experienced compared to the extent to which religious *othering* is simply perceived. To seek an answer to this question the author chose to analyze the ways in which college students at the University of North Carolina at Charlotte have experienced religious *othering* or have perceived religious *othering*. By first examining theoretical philosophies to better understand religious *othering* and then by using data collected from UNCC students, the author argues how religious *othering* is often a perception which the perpetrator or victim holds and not an actual experience; this perception of *othering* is one of the key factors as to why othering persists.

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## PREFACE: A PARANORMAL PERSPECTIVE ON OTHERING

Understand, I had never heard of the concept of *othering* or perhaps paid attention to the significance of *othering* until I took my first religious studies course at the University of North Carolina at Charlotte (UNCC). The class was called “The Violence of Hope.” In this class, we discussed the inherent violence that is associated with forming a self; we read scholars such as Hegel, Freud, Adorno, Bataille, and Edelman. These scholars, along with the professors of the course, gave me the necessary foundation in order to being my understanding of religious *othering*. What has been so peculiar is that since that class, *othering* has continued to somehow be brought up in a random discussion or applicable during a seemingly nonrelated lecture or unintentionally thought about in relation to a current world catastrophe. No matter where I go, *othering* is somehow there; it is as though I cannot escape it. I did not have the means to explain this phenomenon until I read Avery F. Gordon’s *Ghostly Matters: Haunting and the Sociological Imagination*.<sup>1</sup>

As soon as I read Gordon’s *Ghostly Matters* I knew her argument held a really significant parallel to religious *othering*. I knew I could not find solace until I had written this connection down—this outwardly unconnected relationship between the paranormal and *othering*. Like many paranormal experiences, I could say my experience of reading Gordon’s book was a ghostly encounter that I could not forget and must share.

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<sup>1</sup> Please do not think that this thesis is going to suddenly be about ghosts and the paranormal; but

But hauntings, ghosts, supernatural encounters—what do these aspects of the paranormal have to do with *othering*? And why would it be significant for scholars of religious studies to look at *othering* through a paranormal lens? To answer this question I mainly focus on Gordon’s introductory chapter. Although this section may seem a bit broad at times, I argue that it should be broad. My goal here is not to simply provide examples of how people have religiously *othered*—if it was, I could focus on American’s *othering* of Native Americans, Jews, Muslims, Latter-Day Saints, Catholics, Masons, the list goes on and on; instead, the goal of this section is to take a moment to do exactly what Gordon asks of her readers in *Ghostly Matters*: to reckon with ghosts.<sup>2</sup>

Gordon’s *Ghostly Matters* was originally written to encourage sociologists to approach their observations and studies in a different manner. Gordon understands in order “to study social life, one must confront the ghostly aspects of it.”<sup>3</sup> I argue that like sociologists, scholars of religion who want to make a social change within our society must also grapple with the very ideas Gordon is putting forth concerning ghosts and hauntings.<sup>4</sup> Like sociologists, scholars of religion need to accept the fact that social life is littered with ghostly matters. If we want to study our subject well and make a contribution to changing society then “we must learn how to identify hauntings and reckon with ghosts, [we] must learn how to make contact with what is without doubt often painful, difficult, and unsettling.”<sup>5</sup> Studying religious *othering* or religious violence

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<sup>2</sup> Avery F. Gordon, *Ghostly Matters: Haunting and the Sociological Imagination* (Minneapolis: University of Minnesota Press, 1997), 23.

<sup>3</sup> Ibid., 7.

<sup>4</sup> Please do not get too caught up in the notion of ghosts and hauntings; these terms are being used more metaphorically than anything in this work.

<sup>5</sup> Gordon, 23.



is often painful, difficult, and unsettling (as I know well) but, as Gordon says, scholars—in this case of religion—must grapple with the causes and effects of *othering* in order to find ways to make changes to America's social life.

Gordon explains that a ghost is a ghost because “it has a real presence and demands its due, [it demands] your attention.”<sup>6</sup> It is only because of hauntings and the appearance of specters or ghosts that we as spectators are made aware that “what [has] been concealed is very much alive and present, interfering precisely with those always incomplete forms of containment and repression ceaselessly directed toward us.”<sup>7</sup> Humankind is always, in one form or another, contained or repressed by social norms, laws and regulations, as well as religious beliefs.<sup>8</sup> This containment or repression can be defined as a haunting when using Gordon's definition of the word: those singular yet repetitive instances when home becomes unfamiliar, when your bearings on the world lose direction, when the over-and-done-with comes alive, when what's been in your blind spot comes into view.<sup>9</sup> The key point is that containment cannot be defined as a real haunting until one becomes aware of that “blind spot.” This moment Gordon describes, when the world loses direction and home becomes unfamiliar, is what I was experiencing. It was not until I read *Ghostly Matters* that I finally became aware of my blind spot, it was when I realized that *othering* is the ghost of our society.

Likewise, it is because of the *others* we create, form, and recognize that we can

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<sup>6</sup> Ibid., xvi.

<sup>7</sup> Ibid., xvi.

<sup>8</sup> For example, think of Foucault and his notion of the panopticon and Freud and the roles of the ego, id, and superego.

<sup>9</sup> Gordon, xvi.

know there is a bigger problem at stake in our society. It is by recognizing hauntings that people are capable of knowing what has “happened or is happening. Being haunted draws us affectively, sometimes against our will and always a bit magically, into the structure of a feeling of a reality we come to experience, not as cold knowledge, but as a transformative recognition.”<sup>10</sup> This transformative recognition is what I believe happened to me as I became aware of the seeping presence of *othering* in our society, and I was transformed because I could no longer just accept it as a part of my reality. As Gordon points out, we must first be haunted by the ghostly *other* and accept that “haunting is a part of our social world . . . understanding it is essential to grasping the nature of our society and for changing it.”<sup>11</sup> Because this aspect of our social world haunted me, I am now writing this thesis and trying to understand this ghost so I can hopefully stand some chance of changing this society in which we all dwell.

### A HAUNTED SOCIETY

I argue that society is being haunted, not necessarily by actual paranormal ghosts or demons, but by power.<sup>12</sup> Power, and the hunger of it, fuels the fire of *othering*. To Gordon “power can be invisible, it can be fantastic, it can be dull and routine, it can be obvious . . . it can speak the language of your thoughts and desires. It can feel like remote control.”<sup>13</sup> The ghosts that are haunting society are the power structures that are so difficult to grasp—such as the “workings of race, class, and gender . . . [the] social

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<sup>10</sup> Ibid., 8.

<sup>11</sup> Ibid., 27.

<sup>12</sup> This will be explained in further detail in Chapter 2, in the Foucault section.

<sup>13</sup> Gordon, 3.

relations that create inequalities, situated interpretive codes, particular kinds of subjects, and the possible and impossible themselves.”<sup>14</sup> *Othering* is but an attempt to grasp for and attain power.

It is the looming power struggle that people tend to ignore that is the ghost that is haunting society. Gordon wants people to recognize this power struggle or to at least be aware of its presence. In order for society to stop being haunted, the ghosts must first be noticed, understood, and then worked through. It is the memories of the “lost and the disappeared” that must be attended to and must be “honored because they provide a different sort of knowledge of . . . the social conditions and their effects that need to be changed to ensure a more just society.”<sup>15</sup> Gordon wants people to become more self-aware of the power influences that are affecting people’s lives so they can at least be conscious of what is influencing them; it is only after the ghosts have been recognized that people can make improvements to their lives and to society as a whole. This is the same for religious *othering*. We must first become aware of the ghost—the *other* as well as the causes and effects of *othering*—so we can then understand and work through the *ghost*:

Once we allow ourselves to be haunted in the name of a will to heal [we] allow the ghost to help [us] imagine what was lost that never even existed, really. That is its utopian grace: to encourage a steely sorrow laced with delight for what we lost that we never had; to long for the insight of that moment in which we recognize . . . that it could have been and can be otherwise.<sup>16</sup>

I wonder if we as a society will even allow ourselves to imagine this lost society that

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<sup>14</sup> Ibid., 4.

<sup>15</sup> Gordon, ix-x.

<sup>16</sup> Ibid., 57.

never existed, a society where we had no *others*, and wonder if we can have what “could have been.”<sup>17</sup>

Gordon’s *Ghostly Matters* finally put into words the abstract thoughts that have been affecting me since I took that Violence of Hope course. Gordon finally helped me to recognize the ghost that has been haunting me, the religious *other*. This ghost, at moments, appears to me so concrete and so conceivable, and then at other times, a mere wisp of an idea. Gordon helped me realize that hauntings are a

frightening experience. [They] always register the harm inflicted or the loss sustained by a social violence done in the past or in the present. But haunting, unlike trauma, is distinctive for producing a something-to-be-done. . . . Haunting was precisely the domain. . . . when the people who are meant to be invisible show up without any sign of leaving, when disturbed feelings cannot be put away, when something else, something different, something before, seems like it must be done.<sup>18</sup>

I understand now why I have become so obsessed with *othering*. Since I became aware of *othering* it is an effect of my haunting, which is creating the “something-to-be-done” mindset.

I can no longer turn my back towards *others*—“the people who are meant to be invisible.”<sup>19</sup> It does not matter that my chosen path is going to be full of (as Gordon puts it) frightening ghostly experiences, I must write about these ‘ghost stories’ concerning inclusions and exclusions [i.e. *othering*], because when one writes a ghost story they are

putting life back in where only a vague memory or a bare trace was visible to those who bothered to look. It is sometimes about writing ghost stories, stories that not only repair representational mistakes, but also strive to understand the conditions under which a memory was produced in the first

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<sup>17</sup> I am often called an optimist or sometimes an unrealistic person for trying to imagine a way for us to live in a world that has never existed but still hope can be.

<sup>18</sup> Gordon, xvi.

<sup>19</sup> Ibid.

place, toward a countermemory [sic], for the future.<sup>20</sup>

To put a “life back in” where there was only a “vague memory” is the purpose of writing ghost stories—the purpose of writing about religious *othering*—because the story holds the capability of putting a *countermemory* in its place to help create a change for the future. These *countermemories*, according to Gordon, can change minds and help to convince others of what we, as scholars, know to be important.<sup>21</sup>

We can rid ourselves of society’s ghosts “only when new forms of subjectivity *and* [sic] sociality can be forged by thinking *beyond* [sic] the limits of what is already comprehensible.”<sup>22</sup> This will only be possible when “a sense of what has been lost or of what we never had can be brought back from exile and articulated fully as a form of longing in *this* [sic] world.”<sup>23</sup> We must be willing to form this notion of what we lost that we never had and build off that to shape a changed future.

Because we need to know “where we live in order to imagine living elsewhere,” this thesis becomes relevant.<sup>24</sup>

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<sup>20</sup> Ibid., 22.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid., xii.

<sup>23</sup> Ibid., xii-xiii.

<sup>24</sup> Ibid., 5. Again, this thesis is not going to be connected in anyway to hauntings or ghosts. This preface is merely to help explain the way in which I have been “haunted” by the topic of *othering* and to help explain why *othering* is something that must be reckoned with.

## INTRODUCTION

It would seem that regardless of how much good religion promotes or accomplishes, the dark looming shadow of religious violence is somehow always near. Because there have been so many acts of religious violence, nations have created memorials such as “#RedWednesday,” where state buildings are being lit up with red lights to remember those who died or were persecuted for their religious beliefs.<sup>25</sup> The recent U.S. elections brought religion to the forefront of many news articles, as people were worried about how their constitutional rights may be violated—how they will be judged, segregated, or even exiled for their religious beliefs.<sup>26</sup> When an individual can be judged, segregated, or even exiled for their religious beliefs they are being *othered*.

The question driving this thesis is to what extent religious *othering* is actually experienced compared to the extent to which religious *othering* is simply perceived by either a perpetrator or a victim of *othering*. To seek an answer to this question I chose to analyze the ways in which college students at UNCC have experienced religious *othering* or have perceived religious *othering*.

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<sup>25</sup> John Bingham, “Westminster Lit Up for Victims of Violence.” *The Telegraph*, November 23, 2016. <http://www.telegraph.co.uk/news/2016/11/23/britain-turns-red-remember-modern-religious-martyrs/> (accessed December 15, 2016).

<sup>26</sup> Laurie Goodstein, “Christian Leaders Denounce Trump’s Plan to favor Christian immigrants.” *The New York Times*, January 29, 2017. <https://www.nytimes.com/2017/01/29/us/christian-leaders-denounce-trumps-plan-to-favor-christian-immigrants.html> (accessed February 1, 2017).

*Othering* takes place when an individual, group or community is labeled as “not one of us” in order to define oneself.<sup>27</sup> Religious *othering* takes place when an individual, group, or community is deemed lesser than, in opposition to, or the enemy of one’s religious beliefs.<sup>28</sup> Religious *othering* is the act of personifying an individual’s religious perception of evil or what is wrong upon another human being<sup>29</sup>—this personification is discernible through the religious believer’s persecution, feelings of hatred, loathing, fear, disgust, discomfort, uneasiness, disregard and/or anxiety that is forced upon an ‘*other*’ individual, group or community.

Initially, the purpose of my study was to see if college students are in fact experiencing religious *othering*, what that looks like, and what that implies for the students. To accomplish this task I sent out a survey to students enrolled in religious studies courses and to students in religious and/or spiritually affiliated clubs on campus. I wanted to see the ways *othering* is habitual, instinctive, unconscious and/or a blatant decision, but as I analyzed my survey results I found that the more interesting finding was the difference between those who were sharing experienced stories of religious persecution or judgment compared to those who were merely sharing their perceived explanations of religious *othering*. Some of the questions I was initially seeking answers to included questions such as: do individuals purposefully *other* people of different faiths? Do individuals notice the *othering* they do? Do they/can they feel remorse, sympathy, and/or pity for those they are *othering* or are they only capable of disdain,

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<sup>27</sup> G. W. F. Hegel, *The Phenomenology of the Spirit* (New York: Oxford University Press, 1977), 111.

<sup>28</sup> Julia Kristeva, *Powers of Horror: An Essay on Abjection* (New York: Columbia University Press, 1941), 69.

<sup>29</sup> Mary Douglas, *Purity and Danger* (New York: Routledge Classics, 2002), 5.

loathing and/or hatred? Are some religious groups capable of withstanding religious *othering*? If so, how?

However these questions changed as I realized that the students who participated in my survey were quick to talk about the ways they have been made aware of religious *othering*. It was not a matter of if people were *othering* or being *othered*, but a question of how. More interesting was the way in which the students talked about religious *othering*, some shared actual experiences where others were simply sharing perceptions of *othering*.

Although the typical college student at a public university is seen as being more liberal and accepting of diverging viewpoints, religious *othering*, or in-group/out-group classifying, persists.<sup>30</sup> By first examining theoretical philosophies to better understand religious *othering* and then by using data collected from UNCC students, I argue how religious *othering* is oftentimes a perception which the “perpetrator” holds, and not an actual experience; this mere perception of *othering* is one of the key factors as to why *othering* persists.

To begin I give a brief overview of religious *othering* by using the work of G.W.F. Hegel, Judith Butler, Mary Douglas, Julia Kristeva, René Girard, and Michel Foucault. With these scholars I provide an understanding of *othering*— its purposes, effects, and its necessity. Hegel’s and Butler’s theories help to describe the essential nature of *othering* when developing a self. Hegel (with further explanation from Butler) explains the necessity of differentiating oneself from another and how this differentiation ultimately leads to—or is the essence of—*othering*. Mary Douglas’s work is an intriguing way to

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<sup>30</sup> Kim Soffen, “Just How Liberal are College Students?,” *Harvard Political Review*, April 25, 2014. <http://harvardpolitics.com/harvard/just-liberal-college-students/> (accessed February 1, 2017).



explain human's tendency to create categories and classifications, which then lead to creation of the *other*. Julia Kristeva's work, which builds upon the work of Mary Douglas, describes the need to create a distinction between the self and the *other* by proposing particular concepts of the abject and abjection. René Girard explains how violence can actually be solved with another act of violence—through the use of a scapegoat. The removal of the scapegoat, or the *other*, can be a valuable way to create a sense of community and to develop or restore peace. Foucault's work helps to explain how and why *othering* has become a normal part of society.

Next, I review my data and explain a few of my initial findings. For my thesis it was essential that I speak with and interact with actual students at UNCC. This portion of the thesis will examine my findings in regards to religious *othering* on campus. I sent out a survey to both students in religious studies classes and students in religious and spiritual clubs on campus. This survey had two purposes: it helped me identify students who have had experiences with religious *othering* with whom I could set up focus groups and interviews, and it gave me data which I could use to support my claims concerning student experiences with religious *othering*.

Finally, by examining the responses I received from students at UNCC, I discuss how merely perceiving *othering* is quite problematic and in fact perpetuates the problem of *othering*.<sup>31</sup> Only after we understand where we currently stand in regards to *othering* will we ever be able to one day escape its monstrous effects.

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<sup>31</sup> All surveys require certain categories and/or classifications. Like all social studies, I am working with the data that is given to me and drawing conclusions from that data. Although labeling reported experiences as perceived or experienced may seem, at a certain level, like a simplification of the students' responses, I have to use what has been reported to me. I do recognize how even a perception of *othering* could be a perception of a real threat (I do not mean to minimize real dangers), but a perception can also be a false perception. I cannot argue the truth-value or hidden intent of the responses. I must take all responses for face value and am, therefore, dividing responses up between *perceived* and *experienced*.

## CHAPTER 1: A BRIEF OVERVIEW OF RELIGIOUS *OTHERING*

Before I can adequately explain how my data correlates to religious *othering* I feel it is important to wrestle with a few notions and explanations of *othering*. I will briefly explain a few key concepts that G.W.F Hegel, Judith Butler, Mary Douglas, Julia Kristeva, René Girard, and Michel Foucault discuss pertaining to *othering*.

By using the work of G.W.F Hegel, Judith Butler, Julia Kristeva, René Girard, Michel Foucault, and Mary Douglas I show the ways in which we currently understand *othering*— its purpose, effect, and necessity. I use Hegel's and Butler's theories to explain the necessity of religious *othering* in order to create a self. In this section, I mainly focus on Hegel's master/slave relationship which explains how an individual can only be identified as a *self* by differentiating themselves from another individual. Hegel (with further explanation from Butler) shows how lives cannot be lost or injured if they are not first recognized as living. To them, personhood is contestable, which leads to the master/slave relationship. Hegel then explains how differentiating oneself from another is not enough; the individuals will then have to establish who is the master and who is the slave (a role that can be interchanged for different occasions). Ultimately, this differentiation leads to—or is the essence of—religious *othering*.

Mary Douglas' work expounds upon the ways in which society's need to create classifications ultimately lead to the creation of the *other*. She challenges society's normal way of classifying things as sacred or profane. Julia Kristeva's work—

specifically *Powers of Horror: An Essay on Abjection* —builds upon Douglas’ and is useful in understanding the abject and abjection. Like Hegel and Butler, Kristeva’s work focus the creation or identification of the self. She also describes the need to create a distinction between the *self* and the *other*.

René Girard is especially useful with his explanations of scapegoating. According to Girard violence can actually be solved with another act of violence. When opposing sides come together and project their frustrations against a single individual or group then the violence between the initial two groups is appeased and forced upon the scapegoat. The expulsion or even death of the scapegoat is a useful way to create community peace and in a sense restore peace. Michel Foucault helps me approach the idea of normalization and what is considered ‘natural’. Foucault’s work will help to explain how *othering* has, in so many forms, become a normal part of society. This will ultimately lead me directly into the analysis of my data.

## HEGEL AND BUTLER

Contemporary scholar Reza Aslan, explains how religion has “no choice but to contend with society’s ... group forming mechanisms.”<sup>32</sup> I, along with Aslan, Hegel, and Butler, argue that these societal group-forming mechanisms are what ultimately create *others*. These mechanisms create boundaries between the in-groups and out-groups. But why? Why are *others* so necessary? Why is there no choice but to create these *others*? Within *Phenomenology of the Spirit*, Hegel defines what it is to be a *self* and why an *other* is necessary in order to identify and know the self. According to Hegel’s narrative,

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<sup>32</sup> Reza Aslan, *Beyond Fundamentalism: Confronting Religious Extremism in the Age of Globalization* (New York: Random House, 2010), 141.

the basic problem of identification is that “self-consciousness exists in and for itself when, and by the fact that, it so exists for another; that is, exists only in being acknowledged.”<sup>33</sup> The *self* can only be identified as being a *self* when it can be recognized as a *self* by an *other*. On the one hand, it seems to fight logic because this notion fights the concept of what one initially thinks makes a *self*—autonomy, freedom from outside sources and control, not dependence upon others. On the other hand, the notion that we are defined by our relationships with *others* appears to make sense. Hegel argues, “Self-Consciousness [sic] is faced by another self-consciousness; it has come *out of itself*. This has a twofold significance: first, it has lost itself, for it finds itself as an *other*; secondly, in doing so it has superseded the *other*, for it does not see the *other* as an essential being, but in the *other* sees only its own *self*.”<sup>34</sup> The *self* is being treated externally: first, by losing itself because it sees itself as an *other*; secondly, by seeing the *other* more as a mirror of itself.

What Hegel is arguing is that the *other*, which the *self* comes in contact with, is both an obstacle and an opportunity for the *self*. It is an obstacle because the *other* is undoubtedly seeing the *self* as an *other*, but also an opportunity because it gives the *self* an opportunity to be acknowledged so it can then determine its own individuality. Judith Butler clarifies Hegel’s point when she says, “Self-consciousness needed to understand itself as self-negation, as a self-determining being ... Discovering this *Other* [sic] self-consciousness appears in that section to be the only way that the initial self-consciousness

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<sup>33</sup> Hegel, 111.

<sup>34</sup> Ibid.

can regard its own essential structure rendered explicit;”<sup>35</sup> the *self* must have an *other* in order to then identify its individualities—to ultimately be considered a *self*—this also gives the *self* the opportunity to pursue its own goals and desires.

The problem is that this need to differentiate between the *self* and the *other* creates an inherently violent world. The differences that a *self* distinguishes from an *other* create fractions, divisions, and exclusions between the *others* around them; this then leads to the supposedly inevitable master-slave relationship. This relationship is bound to happen as positions of superiority and inferiority form between the *self* and the *other*. The problem intensifies because humans have a natural tendency to desire the master position, which leads to violence. It can be argued that the simple act of needing an *other* in order to define oneself is not inherently violent. However, when one is willing to use violent means in order to achieve the master position, it is clear as to how Hegel’s theory exemplifies the natural tendency we have toward violence.

If we were to focus on our commonalities would we still, according to Hegel, be an identified *self*? Hegel does believe it is possible. The description of an *other* is essentially read as a negative thing; however, Hegel points out the positivity of differentiating between *others*:

What is ‘other’ for it is an unessential, negatively characterized object. But the ‘other’ is also a self-consciousness; one individual is confronted by another individual ... They are *for each other* ... each is indeed certain of its own self, but not of the other, and therefore its own self-certainty still has no truth ... according to the notion of recognition this is possible when each is for the other what the other is for it.<sup>36</sup>

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<sup>35</sup> Judith Butler, *Subjects of Desire: Hegelian Reflections in Twentieth-Century France* (New York: Columbia University Press, 1987), 46. Emphasis added.

<sup>36</sup> Hegel, 111.

According to Hegel, they are “for each other”—the *others* must see and treat each other as essential in order for the *self* to become self-conscious. There is a sense of the *self* and *other* having to work off of one another.

Butler expounds upon this awareness:

Self-consciousness is mediated not only through another self-consciousness, but each recognizes the other in virtue of the form each gives to the world. Hence, we are recognized not merely for the form we inhabit in the world (our various embodiments), but for the forms we create of the world (our works); our bodies are but transient expressions of our freedom, while our works shield our freedom in their very structure.<sup>37</sup>

An initial reading of Hegel may look like the only solution we have is to identify ourselves off of an *other* and fall into the violent master-slave relationship. But is that really what makes someone a human—noticing differences and then claiming superiority over *others*? Or is a human someone who wants to work together and coexist? According to Hegel, there is a little bit of both, but it would seem like even Hegel is hopeful that people will not stop with the master-slave relationship but will move onto the next stage—accepting differences and living together, and working through conflicts with a set of shared values, practices and norms. According to Hegel, we can look to our commonalities and become one united *group*, instead of living off of and placing value on our differences.

## DOUGLAS

Similarly, Mary Douglas, in the introduction of her book *Purity and Danger*, talks about the ways humans categorize their differences; to do this she turns to primitive religions. It was believed that primitive religions had two unique characteristics—“they

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<sup>37</sup> Butler, 57-58.

were often inspired by fear ... [and] they were inextricably confused with defilement and hygiene.”<sup>38</sup> Douglas quickly dismisses the notion that they were inspired by fear but wants to dig deeper into the idea of hygiene and dirt.<sup>39</sup> Douglas explains how “dirt is essentially disorder. There is no such thing as absolute dirt: it exists in the eye of the beholder. If we shun dirt, it is not because of craven fear ... Dirt offends against order. Eliminating it is not a negative movement, but a positive effort to organize the environment.”<sup>40</sup> Douglas does not see this idea of compartmentalizing—or *othering*—as an inherently wrong deed.

Douglas goes on to explain how this desire to clean, organize, and decorate is not an anxiety or fear that humans have, but instead is a way to “positively re-order our environment, making it conform to an idea.”<sup>41</sup> Douglas follows this notion of positively re-ordering our lives and applies it to society and religion: “For I believe that ideas about separating, purifying, demarcating and punishing transgressions have as their main function to impose a system on an inherently untidy experience. It is only by exaggerating the difference between within and without, above and below, male and female, with and against, that a semblance of order is created.”<sup>42</sup> Douglas does not place judgment on a group’s or individual’s dirt; instead, she suggests how it is simply a natural effect of systems:

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<sup>38</sup> Douglas, 1.

<sup>39</sup> Ibid., 2.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid., 3. This is a very different idea than that which Julia Kristeva holds. Kristeva’s view on *othering* will be discussed in the next section.

<sup>42</sup> Ibid., 5.

If we can abstract pathogenicity and hygiene from our notion of dirt, we are left with the old definition of dirt as a matter out of place. This is a very suggestive approach. It implies two conditions: a set of ordered relations and a contravention of that order. Dirt then, is never a unique, isolated event. Where there is dirt there is a system. Dirt is the by-product of a systematic ordering and classification of matter, in so far as ordering involves rejecting inappropriate elements. This idea of dirt takes us straight into the field of symbolism and promises a link-up with more obviously symbolic systems of purity.<sup>43</sup>

Throughout the first chapter of *Purity and Danger*, Douglas gives a short history of ritual uncleanness, marking some major transitions in its history. It would seem that Douglas is using the terms uncleanness, dirt, and pollution to mark a society's or a religion's profane aspects of life, such as folklore, magic, and forbidden boundaries.<sup>44</sup> Because "our idea of sanctity has become very specialized... [sometimes] meaning little more than prohibition," we must realize that that "we are studying symbolic systems."<sup>45</sup> "Our [non-primitive] ideas of dirt also express symbolic systems and that the difference between pollution behaviour [sic] in one part of the world and another is only a matter of detail."<sup>46</sup> The classification is a matter of geography and definition.

In the conclusion of her first chapter Douglas insists, "Rather than stopping to chop definitions, we should try to compare people's views about man's destiny and place in the universe. In the second place we shall not expect to understand other people's ideas of contagion, sacred or secular, until we have confronted our own."<sup>47</sup> She suggests the way for us to understand dirt is through order: "If uncleanness is matter out of place, we

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<sup>43</sup> Ibid., 44.

<sup>44</sup> Ibid., 17, 23, 28, 27.

<sup>45</sup> Ibid., 9, 43.

<sup>46</sup> Ibid., 43.

<sup>47</sup> Ibid., 35.



must approach it through order. Uncleanliness or dirt is that which must not be included if a pattern is to be maintained. To recognize this is the first step towards insight into pollution. It involves us in no clear-cut distinction between sacred and secular.”<sup>48</sup>

Douglas explains how this need to create order, to clean up the dirt, is a natural occurrence in any system—whether that system be primitive religion, advanced religion or a society. Douglas uses the concept of dirt in order to get her readers to better think about the distinction between sacred and profane. By using this term she is able to explain a society’s desire to “be rid of the unclean,” but she explains how society as a whole needs to expand its sense of order and completeness so as to not place judgment on that which is considered “dirt.” An *other* is oftentimes considered “dirt” because it does not fit within one’s notion of order. The *other* is also considered dirt when it blurs the boundary between what the *self* considered to be sacred and profane, which is unsettling and even horrific for the self.

## KRISTEVA

Julia Kristeva’s work—specifically *Powers of Horror: An Essay on Abjection*—is useful in regards to understanding the unsettling sense of horror one may feel when encountering their *other*. Kristeva uses the terms abject and abjection when talking about *others*. Abjection means being cast off, as *others* often are. Like Hegel and Butler, Kristeva’s work focuses on the creation or identification of the self. Likewise, she also describes the need to create a distinction between the *self* and the abject during the creation of the self. The abject is that which is not the self, it is the *other*. Kristeva describes abjection as the feeling an individual feels when confronted with the abject—

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<sup>48</sup> Ibid., 50.

that which is not the self. When one develops a sense of self—a physical, social, or cultural self—they must separate themselves from that which is deemed intolerable or that which threatens the *self* (the abject or the I/Not I).

According to Kristeva, when one comes in contact with the abject they will experience a human reaction, such as horror, because the *self* is concerned with the lack of distinction between the subject and object, or between the *self* and the *other*:

The phobic has no other object than the abject. But that word, “fear”—a fluid haze an elusive clamminess—no sooner has it cropped up than it shades off like a mirage and permeates all words of the language with nonexistence, with a hallucinatory, ghostly glimmer. Thus, fear having been bracketed, discourse will seem tenable only if it ceaselessly confronts that otherness, a burden both repellent and repelled, a deep well of memory that is unapproachable and intimate: the abject.<sup>49</sup>

When one faces the abject one must bracket the fear one experienced in order to confront the *otherness* of an *other*. Similarly to Hegel, Kristeva shows how the *self* needs an *other* in order to better define itself, “[the abject] is simply a frontier, a repulsive gift that the *Other* [sic], having become alter ego, drops so that the ‘I’ does not disappear in it but finds, in that sublime alienation, a forfeited existence.”<sup>50</sup> By differentiating itself from the *other* the *self* is therefore a stronger self-existing being.

Kristeva shows how the abject connects to religion in order to purify it; “the various means of purifying the abject—the various catharses—make up the history of religions, and end up with that catharsis par excellence called art, both on the far and near side of religion.”<sup>51</sup> Similarly, a number of “religious rites are purification rites whose function is to separate this or that social, sexual, or age group from one another, by means

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<sup>49</sup> Kristeva, 6.

<sup>50</sup> Ibid., 9. Emphasis added.

<sup>51</sup> Ibid., 17.

of prohibiting a filthy, defiling element.”<sup>52</sup> These rites create dividing lines that build up “between society and a certain nature, as well as within the social aggregate, on the basis of the simple logic of *excluding faith*, which, promoted to the ritual level of *defilement*, founded the ‘self and clean’ of each society group if not of each subject.”<sup>53</sup>

It is very important to understand what Kristeva means when she talks about boundaries and its association with defilement: “Taking a closer look at defilement... one ascertains the following. In the first place, filth is not a quality in itself, but it applies only to what relates to a *boundary* and, more particularly, represents the object jettisoned out of that boundary, its other side, a margin.”<sup>54</sup> Kristeva is making the poignant clarification that things that are abject, or defiled, or *othered* are merely boundaries or classifications. It is not filth but is only filthy when placed in a certain boundary. This is important when one considers who is *othered* and what we understand about their state of *otherness*. A group of people cannot be an *other* as a quality in and of itself. A group of people can only be categorized as an *other* when another group categorizes them as such. And this *other* is always looming, as if waiting to be recognized as a threat:

There looms, within abjection, one of those violent, dark revolts of being, directed against a threat that seems to emanate from an exorbitant outside or inside, ejected beyond the scope of the possible, the tolerable, the thinkable. It lies there, quite close, but it cannot be assimilated. It beseeches, worries, and fascinates desire, which, nevertheless, does not let itself be seduced.”<sup>55</sup>

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<sup>52</sup> Ibid., 65.

<sup>53</sup> Ibid., 64.

<sup>54</sup> Ibid., 69.

<sup>55</sup> Ibid., 1.

The *other* beseeches, worries, and fascinates desire. But from where does this desire come?

## GIRARD

French anthropologist, René Girard, hypothesizes in *Violence and the Sacred* concerning the cultural order of society and delves into what is called mimetic desire—that we borrow our desires from *others*. Girard believes our desires are always provoked by the desire another person holds for the object. Instead of the relation between a subject and object being direct, there is a triangular relationship with the subject, model, and object. The initial desire was aroused by the *other*, not the object. Girard explains how an individual is in fact drawn to the model, not the object, and can either be a desire (a need or an appetite) or an aspiration (a dream to the fullest).<sup>56</sup> If the subject and the model can remain at the same level of desire then that is ideal; the problem surfaces when the model transforms into a rival or an obstacle when acquiring the object.

The value of the object only increases for the subject as this rivalry increases. If two individuals desire the same thing, there will soon be a third, then a fourth, etc. who will also desire the same thing. Now, instead of imitating each other's desires for the object they imitate each other's antagonism. Instead of wanting to possess the same object, they now want to destroy the enemy. Ultimately, mimetic desire leads inevitably to rivalry and divergence. Once mimetic desire begins to culminate entire communities can be full of rivalry and strife. Once there is an unconscious decision that the violence must stop the communities will focus their anger on something or someone unrelated to

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<sup>56</sup> René Girard, *Deceit, Desire and the Novel: Self and Other in Literary Structure* (Baltimore: Johns Hopkins University Press, 1965), 32.

the violence: a scapegoat. Although “violence is frequently called irrational. It has its reasons, however, and can marshal some rather convincing ones when the need arises [...] When unappeased, violence seeks and always finds a surrogate victim [...] chosen only because it is vulnerable and close at hand.”<sup>57</sup> Because desire stemmed from the *other* the object is soon forgotten and the simple mimetic conflict conflates into antagonism.

Girard shows how society will often find a scapegoat on which to repeat acts of collective violence. The act of scapegoating is the practice of singling out a party for unmerited negative treatment and/or blame for some catastrophe. However, Girard believes that social violence can be regulated and society can have a collective cohesion because of scapegoating. Instead of allowing the threat of violence toward the community be analyzed internally, the threat is cast out on the scapegoat. Girard believes that the communities’ efforts to place the threat of the community on a scapegoat can and will actually bring a community together, at least temporarily, because a sense of order will be restored when the scapegoat is purged. It is often in an attempt to create peace or cohesion that a scapegoat—an *other*—is identified and destroyed. The use of a scapegoat to appease community violence is a very distinct power play that that in power can impose upon the powerless.

## FOUCAULT

Michel Foucault addresses society’s power struggles directly in *Discipline and Punish: The Birth of the Prison*. By first describing a public execution from 1757 in graphic detail and then quickly and abruptly describing the schedule of inmates within a

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<sup>57</sup> René Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins University Press, 1972), 2.

modern day prison, Foucault explains how power struggles have both changed and remained the same. Foucault explains, “We have, then, a public execution and a timetable. They do not punish the same crimes or the same type of delinquent. But they each define a certain penal style.”<sup>58</sup> At first it would seem as though Foucault wanted the reader to feel ‘satisfaction’ in the way the modern penal system has developed into what we might consider a humane system when compared to the eighteenth century public executions, but it becomes clear that his intention is much different. He explains:

Punishment had no doubt ceased to be centred [sic] on torture as a technique of pain, it assumed as its principal object loss of wealth or rights. But a punishment like forced labour [sic] or even imprisonment—mere loss of liberty—has never functioned without a certain additional element of punishment that certainly concerns the body itself ... Imprisonment has always involved a certain degree of physical pain... There remains, therefore, a trace of ‘torture’ in the modern mechanisms of criminal justice—a trace that has not been entirely overcome, but which is enveloped, increasingly, by the non-corporal nature of the penal system.<sup>59</sup>

Foucault wants the everyday person to become aware of the power struggles they face in their regular lives. Although the modern-day penal system is not hosting public executions, it is still denying, controlling, and manipulating its prisoners to achieve a certain result. This is a power struggle between the prisoner and those who are controlling the prison. Foucault wants to make every person aware of this power struggle that has seeped into almost every facet of daily lives: “is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prisons?”<sup>60</sup> Applying Foucault’s discourse in our current age, in many of these above mentioned institutions it

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<sup>58</sup> Michel Foucault, *Discipline and Punish: The Birth of the Prison*, translated by Robert Hurley (New York: Vintage Books, 1995), 7.

<sup>59</sup> Ibid., 15-16.

<sup>60</sup> Ibid., 228.

is typically the ‘prisoner’ (the worker, soldier, student, etc.) who is engaging in the self-denial and self-control of the system; the sovereign power has become internalized.

For Foucault, in a way, the public executions were better than our modern prison system because at least the power struggle was obvious in public executions, but currently people do not recognize the power struggles that are occurring in their lives—in schools, the military, in hospitals, etc. In our modern day where we think we can see and understand everything with a quick search on our phones or our social networks, Foucault warns, “Visibility is a trap.”<sup>61</sup>

Foucault wants people to recognize the power struggle that is occurring, or to at least be aware of its presence. It is not until there is recognition that change can occur.<sup>62</sup> *Othering* is a part of the power struggle. Becoming aware of the power struggle may be helpful in mapping the operation of power, but according to Foucault there is no way out of the struggle. Ultimately, Foucault wants people to become more self-aware of the power influences that are affecting their lives so they can at least be conscious of what is influencing them. Ideally they can then make improvements to their life and to society as a whole. Foucault is right; we must become aware of the power struggles embedded within our society, especially the power struggle of religious *othering*. Some people do not recognize their religious prejudices and/or do not want to accept that they possess them. When I speak to people concerning religious *othering*, rarely do they allow themselves to have a realization of their *othering*. The conversation usually turns to the

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<sup>61</sup> Ibid., 200.

<sup>62</sup> This notion is agreed upon by many scholars, including Georges Bataille in *Attraction and Repulsion* (1988) and Lee Edelman in *No Future* (2004).

*othering* that their *other* does instead of the person focusing on the ways that they *other* people.

This power struggle that is lodged within society must first be recognized before it can be reconciled with. People must lose their “innocence” and instead they must see the ways they are guilty. But a mere recognition of the way we *other* is not enough.<sup>63</sup> Even then, after we lose our innocence we must actually do something—by example or through empathy—in order to make a lasting change in society. This may be difficult for the human race as a whole to do, but in order to stop *othering*—religious or not—people must attempt to have an empathetic recognition of the other. They must try to enter into the world of the *other*. This includes trying to understand the *other's* idea of the holy and the profane. As we will see in the next chapter, *othering* is enduring.

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<sup>63</sup> Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence* (Berkeley: University of California, 2000), 3.



## CHAPTER 2: DATA COLLECTION

Now that we have a brief understanding of *othering*—why *othering* is oftentimes considered essential, what its effects are, and why we *other*—it is time to delve into the data I collected. This section focuses explicitly upon how I gathered my data, why I gathered the data the way I did, and a few findings I felt are worthwhile to note. In the next chapter I will delve more deeply into an analysis of my key findings.

### THE RESEARCH SURVEY

I had originally meant for this project to be an ethnographic study, but with the time constraints of my program my plan developed into a survey analysis.<sup>64</sup> Before I could gain the final approval and begin my study, I adjusted my IRB and settled on completing my study with only a survey, focus groups, and interviews. I sent out my survey to students in religious studies courses as well as those involved in religious/spiritual clubs on campus in early September 2016. As I was targeting the ways in which students religiously *other* one another, I figured the religious clubs would be the

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<sup>64</sup> This study was originally meant to be an ethnographic study. I was hoping to begin with a survey that would then guide me toward two religious groups that were keen on *othering* one another so I could analyze their interactions with one another. The plan was to follow these two groups for about 6-12 months while also conducting interviews and focus groups with people from outside these two religious groups to get a better sense of *othering* as a whole on the campus of UNCC. However, as is typical of life, bureaucracy steps in and plans must change. Had I begun the IRB approval process earlier I could have probably still completed an ethnographic study but since I could tell my study was not going to gain approval until the end of April at the earliest, I knew summer was beginning and students were leaving, I realized that the ethnographic portion of this study would not take place.

As many students were in the thick of their finals when my study was approved by the IRB, I figured asking them to take a 15-30 minute survey at the end of the semester would not return many useful results. So I determined to wait until the beginning of August to distribute the survey. I made a few revisions to my IRB during the summer and gained final approval for my project in August 2016.

easiest way to gain access to an assortment of students who self-identify as religious. I also figured a good portion of the Religious Studies students would be more receptive to completing the survey since I am a Religious Studies student so I included them in as prospects. Sending out surveys to the Religious Studies students proved effective as the control group—the non-religious—would probably not have surfaced had I only sent the survey to the religious/spiritual clubs on campus.

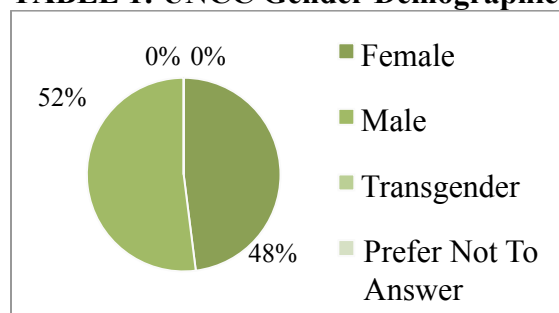
Unfortunately, I was not given direct access to the emails of students in the religious/spiritual clubs on campus so I was forced to rely on the club presidents and advisors to forward my email, which included directions on how to complete the survey, to their club members. I asked the presidents and advisors to CC me when they sent my survey to their club members but I was only included in one email thread to a club. Either my survey was not being circulated or I was simply not being included in the emails. Likewise, I was not given direct access to the emails of Religious Studies students. Instead I asked the chair of the Religious Studies department, Dr. Joanne Robinson, to ask the professors to send my survey to their students and likewise, CC me into the email thread. A few of the professors followed these instructions, so I know the survey was somewhat being circulated amongst the religious studies students. Dr. Robinson was also willing to send my survey directly to the students who were registered as Religious Studies Majors and Minors. When all was said and done I had a total of forty-one responses to my survey.<sup>65</sup> When I began going through my responses my total number dropped to forty as one of the students who tried participating was under eighteen. As I

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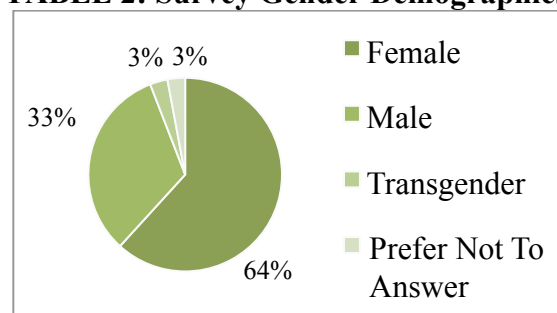
<sup>65</sup> Although this seemed like a particularly small sample to me, my professors encouraged me by informing me that they had recently sent out a survey to the religious studies students and only received about eleven or twelve responses.

began to analyze the responses to questions, I noticed how some respondents did not complete the survey entirely; six of the forty students who filled out the demographic questions did not answer any of the short-answer questions, which were the target questions. Now I was essentially down to thirty-four respondents. As seen in TABLE 1 and TABLE 2 below, my collected data was not representative of UNCC's gender demographics; however, as seen in TABLE 3, my data was in fact representative of the ethnic diversity on UNCC's campus.<sup>66</sup>

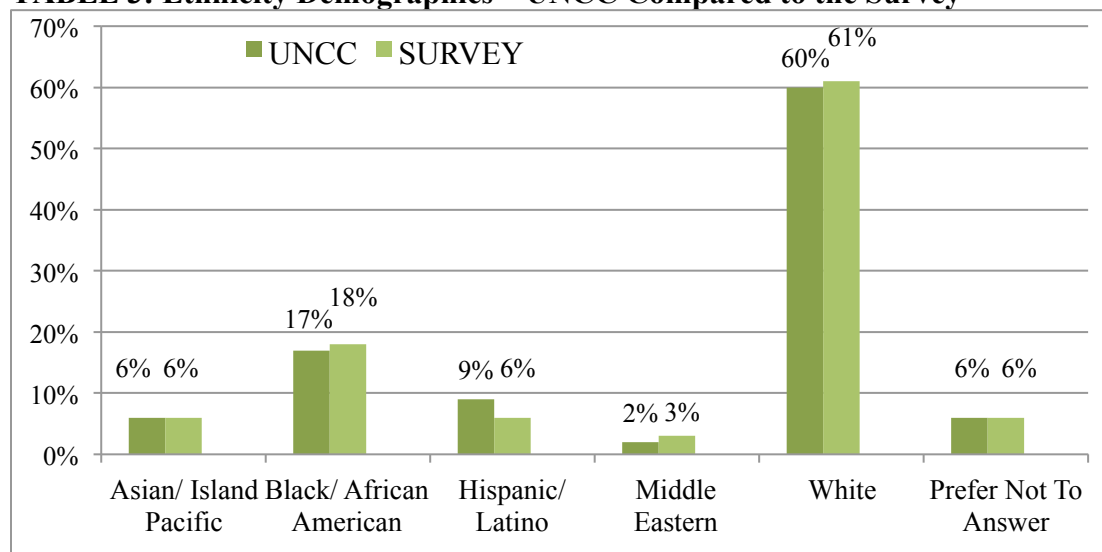
**TABLE 1: UNCC Gender Demographics**



**TABLE 2: Survey Gender Demographics**



**TABLE 3: Ethnicity Demographics—UNCC Compared to the Survey**



<sup>66</sup> The survey gender demographics are, however, more representative of UNCC's Religious Studies Majors and Minors demographics. The data pertaining to UNCC's demographics was pulled from <http://www.collegeportraits.org/NC/UNCC/characteristics> on April 17, 2017. UNCC only categorized students as male or female; there were no other gender options reported. A few of the ethnicity categories on the website were not asked in my survey and have been subsumed into the "Prefer Not to Answer" category for cohesion's sake.

I tried to frame my questions in such a way that they increased in level of difficulty as the students answered questions (see figure 3.1). I wanted to start the students off by thinking of ways in which they had felt included (such as in a club, congregation, and group) before I had the students answer questions pertaining to them being excluded or excluding *others*. This was, for the most part, effective.<sup>67</sup>

**TABLE 4: Survey Short-Answer Questions**

1	Have you ever felt included (in a club, congregation, group, etc.) because of your personal beliefs? Please explain:
2	Have you ever felt excluded because of your personal beliefs? Please explain:
3	Have you disregarded or ignored a person, group, or community because of their religious/spiritual beliefs? Please explain:
4	Explain a time when you felt feelings of uneasiness, discomfort, fear and/or anxiety toward a religious/spiritual person, group, or community.
5	Explain a time when you felt feelings of disgust, hatred and/or loathing toward a religious/spiritual person, group, or community.
6	Which religious/spiritual individual, group or community is in opposition to your COMMUNITY'S beliefs and/or values? How?
7	Which religious/spiritual individual, group or community is in opposition to your FAMILY'S beliefs and/or values? How?
8	Which religious/spiritual individual, group or community is in opposition to your PERSONAL beliefs and/or values? How?
9	In what ways have you seen or heard religious/spiritual believers persecute and/or judge other people?
10	Why do you think religious/spiritual believers persecute and/or judge other people?
11	Have you seen or heard of any individual, group, or club on campus that seems to be persecuted or judged because of their religious/spiritual beliefs? Which one(s)?
12	How have you seen or heard of a person, group or community be forced to separate themselves from society because of their religious/spiritual beliefs?

I planned to hold focus groups and interviews with those who responded to the survey in order to ask for clarification and to ask follow up questions so I asked for

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<sup>67</sup> I was surprised that a few of the students remarked on my level of negativity and pessimism based on the questions I was asking and even made comments as to how I set up the survey poorly: Sam said, "The fact 'if any' was not added to these questions may suggest some pessimistic notions of humanity on your part;" they continued, "Why not try asking something positive for a change? You have not even defined 'religious/spiritual believers,' so in what way could I answer this question." Ryan explicitly said how question 6 was "poorly framed."

voluntary identification information such as name, email and/or phone number.<sup>68</sup> I believe asking for this information—even though it was voluntary—gave me a low response rate.<sup>69</sup> I sent out the survey in September and, as noted above, received forty responses and closer to thirty-four useful responses when it came to the actual survey questions. However, from the entire forty respondents, thirty of the students included contact information so I could contact them to set up focus groups and interviews.

I debated how I should arrange the focus groups knowing that students would not participate if they felt the scheduled time would be an inconvenience to them. I debated whether I should just schedule a few different time slots in which any respondent could participate in the conversation, or whether I should be more respectful of differing religious beliefs and give them time slots according to their self-categorized religious affiliation. With some input from faculty, I chose the latter, thinking it would be good to start the conversation in a more regulated safe-space and then possibly invite the participants to participate in another focus group that was multi-denominational and multi-religious. This was the ideal; it was not what actually took place.

With the guidance of professors, I separated the thirty students who provided contact information into six groups: 1) Baha'i, 2) Baptist and Non-denominational Christian, 3) Jewish, 4) Muslim, 5) Catholic and other Christian, and 6) Agnostic and Atheist. Then I sent out focus group time slots to the respondents asking them to sign up

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<sup>68</sup> I would have instead planned to keep the entire survey anonymous so there would be no chance of trace back to the students in hopes that they would be more open and honest in their responses. I would then have sent out a new sign up to students to find participants for the focus groups and interviews. I also would have tested the survey on students before sending it out. Had I tested the survey first I would have better identified the weaknesses before it was too late.

<sup>69</sup> I also think the response rate was low because the survey was long. Had I tested the survey before sending it to students I probably would have seen the need to shorten the survey.

for a specific time. This proved ineffective as most of the respondents did not respond to my request and/or did not show up to the scheduled focus groups. I had arranged 10 different meeting times amongst these 6 groups and none of the students participated in the focus groups. Two students arranged alternate times for an interview as they said they were busy during the scheduled focus group time. Out of the thirty respondents I had a total of zero focus groups and two one-on-one interviews, which I later learned I would not be able to use as data for my research as the two interviews were not statistically significant. My ethnographic project transformed from a 6-12 month in-depth study of two groups with survey data, focus groups, and interviews to support my study into simply a survey analysis.

I analyzed my data three different ways. The first analysis was a simple cross tab analysis where I took the different responses and calculated them against the total numbers.<sup>70</sup> I separated the answers and calculated each response as its own response. The data is showing the number of responses, not the number of participants; for example, one participant, Taylor, said they believed the KKK, Westboro Baptist Church, and extremist Christians were in opposition to her beliefs—this would be counted as three responses instead of only one.<sup>71</sup>

For the next analysis, I first reviewed the responses and labeled them as either perceived or experienced.<sup>72</sup> If it was not a direct personal experience that the participant listed then I labeled it as a perception. For example, I labeled Bekki's response as a

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<sup>70</sup> As seen in Appendix B.

<sup>71</sup> All respondent names have been changed to ensure anonymity.

<sup>72</sup> This is an area in which people may disagree with the ways in which I separated the responses into categories as experienced or perceived.

perception when she said, “I feel uneasy on campus sharing my religious views and views on Israel in fear of getting physically attacked. With the hatred around the country, I do not feel safe on campus as a Jewish pro-Israel female student.” Likewise, I labeled Sarah’s response as an experience when she said, “I am constantly told (not always directly, but certainly implied) that my beliefs are inferior to Christianity by my family, people around me, and by Southern society. I have been told not to wear my Star of David to job interviews.” I then sorted these responses into the categories with which the participants self-identified—gender, political standing, grade, religious affiliation, and ethnicity.<sup>73</sup> And for the last analysis I used the same perceived/ experienced/none categories as I used in the second analysis but I sorted these responses by the label I gave them—perceived, experienced, none.<sup>74</sup>

## FINDINGS

After a review of the responses for questions two, six, eight, nine, eleven, and twelve, I found the following information intriguing when using the initial cross variable analysis.<sup>75</sup>

In question two, “Have you ever felt excluded because of your personal beliefs?” just over half of the respondents (52%) said they have never felt excluded for their personal beliefs, which is interesting in connection to question six and eight. In question six, 86% of the responses indicated there were people in opposition to their community’s

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<sup>73</sup> As seen in Appendix C.

<sup>74</sup> As seen in Appendix D. I would like to note how the categories of perceived versus experienced are in and of themselves complicated. I am not trying to say a perception is not in some way an “experience,” per say; instead I am referring to *perception* as meaning more of a second-hand experience or an expectation, whereas an *experience* is a first-hand encounter or contact.

<sup>75</sup> The list of questions can be found on page 22 or within Appendix A.

beliefs and in question eight, another 86% said that there were people in opposition to their personal beliefs. In connection with question two, this would indicate that people believe or perceive that there are groups in opposition to their personal and community beliefs, but they have not necessarily experiencing the effects of these opposing groups.<sup>76</sup> For example, Luke, a moderate Roman Catholic Junior, said if he were to "join a different group not [his] own [then he's] there to have fun and to learn, not to throw [his] personal beliefs at people." But he made mention to numerous groups as being in opposition to his community's beliefs and his personal beliefs such as "Any individual/group that teaches moral relativism ... as well as any individual/group that teaches anti-immigration—especially anti-refugee—discrimination for any reason, and ... churches whose members/pastors are part of the political right."

It is also significant that self-identifying males are less likely to feel excluded for their personal beliefs only 34% of the males said they had felt excluded because of their personal beliefs, compared to one-half of the females who have felt excluded. Also, it is significant that it is mostly the newer students who have felt excluded for their personal beliefs (Freshmen and Sophomores) compared to Juniors and Seniors.

43% of the males say there is "no one" in opposition to their community's beliefs in question six, but when compared to question eight all of the male's responses listed a specific group as being in opposition to their personal beliefs. This may indicate how men may be inclusive in their community beliefs and more exclusive in their personal beliefs. For example, Josh, a non-religious white Senior, said he had no one in opposition to his community's beliefs but held that "most [people] are opposed to [his] exact

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<sup>76</sup> This is discussed in more depth in Chapter 3.



feelings on religion but [he does not] feel oppressed or opposed specifically.” In contrast, 90% of the responses from females said there were groups in opposition to their community’s beliefs, but 83% said there are groups in opposition to their personal beliefs, indicating there are more groups in opposition to their community’s beliefs, but perhaps their personal beliefs are more inclusive.

Although there were many different groups in opposition to one’s community belief system or personal beliefs, most of them were mentioned only once. The few groups that were mentioned more than once as being in opposition to a *community’s* belief included anyone who was not Christian, atheists, extremist Christians, and Muslims (the majority of duplicates, other than “none,” being Muslims, 12%). Mary, a female white Presbyterian said, “There are many subgroups of religions that may hate my religion. There are Muslims that hate my religion, atheists, and others.” Likewise, the groups that were mentioned more than once as being in opposition to *personal* beliefs was anyone who was not Christian, as well as atheists, extremist Christians, Muslims, and radicals (which could potentially be combined with “extremist Christians” in an “extremist” category).

Since this study was completed on the campus of UNCC, it seems important to note the ways in which the “Campus/Pit Preachers” were mentioned several times in connection to the ways in which people have witnessed people being persecuted for their religious beliefs. The Pit Preachers are traveling preachers who come to UNCC campus on a semi-regular basis with signs that say things such as “Are you going to hell?” Lisa, a liberal Baptist Sophomore, said, “I was on campus actually and there was a man preaching from the Bible and [he] was yelling at all [of] the students that would walk by

[saying] that ‘homos, pot smokers, adulterers, and people in fraternities and sororities hate God and God hates them and they are going to hell.’” Pit Preachers are allowed to converse with students within the free-speech area of campus. Whenever I have seen them around campus there is usually a throng of students surrounding the preacher defending their life choices as if their soul depended on proving the preacher’s condemnations wrong. A non-religious liberal Master’s student, Gary, commented about how “students love to hate campus preachers. The preacher’s job is basically to confront students and make them angry, to tell them they are sinners and going to hell. People tend to persecute the preachers by doing and saying the very things that disturbed them in the first place.” Josh, a non-religious senior, said this in regards to the campus preachers, “I kind of feel disgusted at the people who shout on campus about how everybody is going to hell regardless of knowing their personal situation or religious beliefs. They just blanket statement that all college students are evil and will burn in whatever hell they believe in.” Another student, Sam, remarked how “it makes no sense to hate one person or many persons because of the actions of another person no matter how many similarities they may share. I felt great sadness when a preacher who [preaches] hatred was allowed to speak on campus. But my feeling is directed towards the particular individual alone not towards a group.” It makes one wonder whether students correlate “extremist Christians” with the pit preachers on campus.

When reviewing the responses in regards to people hearing or seeing the persecution of religious believers (question nine) there is not a lot of consistency between answers—the responses are not repetitive. The only consistency is each student who did answer this question had in fact seen or heard of people being persecuted for their

religious beliefs.<sup>77</sup> Kayla, a non-religious liberal Middle-Eastern student was very adamant in her response, saying:

Wow! [I have seen or heard of it] in every way possible. I don't know much about Judaism and have listen to their speeches, but Christianity and Islam are equally into judgment and persecution, especially when it comes to judging each other. Not to mention [the] colorful range of racism, nationalism and other forms of prejudice that comes with every religion. It is as if religion is a means to boost their baseless self-righteousness.

It is interesting that every student had seen or heard of religious persecution and it is also interesting that this student was so sure that this persecution was due to a religious person's "baseless self-righteousness." It was good of the student say straightforwardly that they did not have enough experience with Judaism to include it within her claim.

66% of the responses for question eleven indicated that the respondents have not seen or have not, to their knowledge, heard of anyone being persecuted for their religious beliefs on campus. But the ones who had been persecuted on campus were mostly affiliated with Jewish or Muslim associations. Mark, a white conservative Christian, said, "You could say Muslims are being separated from western society for their beliefs. However Islam is more than a religion. It is a political system [it] dictates [that] non-believers should be punished, making it incompatible with western society." Likewise, 50% of the respondents said they had not seen or heard of someone being forced to separate from society for their religious beliefs, which also means half of the students have. If half of the students reported that they have seen or heard of people being separated from society for religious beliefs, have they then *seen* or *heard* of it? Or in

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<sup>77</sup> It should also be noted that this question had the fewest responses so people may have left their answer blank indicating that they have never seen it happen. The repeats in this question do include pit preachers and condemning to hell (which could be argued is what the pit preachers are doing).

other words have they *experienced* it or *perceived* it? And what is the danger if there is just a perception of religious *othering*?

## CHAPTER 3: DATA ANALYSIS

In this chapter I attempt to analyze how a mere perception of religious *othering* perpetuates a cycle of religious *othering*, which may in fact not be an actuality. After reviewing the data, two questions were in special need of attention; namely, how do people understand the *othering* that takes place? And what is the danger of perceived *othering* versus experienced *othering*?

### HOW STUDENTS UNDERSTAND AND/OR RECOGNIZE *OTHERING*

The students mentioned several explanations as to why they believe religious persons persecute and/or judge others. In fact, they were most willing to answer this question (question 10); of the 33 respondents, only two did not give an explanation.<sup>78</sup> Taylor, a transgendered Liberal Sophomore, was particularly negative with their explanation as to why religious folks judge and persecute; they said it is “because people want to be racist or bigots and they think that saying ‘God said so’ makes it okay.”<sup>79</sup> This person seems to believe that people have a natural tendency toward intolerance and discrimination and that people use their idea of what is sacred as an excuse. Scholars

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<sup>78</sup> Those two respondents only answered a few of the questions throughout the survey. They should not really be taken into consideration when thinking about the response rate for this question.

<sup>79</sup> Such explicit name-calling was not the norm among respondents.

would agree with this student in that people do have a natural desire to categorize and classify although they may not phrase it with such negative terminology.<sup>80</sup>

Lisa, a liberal Baptist, had an interesting explanation. She said, “From what I’ve seen it is because they feel entitled. Maybe they feel that because, for example, someone is gay or Jewish that they are automatically less than they are. Maybe they believe that a certain sin... is worse than another. They always somehow seem to think they have the right to disown other people.” This is a pretty advanced response from a Sophomore student; though there are some pretty gross generalizations it gets to some key factors: believing someone is less than you, categorizing “sins,” and a feeling of entitlement or a “right to disown.” Other students such as Sarah, a Jewish Senior, said “it is a combination of fear and ignorance, which easily turn into hate,” or Jessica, an Episcopal Master’s student said that “they are scared of those who are unlike them,” or Catherine, a Baptist Sophomore, said it is “because they are not fully aware of what [their] own religion preaches so they fill in the blank with hate.”<sup>81</sup> Kayla, a non-religious Middle Eastern Master’s student, believes people *other*

because they are constantly competing with each other to prove which one knows the right path to heaven. In order for one to be right, others have to be wrong, so if you are not following the same path as I do then [there is something] clearly wrong with you. Besides, when the presupposition is that your religion is sacred, then it becomes almost impossible to acknowledge the shortcomings; religion is preached as a whole, it’s a case of take it or leave it, so even if you find a fault with it the blame is on you, because the religion is supposed to be faultless. So there [is] no way to start a conversation among the religions (and between religious and non-religious). When there’s no conversation the wall goes higher up and hatred becomes abundant.

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<sup>80</sup> Think of Douglas and her notion of dirt, for example. People will categorize what they will as dirt and then they will place a level of value on that dirt.

<sup>81</sup> When I hear students critically think and analyze difficult topics like this it makes me excited to be a professor so I can facilitate and participate in these kinds of discussions.

This student believes *othering* occurs because of a need to prove the accuracy of their truth claims. This explanation has some connections with Hegel's master/slave relationship in that a *self* cannot be a *self* without first distinguishing itself from another. This student is saying that a religious person explains their "rightness" by pointing out the "wrongness" of an *other*. The second portion of this explanation is also key that interactions between religious believers are lacking because of an conscious choice to not communicate with persons who share different beliefs.

This lack of or discomfort with talking to people who share different beliefs will only continue when people are explicitly being told that they should stay in their bubbles in order to maintain their identity.<sup>82</sup> Eric, a Hispanic agnostic Master's student, explained it as follows, "I never heard of anyone being forced to separate themselves due to beliefs. But at Impact, which is another Protestant club on campus, they expressed that the best way to maintain your Christian identity during college was to form tight communities with other Christians." Not only does this keep people from learning the ability to keep their identity while communicating with *others* but it also puts a sense of fear in the believer that if they allow their community to be "loose" then they may end up losing what makes them them.<sup>83</sup>

There is clearly a problem in our society when an individual, like Jessica, can make the truth claim that "My family does not like Muslims in general." Mark, a white

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<sup>82</sup> Mary Douglas' notion on classifying dirt is helpful here as well as Julia Kristeva's notion that one will feel a sense of horror when confronted with their *other*.

<sup>83</sup> Kristeva explicitly mentions how horror comes when confronting an *other* because of a fear of losing oneself in the *other*—by no longer being able to decipher between the *self* and the other. Likewise, Hegel and Butler both talk about the need to have an *other* which the *self* can self-identify against. This Protestant club is making a similar distinction in that those in the club can come together because they are not their *other*.

conservative Christian, said how atheism and Islam are two groups or communities that are in opposition to his beliefs because “certain members of [his] family are very religious therefore anyone who does not believe in God is somewhat opposed to [his] family’s beliefs. Also [his] family is a very peaceful one and Islam is not a religion of peace.” Luke, the Roman Catholic Junior, shared his reason for why religious believers (perhaps like Jessica’s or Mark’s families) persecute others; he said,

Religious believers persecute others because they don't really know what their opponent really teaches; they just find one little thing that they hear and think [that] goes against what their community teaches, and they prepare for battle. I also think that a lot of people just take the word of their religious leaders, so whatever they say is somehow the Word of God, but they don't double check the message or remember that their leader is also human.

This quote is significant because it makes reference to the idea that people will persecute others simply because they do not know, or more importantly because someone says it is so—they have a perceived notion that these *others* are in opposition to them and are therefore deserving of their judgments.<sup>84</sup> For example, Mark expressed why he is “very negative about Islam” when he said, “This religion has horrendous beliefs. I’m fine with the more moderate Islamists; however, the most religious among them will do horrible things. ISIS for example follows the [holy] text, [the Quran,] to the letter.”<sup>85</sup> Making claims about how a religion as a whole has horrendous beliefs is *othering* to a “T.” This statement makes me think of a few things: Do not all religions have their “black sheep in the family” that would make their religion as a whole seem to be utterly atrocious were

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<sup>84</sup> Think here of René Girard’s idea of the scapegoat—an individual who is not particularly deserving who get’s placed with the blame in order to create a sense of cohesion in a community.

<sup>85</sup> Understanding the fact that I only have these survey responses and am myself in danger of *othering* these student respondents, please let me say how I am, in a sense, being a hypocrite by having to draw connections and conclusions with the limited data that I have.



they the main ones being identified as “the religion”?<sup>86</sup> The student did make mention to how they are fine with “moderate Islamists.” What does this mean to them? Who gets to draw that line saying this is what a moderate Muslim looks and behaves like and this is what an extremist Muslim looks and behaves like? And why would this person, who draws the line, feel like they had the authority to tell the Muslims where they fall on this spectrum? Not knowing more about this individual than the responses he gave in the survey I do not want to make any more generalizations about what he really does believe. But I do think these are important ideas to consider when thinking about the ways one classifies their *other* and why.<sup>87</sup>

I imagine it is pretty safe to say that a good portion of the students who participated in my survey live fairly privileged existences—in that many have not lived through a war, have had consistent food and shelter provided for them, and have the ability (time, resources, etc.) to attend a university. I also imagine that many have had little encounter with their *other*. John, a non-denominational Evangelical, gives a short explanation of his near encounter with his *other*:

Satanists are pretty sketchy, though I've yet to encounter them in person. Radical Muslims are also pretty sketchy, though I've also yet to encounter them. Hateful groups like Westboro and any other radical/hateful religious/atheist/LGBT groups are also sketchy, though thankfully I've yet to encounter those as well. The week of the protests was probably the closest a "hateful" group has been [to me]. Kind [of] scary when you [are] on the outs in that (by both race and lack of enthusiasm to riot or holding "unpopular" views). It doesn't mean I live in a bubble, it's just that I don't seek them out, and they aren't too active in outreach (which is completely fine in my book) so. . . Otherwise as I've grown older I'm feeling less

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<sup>86</sup> Keep in mind that fact that the term religion is contested, especially amongst scholars of religion.

<sup>87</sup> Think here specifically of Mary Douglas and dirt. Dirt is not an inherently bad thing; instead, people place a value on the dirt. An *other* is not an inherently bad person or group; people place that category on them.

anxious, though sometimes I may get anxious due to foreseeing what consequences may happen (and how I will have to deal with those; whether for a semester or just a couple weeks).<sup>88</sup>

Although this student had not encountered a Satanist, a radical Muslim, or people who participate in “hateful groups” he was very comfortable in calling his *others* “sketch” or “sketchy”. It is clear that the protests were an eye-opening event for this student as he said he does not seek out his *other* but in this instance his *other* came into his reality without prompting.

#### THE DANGER OF PERCEIVED VERSUS EXPERIENCED *OTHERING*

A danger of *othering* comes when an individual, group, or community merely perceives that *others* are in fact deserving of persecution and judgment instead of people having an actual experience that leads them to create judgments about another human being.<sup>89</sup> The question comes down to whether or not these students have perceived this *othering* or are actually experiencing it. First, it needs to be clear that after analyzing the data there was no correlation indicating that one gender, ethnicity, political group, school age or religion was more prone to perceiving *othering* or experiencing it. Although there may be some light correlation between demographics on a small scale, when analyzed with the questions as whole, the correlation dissipates. Again, from the data collected for this study, there is no demographic correlation indicating a specific group as being more prone to experiencing or perceiving *othering*. The data was very clear, however, that a

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<sup>88</sup> The protests to which this student is referring are likely the protests and riots that were happening in Charlotte in mid-September 2016 in connection with the Keith Lamont Scott shooting.

<sup>89</sup> From this point on there will be a fair amount of prescriptive analysis. I understand the value of descriptive scholarly work, but there are some topics in which a prescription on how to help an issue is warranted. I am taking this opportunity to do just that. I hope you will indulge me while I attempt to undertake some constructivist work.

perception of *othering* was always as prominent or significantly more likely than an experience of *othering*.<sup>90</sup>

It could be argued that the student whose family is very negative toward Islam is in the process of *othering* Muslims but may have these feeling because of a perceived idea that their *other*—Muslims—are a danger to their existence. Likewise, the student who is in the process of *othering* Satanists, Westboro Baptists, and members of “hateful groups” explicitly says how he has never encountered these individuals.

Now, it can be asked, do you have to encounter every group to know whether or not they are in opposition to your ideals and are an *other*? The likelihood of being able to meet someone from each group or community that appears to be in opposition to yours is unlikely to happen.<sup>91</sup> A problem arises when people are willing to make a claim that all members of a certain group are so unlike themselves that they are deserving of this term or this notion of being an *other* and are treated as such.<sup>92</sup>

The fact that Sarah feels like she is “constantly [being] told (not always directly, but certainly implied) that [her] beliefs are inferior to Christianity” is just another example to the persistence and danger of *othering*. Not only does Sarah run the risk of feeling like her beliefs are inferior to another’s but she is also in danger of developing feelings of resentment toward Christians for the ways in which she views her beliefs. In

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<sup>90</sup> This could also be due to the nature of surveys and the way in which students answered the survey questions. There is a chance that a student may have had an actual experience with their *other* but explained it in the survey as a perception. This could have potentially been clarified had students been willing to participate in follow-up interviews and focus groups.

<sup>91</sup> And meeting with every potential *other* may in fact be dangerous.

<sup>92</sup> I myself have had to come to terms with this having grown up in a bubble of sorts, not interacting with many people who shared different religious beliefs. Robert D. Putnam, in his book *American Grace: How Religion Divides and Unites Us* (2010) talks about this very thing in detail. He makes mention to how Muslims and Mormons are the two most feared religions in America but how many people who hold this fear have in fact never met a Muslim or a Mormon.

our society there appears to be both a perception of religious *othering* and an experience of religious *othering*. Sarah, who is “not always directly” being told that her religious beliefs are inferior, is having a constant reminder that her religion is the victim of *othering*, but it begs the question, how? When Mary, a Presbyterian, talks about the ways in which Christians are being *othered*, is it possible that everyone is being *othered*? Mary explains her perception of being *othered* as such,

I have heard of people not allowing Christians to do things that they believe is right. There are times when they are told that they have to marry gay couples even when they don't believe in it. Often in events where they say everyone is welcome here and everyone can have there own opinion, often times that means everyone but Christians. They don't say that, but they often put down Christian beliefs when talking.

This student says Christians, who are members of the most prevalent religion in America, are also being *othered*. But again, how?

When the students were asked to explain a time when they felt feelings of uneasiness, discomfort, fear and/or anxiety toward a religious/spiritual person, group, or community, they provided the following explanations:

- “Even within my own religion people make me uncomfortable when they use an “in the face” tactic to evangelize” (Amy, Lutheran White Freshman).
- “I feel uncomfortable when a group of atheists are very insulting to Christianity. I don't mind a discussion or disagreements with the religion but blatant disrespect to anyone belonging to that religion makes me uncomfortable” (Mark, Conservative Christian Junior).
- “I feel uneasy on campus sharing my religious views and views on Israel in fear of getting physically attacked. With the hatred around the country, I do not feel

safe on campus as a Jewish pro-Israel female student” (Bekki, Jewish Conservative Senior).

- “I feel uneasy when reading news articles on ISIS, who I don't believe to be authentic Muslims” (Marcus, African American Methodist Senior).
- “I felt a lot of discomfort at a youth camp when I was the only person in a crowd of ~300 who didn't feel the urge to speak in tongues. Basically any amount of group worship made me uncomfortable as a child because I didn't feel like I was on the level of my peers religiously” (Josh, non-religious Moderate Senior).
- “I don't recall such a time. But I do still feel somewhat uneasy when a Protestant explains his worldview and talks about the Jesus. For some reason, this only happens when I talked to Protestants. I talked to Muslims and Hindus about their faith and I was really eager to learn about what they had to say” (Eric, Liberal agnostic Hispanic).

This question was attempting to get at the idea that when one is being *othered* or is in fact *othering* they are likely to have feelings of uneasiness, discomfort, fear and/or anxiety toward their *other*. When I review these answers I wonder how many of these examples are actual examples of experiences and how many are examples of perceptions. I would classify at least half of these examples as containing perceptions of religious *othering*. It also makes me wonder how these perceptions and experiences change the way in which they interact with their *other*.

## CONCLUSION

So, why does this study matter? I argue that perceptions of religious *othering* is a key factor in the perpetuation of religious *othering*—or even *othering* as a whole. When people look for something they can often find it. By expecting a Protestant to make you feel uneasy, or discomfort when talking to evangelizers, or fear within one's own community, one is more likely to encounter just that. Do I think religious *othering* would die should the *perception* of religious *othering* fade away? No, but I do think it would decrease religious *othering* significantly and it would help weed out the instances of *othering* that are not a reality so people can focus on the peoples and areas where religious *othering* is in fact occurring.

I also believe Journey, an African-American Liberal Freshman, was right when she said, "I believe when people can relate to you more their actions and mannerisms are more inclusive-like and comforting. [There is] this idea that the more inclusive you are within a group, the less confrontational you are." This concept explains why we as humans tend to interact with and associate more with those people who are like-minded. But what would the world look like should more people hold Felicia's, an African-American Muslim Sophomore, point of view: "I do not think [there] is any specific group of people who are against my community's beliefs. There will always be people who disagree with something but it is not fair to generalize an entire group of people."

To conclude I want to use the work of Ann Taves, scholar of American Religion, and her ideas laid out in *Religious Experience Reconsidered: A Building-Block Approach to the Study of Religion and Other Special Things* to help clarify how I believe we can lessen *othering*. Although I am still struggling with this notion, Taves explains how “there is no escaping the use of categories in setting up comparisons. The crucial question is not *whether* we are going to utilize categories to compare but *what categories* we are going to use.”<sup>93</sup> Because we are in a constant battle of comparison when we encounter our *other* we must be aware of the categories we are using to define ourselves against our *others*. Instead of using the typical religious dichotomy of sacred versus profane, Taves uses the notion of *special*. She explains how “whatever else they are, things that get caught up in the web of relations marked out by these terms are things that someone or some group has granted some sort of special status. Whether or not particular things should be considered special is typically a matter of dispute and leads different individuals and groups to position things differently in relation to the web of related concepts.”<sup>94</sup> It can be understood that people create their in-group/out-group classifications of *othering* around what one deems special.

When people, such as myself, talk about ending religious *othering*, a natural reaction is the idea of creating a “mutt population” where there is so much crossbreeding that the human population becomes just one big mutt race, unable to decipher one religion from another, one race from another, one gender from another, etc. This would certainly make it more difficult to create some classifications and categories, but this

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<sup>93</sup> Ann Taves, *Religious Experience Reconsidered: A Building-Block Approach to the Study of Religion and Other Special Things* (New Jersey: Princeton University Press, 2009), 125-126.

<sup>94</sup> *Ibid.*, 27.

would also mean a collapse of what humans deem special: “Narrowly conceived, human violation of the taboo will in fact make the special thing ordinary; broadly conceived, however, it will cause everything the thing set apart represents to collapse (that is, specific relationships and, by extension, potentially the whole social and cosmic order).”<sup>95</sup> I do not argue for the mutt population theory. I find the human race to be intriguing and exciting because of its capacity to deem things as special and to have things that are special. The problem is not that we have things that are uniquely special; the problem is how we interact with those who consider something different to be special.

Throughout *Religious Experience Reconsidered*, Taves explains the role of the scholar of religion. One of her key points is that religious scholars should use attribution theory because it “provides a way to take [a] subject’s descriptions of their experiences and the explanations they build into their descriptions with utmost seriousness, while at the same time distinguishing between the subjects’ explanations and the researchers’ explanation of their explanations.”<sup>96</sup> Taves explains how it is imperative that the researcher not try to make any truth claims about another’s experience, and even though “researchers need to describe experiences in terms recognizable to their subjects, they do not need to adopt their subjects’ *explanations* of their experiences.”<sup>97</sup> This is true especially for people who are encountering their *other* or people who do not hold the same things to be special. For example, a Muslim does not need to accept a Christian’s belief that Jesus is the son of God and a Christian does not need to accept a Muslim’s

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<sup>95</sup> Ibid., 34.

<sup>96</sup> Ibid., 90.

<sup>97</sup> Ibid., 89.



belief that Muhammad is a prophet. Both can hold onto the belief that they hold to be special.

They both need to simply distinguish their views from the *other's* views, not adopt the *other's* explanation of their experience, and instead try to understand why and when the *other* had these experiences. Then the interactions between the typical *others* can develop into “discussions of experience and explanations [where they] can focus on either of two questions: how and why [the *other's*] claims *seem true to them*, regardless of whether they are true in some larger sense, or whether the subjects' claims are in fact true in some larger sense.”<sup>98</sup> With this mindset people no longer need to be afraid of losing their identity when encountering their *other*.

Similarly to how:

many of our academic concepts are not only linked to disciplines but are laden with theoretical presuppositions particular to the discipline in question... If we use such terms unreflectively, we may inadvertently reproduce long-standing historical controversies at an academic level, which in turn hinders analysis of the work that the experiences in question are doing... in various cultural contexts;<sup>99</sup>

society is also burdened with concepts that are laden with theoretical presuppositions. We must be constantly aware of how our actions and concepts might hinder experiences we have with our *others*. Let us not be the ones that “readily ascribe agency to perceptions based on very sketchy information and then make inferences about the ‘agents’ behavior based on assumptions that we apply to agents more generally.”<sup>100</sup> Let us instead learn from our *others* and stop trying to make determinations of authenticity as only the *other*

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<sup>98</sup> Ibid., 89.

<sup>99</sup> Ibid., 125.

<sup>100</sup> Ibid., 137.

is capable of making determinations of authenticity for what is special to them.<sup>101</sup> Let us stop allowing our perceptions and fears keep us from engaging with and learning from those around us.

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<sup>101</sup> Ibid., 158.

## POSTFACE

As an aspiring scholar of religion, I am going to take a brief moment to address scholars of religion directly and the way in which they may fall prey to *othering* religions or aspects of religion. Scholar of American History, Robert A. Orsi, helps me grapple with what ‘the holy’ means for religious/spiritual believers. For Orsi, people experience the holy and the sacred in profoundly real experiences and the problem of being an insider versus outsider is that that outsider has not experienced what the insiders have and can therefore not understand the insider’s experience.

Orsi explains how it is the role of the scholar of religion to understand his/her moral and political history before drawing lines “between the pathological and the healthy, the bad and the good . . . Otherwise, the distinctions that we make will merely ‘be the reiteration of unacknowledged assumptions, prejudices, and implications in power.’”<sup>102</sup> Orsi believes it is necessary for the scholar to stop the repetition of unacknowledged beliefs and allusions of power.

How can a religious studies scholar separate oneself from creating this distinction of good versus bad religion and ultimately avoid religious *othering*? Orsi himself says:

It seems to be virtually impossible to study religion without attempting to distinguish between its good and bad expressions, without working to establish both a normative hierarchy of religious idioms (ascending from

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<sup>102</sup> Robert Orsi, *Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them* (Princeton: Princeton University Press, 2005), 180.

negative to positive, "primitive" to high, local to universal, infantile to mature, among other value-laden dichotomies familiar to the field) and a methodological justification for it. These resilient impulses take on special significance in light of the well-known inability of the field to agree on what religion is: we may not know what religion is but [we do] say with certainty what bad religion is or what religion surely is not. The mother of all religious dichotomies—us/them—has regularly been constituted as a moral distinction—good/bad religion.<sup>103</sup>

Even as I am trying to find a way to escape *othering*, it is occurring within my own field of study. It is likely the case that a scholar will try to say what is good religion and what is bad; after all, many “departments of religious studies are really thus departments of the study of desirable religions.”<sup>104</sup> It would seem like there is no easy way out of this dilemma but I wonder how different religious studies courses would be if the undesirable religions or undesirable aspects of religion were taken more seriously. To continue this point, most world religions classes do not teach students to think of Jihadists as being “true” Muslims, or members of the Christian Identity Party as being representative of “real” Christians. Instead they are usually taught that although they claim to be Muslims or Christians, they are really *others*—outsiders, extremists, fundamentalists, the marginal members of the religion. It is often taught that they are not following the “norm” and are therefore bad representations of the real Islam or Christianity.

Orsi wants to challenge religious scholars “not to stop at the border of human practices done in the name of the gods that we scholars find disturbing, dangerous, or even morally repugnant; but rather to enter into the *otherness* of religious practices in

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<sup>103</sup> Ibid., 183.

<sup>104</sup> Ibid., 190. Though I do believe this trend is shifting with time and the “less desirable” aspects and branches of religion are being discussed more fully.

search of an understanding of their human ground.”<sup>105</sup> Orsi wants religious scholars to step into the uncomfortable, the repulsive, the *other* religions and stop trying label them as “not us.” After all, “the point of engaging *other* religious worlds should not be to reassure ourselves and our readers that we are not them, that [the religious *other*] and I belong to different species”; instead, they should enter that space with an open mind and willingness to experience something that was previously deemed as strange.<sup>106</sup> Orsi challenges religious scholars “not to find new *others*. . . but to get beyond ‘*otherizing*’ as its basic move.”<sup>107</sup> Although Orsi’s solution to the problem of *othering* is simple in writing, it is difficult in application, hence why we still have *othering* today.

Meredith B. McGuire’s *Lived Religion: Faith and Practice in Everyday Life* is an application of applying Robert Orsi’s caution into a religious study. McGuire’s *Lived Religion* takes the outsiders of the “normal” institutionalized religion and gives them a space where they are no longer outsiders but instead valued for their differences.

McGuire is able to accomplish this by describing what is now called *lived religion*:

In order to understand individual’s lived religions, we need to make visible all of the aspects of religious lives that have been made invisible by the social construction of religion in western societies. Then, we can begin to see the complex and creative ways many people practice their religion. We must also, however, go well beyond the concept of popular religion in order to comprehend the many cultural resources. . . that people today may selectively draw on, remember, celebrate, transform, distill, amalgamate, and share.<sup>108</sup>

Similarly to how Orsi challenged religious scholars to stop *othering*, McGuire challenges

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<sup>105</sup> Ibid., 192, emphasis added.

<sup>106</sup> Ibid., emphasis added.

<sup>107</sup> Ibid., 198.

<sup>108</sup> Meredith B. McGuire, *Lived Religion: Faith and Practice in Everyday Life* (New York: Oxford University Press, 2008), 67.

religious scholars to “take popular religious expressions seriously. . . [and to] begin to realize the complexity of each individual’s religion-as-practiced.”<sup>109</sup> If one were to apply both McGuire and Orsi’s challenges, then they would be on the road to ending religious *othering*.

McGuire believes once we take seriously the complexity of lived religion, the “thoroughly popular religious elements can be mesh[ed] with—rather than [challenged]—[with] the existing values and attitudes” of religious believers.<sup>110</sup> Instead of challenging, being able to mesh existing values seems to be one way to bring Orsi’s challenge into fruition. This meshing of existing values is so important to the study of religion because “we cannot really comprehend individual’s religious lives if we try to ignore the intense religious experiences many people value and seek.”<sup>111</sup> Meshing the religious experiences does not mean religious people must rid themselves of all their traditions; instead they must be willing to accept a more complex view of religion and the ways in which difference can still be applied in religion which so often simply leads to uniformity.

For example, the Jihadist and the member of the Christian Identity Party are two individuals that are living their lives in such a way that would often make them out to be the *other*. But, if the religious scholar will take more seriously what is sacred to the individual, then he/she will better be able to have an open mind toward *others* even though many public practices of religion “blur the boundaries between the sacred and

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<sup>109</sup> Ibid. Some people studying lived religion may use lived religion to *other* institutionalized religion.

<sup>110</sup> Ibid., 76-77.

<sup>111</sup> Ibid., 95.

profane.”<sup>112</sup> The scholar of religion must understand that “because religion-as-lived is based more on . . . religious practices than on religious ideas or beliefs, it is not necessarily logically coherent. Rather, it requires a practical coherence: it needs to make sense in one’s everyday life, and it needs to be effective, to ‘work,’ in the sense of accomplishing some desired end.”<sup>113</sup> According to Orsi and McGuire *othering* does not have to linger, but in order to lessen its effects we must first be able to properly respond and react to our *other*.

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<sup>112</sup> Ibid., 50.

<sup>113</sup> Ibid., 15.

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## APPENDIX A: SURVEY

**Religious Othering: As Seen on a College Campus**

\* Required

**Informed Consent Agreement**

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I hereby consent to participate in a survey about my religious/ spiritual experiences specifically, but not limited to, as a student at the University of North Carolina at Charlotte. This is a research study. The purpose of this survey is to understand the range religious violence—specifically religious othering—has affected college students and to what extent religious othering takes place on a college campus.

This survey will focus on the experiences I have had as a student at UNC Charlotte and/or as a member of a religiously/spiritually-affiliated club on campus. I am encouraged to be as honest and specific as I can in response to questions, however, I am under no obligation to respond to any question asked in the survey and I may decide to exit the survey at any point. I understand if I exit the survey before I click "submit" my responses will not be recorded or used for any purpose.

I hereby consent to provide basic demographic details pertaining to myself to assist in focus groups and follow-up interviews. All material released in the survey will be kept anonymous and if used in the final project will be unidentifiable to the actual participant to maintain confidentiality. In any transcripts, reports or articles produced using material from this survey, students will either not be identified by any name or will be given pseudonyms.

I acknowledge that the responses I make may be included in reports and scholarly articles prepared by Chelsea L. Carskaddon. I understand that these reports and scholarly articles may be distributed to faculty and administrators at this university, at other universities, and to the general public.

There are no significant risks to my health, physical safety or mental well being by being a participant in this study. I acknowledge that I may feel slightly anxious, embarrassed or uncertain as I answer the survey questions.

I agree to participate in this study; I asked about my past and current experiences with religious violence, prejudice and judgment. My participation in this study is completely voluntary and I have the right to refuse participation or leave the study at any time without any penalty.

(For further information pertaining to this study, please contact Chelsea L. Carskaddon via email: [ccarskad@uncc.edu](mailto:ccarskad@uncc.edu))

**1. I read the above "Informed Consent Agreement" and wish to remain a part of the research project. \***

*Mark only one oval.*

☐

I agree and am at least 18 years of age

☐

I disagree or am YOUNGER than 18 years of age

*Skip to "Unable to Participate."*

**General Demographic**

**2. What is your name?**

.....

**3. What is your email address?**

(ex. [yourname@uncc.edu](mailto:yourname@uncc.edu))

.....

**4. What is your phone number?**

(ex. 704-500-1111)

.....

**5. What is your age? \***

(Must be 18 or older to participate)

*Mark only one oval.*

- ☐ 18-24 years old
- ☐ 25-34 years old
- ☐ 35-44 years old
- ☐ 45-59 years old
- ☐ 60-74 years old
- ☐ 75 years or older

**6. What is your gender? \***

*Mark only one oval.*

- ☐ Male
- ☐ Female
- ☐ Transgender
- ☐ Prefer not to answer
- ☐ Other: .....

**7. Please specify your ethnicity. \***

*Mark only one oval.*

- ☐ White / Caucasian
- ☐ Hispanic or Latino
- ☐ Black or African American
- ☐ Native American or American Indian
- ☐ Asian / Pacific Islander
- ☐ Prefer not to answer
- ☐ Other: .....

**8. What is your marital status? \***

*Mark only one oval.*

- ☐ Single, never married
- ☐ Married or domestic partnership
- ☐ Widowed
- ☐ Divorced
- ☐ Separated
- ☐ Prefer not to answer

**9. How would you describe your political views? \***

*Mark only one oval.*

- ☐ Very Conservative
- ☐ Conservative
- ☐ Moderate
- ☐ Liberal
- ☐ Very Liberal
- ☐ Prefer not to answer

**10. What is your status in school? \***

*Mark only one oval.*

- ☐ Non-Student      *After the last question in this section, skip to "Unable to Participate."*
- ☐ Freshman
- ☐ Sophomore
- ☐ Junior
- ☐ Senior
- ☐ Post-Baccalaureate
- ☐ Masters
- ☐ Doctoral

**11. What is the occupation of your maternal parent/guardian? \***

.....

**12. What is the highest level of education your maternal parent/guardian completed? \***

Mark only one oval.

- ☐ Elementary School
- ☐ High School
- ☐ Associate
- ☐ Technical School
- ☐ Bachelor
- ☐ Master
- ☐ Doctorate
- ☐ Post-Doctorate

13. What is the occupation of your paternal parent/guardian? \*

14. What is the highest level of education your paternal parent/guardian completed? \*

Mark only one oval.

- ☐ Elementary School
- ☐ High School
- ☐ Associate
- ☐ Technical School
- ☐ Bachelor
- ☐ Master
- ☐ Doctorate
- ☐ Post-Doctorate

15. Would you describe yourself as religious? \*

Mark only one oval.

[illegible]

16. Would you describe yourself as spiritual? \*

Mark only one oval.

[illegible]

17. With which religion/denomination do you most closely identify, if any? \*

(ex. Baptist, Roman Catholic, Muslim, Jewish, etc.)

\_\_\_\_\_

18. **Are you a member of a church, synagogue, mosque, or other organized religious/spiritual group? \***

Mark only one oval.

☐ Yes☐ No

**19. If yes, which one?**

=====

20. Please mark the average number of times attended an organized religious/spiritual group:

Mark only one oval per row.

[illegible]

21. Are you a member of a religiously/spiritually affiliated club on campus? \*

Mark only one oval.

☐ Yes☐ No

**22. If yes, which one?**

[illegible]

**23. How involved are you with the club?**

(attend meetings/social events, stay connected socially, have friends within the club, etc)

Mark only one oval.

[illegible]

- 24. Have you ever felt included (in a club, congregation, group, etc.) because of your personal beliefs? Please explain:**

.....

.....

.....

.....

.....

- 25. Have you ever felt excluded because of your personal beliefs? Please explain:**

.....

.....

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.....

.....

- 26. Have you disregarded or ignored a person, group, or community because of their religious/spiritual beliefs? Please explain:**

.....

.....

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.....

.....

- 27. Explain a time when you felt feelings of uneasiness, discomfort, fear and/or anxiety toward a religious/spiritual person, group, or community.**

.....

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.....

.....

- 28. Explain a time when you felt feelings of disgust, hatred and/or loathing toward a religious/spiritual person, group, or community.**

.....

.....

.....

.....

.....



**29. Which religious/spiritual individual, group or community is in opposition to your COMMUNITY'S beliefs and/or values? How?**

.....

.....

.....

.....

.....

**30. Which religious/spiritual individual, group or community is in opposition to your FAMILY'S beliefs and/or values? How?**

.....

.....

.....

.....

.....

**31. Which religious/spiritual individual, group or community is in opposition to your PERSONAL beliefs and/or values? How?**

.....

.....

.....

.....

.....

**32. In what ways have you seen or heard religious/spiritual believers persecute and/or judge other people?**

.....

.....

.....

.....

.....

**33. Why do you think religious/spiritual believers persecute and/or judge other people?**

.....

.....

.....

.....

.....

34. **Have you seen or heard of any individual, group, or club on campus that seems to be persecuted or judged because of their religious/spiritual beliefs? Which one(s)?**

.....

.....

.....

.....

.....

35. **How have you seen or heard of a person, group or community be forced to separate themselves from society because of their religious/spiritual beliefs?**

.....

.....

.....

.....

.....

*Stop filling out this form.*

## Unable to Participate

---

Unfortunately, you must be over 18 and a student in order to participate in this research project. From the answers you have provided you are no longer eligible to participate in the survey.

If you feel you are receiving this message in error you may return to the previous page to review your answers.

Thank you for being willing to participate.

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## APPENDIX B: CROSS VARIABLE ANALYSIS

## Question #2

**Have you ever felt excluded because of your personal beliefs? Please explain:**

**Gender**

Overall of 31:	Yes of 15:	No of 16:
Male- 9, 29%	Male- 3, 20%	Male- 6, 38%
Female- 20, 65%	Female-10, 66%	Female- 10, 63%
Trans- 1, 3%	Trans- 1, 7%	Trans- 0
Other- 1, 3%	Other- 1, 7%	Other- 0

**Ethnicity**

Overall of 31:	Yes of 15:	No of 16:
Asian/Island Pacific- 5, 16%	Asian/Island Pacific- 3, 16%	Asian/Island Pacific- 2, 13%
Black/African Am.- 5, 16%	Black/African Am.- 2, 16%	Black/African Am.- 3, 19%
Hispanic/Latino- 3, 10%	Hispanic/Latino- 1, 10%	Hispanic/Latino- 2, 13%
Middle Eastern- 1, 3%	Middle Eastern- 1, 3%	Middle Eastern- 0, 0%
White/Caucasian- 17, 55%	White/Caucasian- 8, 55%	White/Caucasian- 9, 56%

**Political Views**

Overall of 31:	Yes of 15:	Yes of 16:
Conservative- 6, 19%	Conservative- 4, 27%	Conservative- 2, 13%
Moderate- 12, 39%	Moderate- 6, 40%	Moderate- 6, 38%
Liberal- 10, 32%	Liberal- 4, 27%	Liberal- 6, 38%
Very Liberal- 1, 3%	Very Liberal- 1, 7%	Very Liberal- 0, 0%
Prefer Not 2 Answ- 2, 6%	Prefer Not 2 Answ- 0, 0%	Prefer Not 2 Answ- 2, 13%

**Denomination**

Overall of 31:	Yes of 15:	No of 16:
Agnostic- 2, 6%	Agnostic- 0, 0%	Agnostic- 2, 13%
Baha'i- 2, 6%	Baha'i- 0, 0%	Baha'i- 2, 13%
Baptist- 4, 13%	Baptist- 2, 13%	Baptist- 2, 13%
Catholic- 2, 6%	Catholic- 0, 0%	Catholic- 2, 13%
Christian- 4, 13%	Christian- 3, 20%	Christian- 1, 6%
Mormon- 1, 3%	Mormon- 1, 7%	Mormon- 0, 0%
Episcopal- 1, 3%	Episcopal- 0, 0%	Episcopal- 1, 6%
Jewish- 3, 10%	Jewish- 3, 20%	Jewish- 0, 0%
Lutheran- 1, 3%	Lutheran- 0, 0%	Lutheran- 1, 6%
Methodist- 1, 3%	Methodist- 1, 7%	Methodist- 0, 0%
Muslim- 1, 3%	Muslim- 1, 7%	Muslim- 0, 0%
Non Religious- 5, 16%	Non Religious- 2, 13%	Non Religious- 3, 19%
Non-Deno Chrst.- 2, 6%	Non-Deno Chrst.- 0, 0%	Non-Deno Chrst.- 2, 13%
Other- 1, 3%	Other- 1, 7%	Other- 0, 0%
Presbyterian- 1, 3%	Presbyterian- 1, 7%	Presbyterian- 0, 0%

**Year in School**

Overall of 31:	Yes of 15:	No of 16:
Freshman- 6, 19%	Freshman- 4, 27%	Freshman- 2, 13%
Sophomore- 6, 19%	Sophomore- 4, 27%	Sophomore- 2, 13%
Junior- 6, 19%	Junior- 2, 13%	Junior- 4, 25%
Senior- 8, 26%	Senior- 3, 20%	Senior- 5, 31%
Graduate- 5, 16%	Graduate- 2, 13%	Graduate- 3, 19%

## Question #6

**Which religious/spiritual individual, group or community is in opposition to your COMMUNITY'S beliefs and/or values? How?**

**Gender****Overall of 49:**

Male- 7, 12%  
Female- 40, 85%  
Trans- 1, 2%  
Other- 1, 2%

**Trans of 1:**

Catholics- 1, 100%

**Prefer not to Answer of 1:**

Black Lives Matter- 1,  
100%

**Male of 7:**

None- 3, 43%

MENTIONED ONCE:

All religious - 1, 14%  
Anti Intellectual-1, 14%  
Non Christian- 1, 14%  
Satanists- 1, 14%

**Female of 40:**

Non Christian- 2, 5%  
Atheist- 3, 8%  
Extreme Christians- 3, 8%  
Muslims- 6, 15%  
None- 4, 10%

MENTIONED ONCE:

All lives Matter, Any not,  
Buddhists, Campus  
Crusades, Evangelicals,  
Gay Bashing, Hate Lead,  
Hillel, Jehovah's Witness,  
Jews, KKK, LGBT,  
Islamophobs, Moral  
Relativists, Mormons,  
Political Right, Science,  
Unsure, Very Religious,  
Westboro Baptists,  
Witchcraft, World  
Organization Church of  
Christ

**Ethnicity****Overall of 49:**

Asian/Island Pacific- 8, 16%  
Black/African Am.- 15, 31%  
Hispanic/Latino- 4, 8%  
Middle Eastern- 1, 2%  
White/Caucasian- 21, 42%

**Asian/Island... of 8:**

None- 3, 38%

MENTIONED ONCE:

Anything not Christian,  
Buddhists, Muslims,  
Witchcraft, All religious

**Middle Eastern of 1:**

None- 1, 100%

**Black/African... of 15:**

Muslims- 13,

MENTIONED ONCE:

Non Christians, Atheists,  
Extreme Christians, Jehovah's  
Witnesses, Jews, KKK, LGBT,  
Islamophobs, Mormons,  
Science, Westboro Baptist,  
World Organization Church of  
Christ

**Hispanic/Latino of 4:**MENTIONED ONCE:

Moral Relativism, Muslims,  
Political Right, All anti-  
intellectual

**White/Caucasian of 21:**

Atheists- 2, 10%  
Muslims- 2, 10%  
None- 2, 10%

MENTIONED ONCE:

All lives matter, Any person  
not, Campus Crusades,  
Evangelicals, Extremist  
Conservative Christians,  
Conservative Right Wing  
Christians, Gay Bashing  
Events, Hate-Lead Activities,  
Hillel, Unsure, Very Religious  
Groups, Non Christians,  
Satanists, Black Lives Matter,  
Catholics

---

**Political Views**
**Overall of 49:**

Conservative- 7, 14%  
 Moderate- 21, 43%  
 Liberal- 11, 22%  
 Very Liberal- 1, 2%  
 Prefer Not 2 Answ- 9, 18%

**Conservative of 15:**

None- 2, 27%

MENTIONED ONCE:

All lives matter, Any person not, gay bashing events, late-lead activities, very religious groups

**Liberal of 11:**

None- 2, 13%

MENTIONED ONCE:

Muslims, Science, Anti-Intellectuals, Atheists, Evangelicals, Extremist Conservative Christian, Extremist Right Wing Christians, Non-Christians, Catholics

**Prefer Not to Answer of 9:**MENTIONED ONCE:

Non-Christians, Atheist, Jehovah's Witnesses, Jews, LGBT, Mormons, Muslims, None World Organization Church of Christ

**Moderate of 21:**

None- 2, 10%  
 Muslims- 4, 19%

MENTIONED ONCE:

All Religious, Non-Christians, Atheists, Buddhists, Campus Crusades, Extremist Christians, Hillel, KKK, Islamophobs, Moral Relativists, Political Right, Satanists, Unsure, Westboro Baptists, Witchcraft

**Very Liberal of 1:**

Black Lives Matter- 1, 100%

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**Year in School**
**Overall of 49:**

Freshman- 10, 20%  
 Sophomore- 7, 14%  
 Junior- 10, 20%  
 Senior- 16, 33%  
 Post-Bacc- 1, 2%  
 Graduate- 5, 10%

**Freshman of 10:**

None- 3, 30%

MENTIONED ONCE:

Extremist Conservative Christians, Extremist Right Wing Christians, Non-Christians, Buddhists, Campus Crusades, Muslims, Witchcraft

**Post-Bacc of 1:**

Islamaphobs- 1, 100%

**Sophomore of 7:**

Muslims- 2, 29%

MENTIONED ONCE:

Catholics, Atheists, Extremist Christians, KKK, Westboro Baptist Church

**Junior of 10:**MENTIONED ONCE:

All Lives Matter, Gay Bashing Events, Hate-Lead Activities, Very Religious Groups, Atheists, All Religious, Hillel, Moral Relativists, Muslims, Political Right

**Senior of 16:**

None- 3, 19%  
 Muslims- 2, 13%

MENTIONED ONCE:

Any person not, science Satanists, Unsure, Non-Christians, Atheists, Jehovah's Witness, Jews, LGBT, Mormons, World Organization Church of Christ

**Graduate of 5:**MENTIONED ONCE:

Anti-Intellectuals, Non-Christians, Evangelicals, None, Black Lives Matter

**Denomination****Overall of 49:**

Agnostic- 4, 6%  
 Baha'i- 2, 6%  
 Baptist- 4, 13%  
 Catholic- 2, 6%  
 Christian- 5, 13%  
 Mormon- 1, 3%  
 Episcopal- 1, 3%  
 Jewish- 3, 10%  
 Lutheran- 1, 3%  
 Methodist- 2, 3%  
 Muslim- 2, 3%  
 Non Religious- 7, 16%  
 Non-Deno Christ- 9, 6%  
 Other- 4, 3%  
 Presbyterian- 2, 3%

**Agnostic of 4:**

MENTIONED ONCE:  
 Extremist Christians,  
 KKK, Westboro  
 Baptist, Anti  
 Intellectuals

**Baha'i of 2:**

None- 2, 100%

**Baptist of 4:**

MENTIONED ONCE:  
 Non-Christians, None,  
 Satanists, Catholics

**Catholic of 2:**

MENTIONED ONCE:  
 Moral Relativists,  
 Political Right

**Christian of 5:**

MENTIONED ONCE:  
 Unsure, Muslim, Black  
 Lives Matter, Muslim,  
 Science

**Episcopal of 1:**

None- 1, 100%

**Jewish of 1:**

MENTIONED ONCE:  
 Campus Crusades,  
 Hillel, Muslims

**Lutheran of 1:**

Any Person not- 1,  
 100%

**Methodist of 2:**

MENTIONED ONCE:  
 Extremist Conservative  
 Christians, Extremist  
 Right Wing Christians

**Mormon of 1:**

None- 1, 100%

**Muslim of 2:**

MENTIONED ONCE:  
 Islamophobs, None

**Non-Religious of 7:**

MENTIONED ONCE:  
 All lives matter, Gay  
 Bashing Events, Hate-  
 Lead Activities, Very  
 Religious Groups, All  
 Religious, Evangelicals,  
 None

**Non-Denominational****Christians of 9:**

Atheist- 2, 22%

MENTIONED ONCE:

Non Christians,  
 Jehovah's Witnesses,  
 Jews, LGBT, Mormons,  
 Muslims, World  
 Organization Church of  
 Christ

**Other of 4:**

MENTIONED ONCE:  
 Non-Christians,  
 Buddhists, Muslims,  
 Witchcraft

**Presbyterian of 2:**

MENTIONED ONCE:  
 Atheists, Muslims

## Question #8

**Which religious/spiritual individual, group or community is in opposition to your PERSONAL beliefs and/or values? How?**

**Gender****Overall of 36:**

Male- 4, 15%  
Female- 30, 77%  
Trans- 1, 4%  
Other- 1, 4%

**Trans of 1:**

Catholics- 1, 100%

**Prefer not to Answer of 1:**

Pro Abortion- 1, 100%

**Male of 4:**MENTIONED ONCE:

Most, Any Religious Group,  
Satanists, Non Christians

**Female of 30:**

Atheist- 3, 10%  
Muslims- 3, 10%  
None- 5, 17%  
Radicals- 2, 7%

MENTIONED ONCE:

Any Extremist, Anyone in  
Opposition to Christian,

Non Christian, Everyone

(except Pro Israeli or  
Orthodox), Extremist  
Christians, Extremely  
Conservative Christian,  
Extremely Right Winged  
Christians, Jehovah's  
Witness, Jews, Judgmental  
Hypocrites, KKK, LGBT,  
Many, Mormons, Pit  
Preachers

**Ethnicity****Overall of 36:**

Asian/Island Pacific- 4, 16%  
Black/African Am.- 13, 31%  
Hispanic/Latino- 3, 8%  
Middle Eastern- 1, 2%  
White/Caucasian- 15, 42%

**Asian/Island... of 4:**

None- 2, 50%

MENTIONED ONCE:

Most, Radicals

**Middle Eastern of 1:**

None- 1, 100%

**Black/African... of 13:**MENTIONED ONCE:

Non Christians, Atheist,  
Extremist Christians,  
Jehovah's Witness, Jews,  
Judgmental Hypocrites, KKK,  
LGBT, Many, Mormons,  
Muslim, Westboro Baptist,  
World Organization Church of  
Christ

**Hispanic/Latino of 3:**MENTIONED ONCE:

Any Extremist, Any Religious  
Group, Muslim

**White/Caucasian of 15:**

Atheists- 2, 10%

None- 2, 10%

MENTIONED ONCE:

Any person not, Non Christian,  
Catholics, Everyone not Pro  
Israeli or Orthodox, Extremist  
Conservative Christians,  
Conservative Right Wing  
Christians, Muslims, None, Pit  
Preacher, Pro Abortion,  
Radicals, Satanists

---

**Political Views**
**Overall of 36:**

Conservative- 4, 11%  
 Moderate- 14, 39%  
 Liberal- 9, 25%  
 Very Liberal- 1, 3%  
 Prefer Not 2 Answ- 8, 22%

**Conservative of 11:**

MENTIONED ONCE:  
 Most, None, Anyone in  
 opposition, Radicals

**Moderate of 21:**

None- 2, 10%  
 Muslims- 4, 19%

MENTIONED ONCE:

All Religious, Non  
 Christians, Atheists,  
 Buddhists, Campus  
 Crusades, Extremist  
 Christians, Hillel, KKK,  
 Islamophobs, Moral  
 Relativists, Political Right,  
 Satanists, Unsure,  
 Westboro Baptists,  
 Witchcraft

**Liberal of 9:**

None- 2, 22%

MENTIONED ONCE:

Judgmental Hypocrites,  
 Any Religious Group, Non

Christians, Atheists,  
 Catholics, Extremist  
 Conservative Christians,  
 Conservative Right Wing  
 Christians

**Very Liberal of 1:**

Pro Abortion- 1, 100%

**Prefer Not to Answer of 9:**

MENTIONED ONCE:  
 Non Christians, Atheist,  
 Jehovah's Witnesses,  
 Jews, LGBT, Mormons,  
 Muslims, World  
 Organization Church of  
 Christ

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**Year in School****Overall of 49:**

Freshman- 7, 20%  
 Sophomore- 7, 14%  
 Junior- 4, 20%  
 Senior- 13, 33%  
 Post-Bacc- 1, 2%  
 Graduate- 4, 10%

**Freshman of 10:**

None- 3, 30%

MENTIONED ONCE:

Extremist Conservative  
 Christians, Extremist  
 Right Wing Christians,  
 Non-Christians,  
 Buddhists, Campus  
 Crusades, Muslims,  
 Witchcraft

**Sophomore of 7:**

Muslims- 2, 29%

MENTIONED ONCE:

Atheist, Catholics,  
 Extremist Christians,  
 KKK, Westboro Baptist  
 Church

**Junior of 4:**MENTIONED ONCE:

Radicals, Atheist,  
 Extremists, Everyone  
 one except Pro Israeli or  
 Orthodox Jew

**Post-Bacc of 1:**

Many- 1, 100%

**Senior of 13:**MENTIONED ONCE:

Most, Anyone in  
 Opposition, Judgmental  
 Hypocrites, None,  
 Satanists, Non-  
 Christians, Atheists,  
 Jehovah's Witness,  
 Jews, LGBT, Mormons,  
 Muslims, World  
 Organization Church of  
 Christ

**Graduate of 4:**MENTIONED ONCE:

Any Religious Group,  
 None, Non Christians,  
 Pro Abortion



## Question #9

**In what ways have you seen or heard religious/spiritual believers persecute and/or judge other people?**

**Gender****Overall of 21:**

Male- 3, 14%  
Female- 17, 81%  
Trans- 1, 5%

**Trans of 1:**

Pit Preacher- 1, 100%

**Male of 3:**MENTIONED ONCE:

Conservative Christian  
Views of Homosexuality,  
Dress or Actions,  
Fundamentalist Views

**Female of 17:**

Condemning - Hell- 2, 12%  
Pit Preacher- 2, 12%

MENTIONED ONCE:

Christians,  
Different = Dangerous,  
During Church, Extremist  
Christians, More, Muslims  
being called terrorists,  
Muslims Persecuting  
others, Racism/Prejudice,  
Signs/Posters, TV,  
Westboro Baptists,  
Wiccans being called  
freaks.

**Ethnicity****Overall of 21:**

Asian/Island Pacific- 4, 16%  
Black/African Am.- 4, 31%  
Hispanic/Latino- 3, 8%  
White/Caucasian- 11, 42%

**Asian/Island... of 4:**MENTIONED ONCE:

Muslims being called  
terrorists, Wiccans Called  
Freaks, Conservative Christian  
Views of Homosexuality,  
Fundamentalist views

**Black/African... of 4:**MENTIONED ONCE:

Condemning to Hell,  
Difference = Dangerous,  
Extremist Christians,  
Racism/Prejudice

**Hispanic/Latino of 3:**MENTIONED ONCE:

Muslims Persecute Others

**White/Caucasian of 11:**

Pit Preacher- 3, 10%

MENTIONED ONCE:

Christians, Condemning to  
Hell, During Church, More,  
Signs/Posters, TV, Westboro  
Baptist, Dress or Actions,

**Political Views****Overall of 22:**

Conservative- 7, 11%  
Moderate- 5, 39%  
Liberal- 8, 25%

Signs/Posters, TV, Dress  
or Actions

**Liberal of 9:**

Pit Preachers- 3, 22%

**Conservative of 11:**MENTIONED ONCE:

Conservative Christian  
Views of Homosexuality,  
Fundamentalist Views,  
During Church, More,

**Moderate of 21:**MENTIONED ONCE:

Muslims being called  
Terrorists, Wiccans called  
freaks, Extremist  
Christians, Muslims  
Persecute Others,  
Condemning to hell

MENTIONED ONCE:

Condemning to Hell,  
Different = Dangerous,  
Racism/Prejudice,  
Christians, Westboro  
Baptist

---

**Denomination**
**Overall of 49:**

Agnostic- 4, 6%  
 Baha'i- 1, 6%  
 Baptist- 4, 13%  
 Catholic- 1, 6%  
 Christian- 4, 13%  
 Mormon- 1, 3%  
 Episcopal- 1, 3%  
 Jewish- 2, 10%  
 Lutheran- 1, 3%  
 Methodist- 2, 3%  
 Muslim- 1, 3%  
 Non Religious- 2, 16%  
 Non-Deno Christ- 9, 6%  
 Other- 1, 3%  
 Presbyterian- 2, 3%

**Agnostic of 4:**

MENTIONED ONCE:  
 Extremist Christians,  
 KKK, Westboro  
 Baptist, Any Religious  
 Group

**Baha'i of 2:**

None- 2, 100%

**Baptist of 4:**

MENTIONED ONCE:  
 Non-Christians,  
 Satanists, Catholics

**Catholic of 1:**

Extremist- 1, 100%

**Christian of 4:**

MENTIONED ONCE:  
 None, Muslim, Pro  
 Abortion, Judgmental  
 Hypocrites

**Episcopal of 1:**

None- 1, 100%

**Jewish of 2:**

MENTIONED ONCE:  
 Pit Preacher, Everyone  
 one except Pro Israeli or  
 Orthodox Jew

**Lutheran of 1:**

Anyone in Opposition-  
 1, 100%

**Methodist of 2:**

MENTIONED ONCE:  
 Extremist Conservative  
 Christians, Extremist  
 Right Wing Christians

**Mormon of 1:**

None- 1, 100%

**Muslim of 1:**

Many- 1, 100%

**Non-Religious of 2:**

MENTIONED ONCE:  
 Radicals, Most

**Non-Denominational****Christians of 9:**

Atheist- 2, 22%

MENTIONED ONCE:

Non Christians,  
 Jehovah's Witnesses,  
 Jews, LGBT, Mormons,  
 Muslims, World  
 Organization Church of  
 Christ

**Other of 1:**

Radicals- 1, 100%

**Presbyterian of 2:**

MENTIONED ONCE:  
 Atheists, Muslims

## Question #11

**Have you seen or heard of any individual, group, or club on campus that seems to be persecuted or judged because of their religious/spiritual beliefs? Which one(s)?**

**Gender****Overall of 35:**

Male- 9, 26%

Female- 24, 69%

Trans- 1, 3%

Prefer not to Answer- 1, 3%

**Prefer not to Answer of 1:**

No- 1, 100%

**Trans of 1:**Not to my knowledge- 1,  
100%**Male of 9:**

No- 4, 33%

Not to my knowledge- 2,  
22%MENTIONED ONCE:Pit Preachers, Jewish/Pro-  
Palestinian, Jewish  
Awareness Christian  
Fellowship being referred to  
as a cult**Female of 24:**

No- 12, 50%

Not to my knowledge- 2,  
8%MENTIONED ONCE:Campus Preachers,  
Probably Muslim Students,  
Not in clubs, Pro  
Traditional Family Values,  
Associated with Middle  
Eastern Decent, Niner  
Nights toward Catholics,  
Students for Justice in  
Palestine, Palestinian  
Cultural Organization,  
Muslim Student  
Association, Palestinian  
American Cultural Club**Ethnicity****Overall of 35:**

Asian/Island Pacific- 6, 17%

Black/African Am.- 5, 14%

Hispanic/Latino- 3, 9%

Middle Eastern- 1, 3%

White/Caucasian- 20, 57%

**Asian/Island... of 6:**

No- 2, 33%

MENTIONED ONCE:Not in Clubs, Pro Tradition  
Family Values, Associated  
with Middle Eastern Decent,  
Not to my Knowledge**Black/African... of 5:**

No- 3, 60%

MENTIONED ONCE:Not to my Knowledge, Pit  
Preachers**Hispanic/Latino of 3:**MENTIONED ONCE:No, Niner Nights toward  
Catholics, Jewish vs. Pro-  
Palestinian**Middle Eastern of 1:**

No- 1, 100%

**White/Caucasian of 20:**

No- 10, 50%

Not to my Knowledge- 3, 15%

MENTIONED ONCE:Campus Preachers, Probably  
Muslim Students, Students For  
Justice in Palestine, Palest...  
Cultural Organization, Muslim  
Student Association,  
Palestinian American Cultural  
Club, Jewish Awareness  
Christian Fellowship" be  
referred to as a cult

---

**Political Views**
**Overall of 22:**

Conservative- 7, 11%  
 Moderate- 16, 39%  
 Liberal- 9, 25%  
 Very Liberal- 1, 25%  
 Prefer not 2 answ- 2, 25%

**Conservative of 7:**

No- 3, 43%  
 Not to my Knowledge- 2, 29%

MENTIONED ONCE:

Pro Traditional Family  
 Values, Associates with  
 Middle Eastern Decent

**Moderate of 16:**

No- 6, 100%  
 Not to my Knowledge- 2,

MENTIONED ONCE:

Not in Clubs, Pit  
 Preachers, Niner Nights  
 toward Catholics,  
 Probably Muslim  
 Students, Students For  
 Justice in Palestine,  
 Palest... Cultural  
 Organization, Muslim  
 Student Association,  
 Palestinian American  
 Cultural Club

**Liberal of 9:**

No- 5, 22%

MENTIONED ONCE:

Jewish vs. Palestinian,  
 Campus Preachers, Not to  
 my Knowledge

**Very Liberal of 1:**

No- 1, 100%

**Prefer not to Answer of 2:**MENTIONED ONCE:

No, Jewish Awareness  
 Christian Fellowship being  
 referred to as a cult

---

**Year in School****Overall of 35:**

Freshman- 7, 20%  
 Sophomore- 5, 14%  
 Junior- 9, 26%  
 Senior- 8, 23%  
 Post-Bacc 1, 3%  
 Graduate- 5, 14%

**Freshman of 7:**

No- 3, 43%

MENTIONED ONCE:

Pro Traditional Family  
 Values, Associated with  
 Middle Eastern Decent,  
 Not in Clubs, Probably  
 Muslim Students

**Sophomore of 5:**

No- 3, 60%  
 Not to my Knowledge-  
 2, 40%

**Junior of 9:**

No- 3, 33%

MENTIONED ONCE:

Not to my Knowledge,  
 Niner Nights toward  
 Catholics, Students For  
 Justice in Palestine,  
 Palest... Cultural  
 Organization, Muslim  
 Student Association,  
 Palestinian American  
 Cultural Club

**Senior of 8:**

No- 4, 50%  
 Not to my Knowledge-  
 2, 25%

MENTIONED ONCE:

Pit Preachers, Jewish  
 Awareness Christian  
 Fellowship being  
 referred to as a cult

**Post-Bacc of 1:**

No- 1, 100%

**Graduate of 5:**

No- 3, 60%

MENTIONED ONCE:

Jewish vs Palestinian,  
 Campus Preachers

---

**Denomination**
**Overall of 35:**

Agnostic- 2, 6%  
 Baha'i- 2, 6%  
 Baptist- 4, 11%  
 Catholic- 2, 6%  
 Christian- 4, 11%  
 Episcopal- 1, 3%  
 Jewish- 6, 17%  
 Lutheran- 1, 3%  
 Methodist- 1, 3%  
 Mormon- 2, 6%  
 Muslim- 2, 6%  
 Non Religious- 4, 11%  
 Non-Deno Christ- 2, 6%  
 Other- 1, 3%  
 Presbyterian- 1, 3%

**Agnostic of 2:**

MENTIONED ONCE:  
 Not to my knowledge,  
 Jewish vs Pro-  
 Palestinian

**Baha'i of 2:**

MENTIONED ONCE:  
 Jewish Awareness  
 Christian Fellowship  
 being referred to as a  
 cult, Not in Clubs

**Baptist of 4:**

No- 2, 50%  
 Not to my Knowledge-  
 2, 50%

**Catholic of 2:**

MENTIONED ONCE:  
 Niner Nights toward  
 Catholics, No

**Christian of 4:**

No- 4, 100%

**Episcopal of 1:**

No- 1, 100%

**Jewish of 6:**

MENTIONED ONCE:  
 Probably Muslim  
 Students, Students For  
 Justice in Palestine,  
 Palest... Cultural  
 Organization, Muslim  
 Student Association,  
 Palestinian American  
 Cultural Club, No

**Lutheran of 1:**

No- 1, 100%

**Methodist of 1:**

No- 1, 100%

**Mormon of 2:**

MENTIONED ONCE:  
 Pro Traditional Family  
 Values, Associated with  
 Middle Eastern Decent

**Muslim of 2:**

MENTIONED ONCE:  
 Pit Preachers, Not to my  
 Knowledge

**Non-Religious of 4:**

Not to my Knowledge-  
 2, 50%

MENTIONED ONCE:  
 No, Campus Preachers

**Non-Denominational****Christians of 2:**

No- 2, 100%

**Other of 1:**

No- 1, 100%

**Presbyterian of 1:**

No- 1, 100%

## Question #12

**How have you seen or heard of a person, group or community be forced to separate themselves from society because of their religious/spiritual beliefs?**

**Gender****Overall of 34:**

Male- 10, 26%

Female- 22, 69%

Trans- 1, 3%

Prefer not to Answer- 1, 3%

**Prefer not to Answer of 1:**

No- 1, 100%

**Trans of 1:**

No- 1, 100%

**Male of 10:**

No- 4, 40%

Not Really- 2, 20%

MENTIONED ONCE:

Fundamentalists,

Fundamentalist Jews in

Jerusalem, Impact teaches to

form communities with

fellow Christians

**Female of 22:**

No- 8, 36%

Yes- 3, 14%

MENTIONED ONCE:

Preacher at church asked

gay couple to not come,

Muslims are Separated,

Islam Punishes

Nonbelievers, Not that I

know of, Polygamists,

Ancestors, Amish, Native

Americans, Within

Catholicism on how to

celebrate Mass, causing

people to switch parishes,

Kicked out of Hillel

meetings, Kicked out of

meetings for personal

beliefs

**Ethnicity****Overall of 34:**

Asian/Island Pacific- 6, 9%

Black/African Am.- 6, 9%

Hispanic/Latino- 4, 12%

Middle Eastern- 1, 3%

White/Caucasian- 16, 47%

**Black/African... of 6:**

No- 4, 66%

MENTIONED ONCE:

Amish, Native Americans

**Hispanic/Latino of 4:**MENTIONED ONCE:

Muslims are Separated, Islam

Punishes Nonbelievers, Within

Catholicism on how to

celebrate Mass, Impact teaches

to form communities with

fellow Christians

**Middle Eastern of 1:**

No- 1, 100%

**White/Caucasian of 16:**

No- 9, 56%

Yes- 2, 13%

MENTIONED ONCE:

Not that I know of,

Polygamists, Kicked out of

Hillel meetings, Kicked out of

meetings for personal beliefs,

Not Really

**Asian/Island... of 6:**MENTIONED ONCE:

Preacher at church asked gay

couple to not come, Ancestors,

Fundamentalists,

Fundamentalist Jews in

Jerusalem, Not Really, Yes

---

**Political Views**
**Overall of 34:**

Conservative- 6, 18%  
 Moderate- 15, 44%  
 Liberal- 8, 24%  
 Very Liberal- 1, 3%  
 Prefer not 2 answ- 3, 9%

**Conservative of 6:**

No- 2, 33%

MENTIONED ONCE:

Ancestors,  
 Fundamentalists,  
 Fundamentalist Jews in  
 Jerusalem, Polygamists

**Moderate of 15:**

No- 4, 27%  
 Yes- 3, 20%

MENTIONED ONCE:

Kicked out of Hillel  
 meetings, Kicked out of  
 meetings for personal  
 beliefs, Not that I know of,  
 Within Catholicism on  
 how to celebrate Mass,  
 Muslims are Separated,  
 Islam Punishes  
 Nonbelievers, Not Really,  
 Preacher at church asked  
 gay couple to not come

**Liberal of 8:**

No- 7, 88%

MENTIONED ONCE:

Impact teaches to form  
 communities with fellow  
 Christians

**Very Liberal of 1:**

No- 1, 100%

**Prefer not to Answer of 3:**MENTIONED ONCE:

Amish, Native Americans,  
 Not Really

---

**Year in School****Overall of 34:**

Freshman- 6, 18%  
 Sophomore- 6, 18%  
 Junior- 6, 18%  
 Senior- 10, 29%  
 Post-Bacc- 1, 3%  
 Graduate- 4, 12%

**Freshman of 6:**

No- 2, 33%

MENTIONED ONCE:

Ancestors, Preacher at  
 church asked gay couple  
 to not come, Yes

**Sophomore of 6:**

No- 3, 50%

MENTIONED ONCE:

Yes, Muslims are  
 Separated, Islam  
 Punishes Nonbelievers

**Junior of 6:**

No- 2, 33%

MENTIONED ONCE:

Not really, Kicked out  
 of Hillel meetings,  
 Kicked out of meetings  
 for personal beliefs,  
 Within Catholicism on  
 how to celebrate Mass

**Senior of 10:**

No- 3, 30%

MENTIONED ONCE:

Fundamentalists,  
 Fundamentalist Jews in  
 Jerusalem, Polygamists,  
 Yes, Amish, Native  
 Americans, Not Really

**Post-Bacc of 1:**

No- 1, 100%

**Graduate of 4:**

No- 3, 75%

MENTIONED ONCE:

Impact teaches to form  
 communities with  
 fellow Christians

---

**Denomination**
**Overall of 34:**

Agnostic- 2, 6%  
 Baha'i- 2, 6%  
 Baptist- 4, 12%  
 Catholic- 1, 6%  
 Christian- 5, 15%  
 Episcopal- 1, 3%  
 Jewish- 4, 12%  
 Lutheran- 1, 3%  
 Methodist- 1, 3%  
 Mormon- 1, 3%  
 Muslim- 2, 6%  
 Non Religious- 4, 12%  
 Non-Deno Christ- 3, 9%  
 Other- 1, 3%  
 Presbyterian- 1, 3%

**Agnostic of 2:**

MENTIONED ONCE:  
 No, Impact teaches to  
 form communities with  
 fellow Christians

**Baha'i of 2:**

MENTIONED ONCE:  
 Yes, Not Really

**Baptist of 4:**

No- 4, 100%

**Catholic of 1:**

Within Catholicism on  
 how to celebrate Mass-  
 1, 100%

**Christian of 5:**

No- 2, 40%

MENTIONED ONCE:

Yes, Muslims are  
 Separated, Islam  
 Punishes Nonbelievers

**Episcopal of 1:**

No- 1, 100%

**Jewish of 4:**MENTIONED ONCE:

No, Not that I know of,  
 Kicked out of Hillel  
 meetings, Kicked out of  
 meetings for personal  
 beliefs

**Lutheran of 1:**

Polygamist- 1, 100%

**Methodist of 1:**

No- 1, 100%

**Mormon of 1:**

Ancestors- 1, 100%

**Muslim of 2:**

No- 2, 100%

**Non-Religious of 4:**MENTIONED ONCE:

No, Not Really,  
 Fundamentalists,  
 Fundamentalist Jews in  
 Jerusalem

**Non-Denominational****Christians of 3:**MENTIONED ONCE:

No, Amish, Native  
 Americans

**Other of 1:**

Preacher at church  
 asked gay couple to not  
 come- 1, 100%

**Presbyterian of 1:**

Yes- 1, 100%



## APPENDIX C: CROSS VARIABLE ANALYSIS FOR PERCEIVED VERSUS EXPERIENCED, CATEGORIZED BY CLASSIFICATION

### EXPERIENCED vs. PERCEIVED

#### Question #2 (Categorized by Classifications)

Have you ever felt excluded because of your personal beliefs? Please explain:

Gender													
	<b>Overall:</b>	<b>32</b>	<b>100%</b>	<b>Female</b>	<b>19</b>	<b>100%</b>	<b>Transgender</b>	<b>1</b>	<b>100%</b>				
	Female	19	59%		Experienced:	6	32%	Experienced:	0	0%			
	Male	11	34%		Perceived:	4	21%	Perceived:	0	0%			
	Transgender	1	3%		None:	9	47%	None:	1	100%			
	Other	1	3%										
				<b>Male</b>	<b>11</b>	<b>100%</b>	<b>Other</b>	<b>1</b>	<b>100%</b>				
					Experienced:	2	18%	Experienced:	0	0%			
					Perceived:	3	27%	Perceived:	1	100%			
					None:	6	55%	None:	0	0%			
<b>Entire Question Total</b>													
					Experienced:	8	25%						
					Perceived:	8	25%						
					None:	16	50%						
Ethnicity:													
	<b>Overall:</b>	<b>32</b>	<b>100%</b>	<b>Asian/Pacific Islander</b>	<b>2</b>	<b>100%</b>	<b>Hispanic/Latino</b>	<b>2</b>	<b>100%</b>	<b>Prefer Not to Answer</b>	<b>19</b>	<b>100%</b>	
	Asian/Pacific Islander	2	6%		Experienced:	0	0%	Experienced:	0	0%	Experienced:	5	26%
	Black/African American	6	19%		Perceived:	1	50%	Perceived:	0	0%	Perceived:	6	32%
	Hispanic/Latino	2	6%		None:	1	50%	None:	2	100%	None:	8	42%
	Middle Eastern	1	3%										
	White/Caucasian	19	59%										
	Prefer Not to Answer	2	6%										
				<b>Black/African American</b>	<b>6</b>	<b>100%</b>	<b>Middle Eastern</b>	<b>1</b>	<b>100%</b>	<b>White/Caucasian</b>	<b>2</b>	<b>100%</b>	
					Experienced:	3	50%	Experienced:	0	0%	Experienced:	0	0%
					Perceived:	1	17%	Perceived:	0	0%	Perceived:	0	0%
					None:	2	33%	None:	1	100%	None:	2	100%
Political Views:													
	<b>Overall:</b>	<b>32</b>	<b>100%</b>	<b>Conservative:</b>	<b>6</b>	<b>100%</b>	<b>Liberal</b>	<b>12</b>	<b>100%</b>	<b>Prefer Not to Answer</b>	<b>3</b>	<b>100%</b>	
	Conservative	6	19%		Experienced:	3	50%	Experienced:	3	25%	Experienced:	1	33%
	Moderate	10	31%		Perceived:	2	33%	Perceived:	1	8%	Perceived:	0	0%
	Liberal	12	38%		None:	1	17%	None:	8	67%	None:	2	67%
	Very Liberal	1	3%										
	Prefer Not to Answer	3	9%										
				<b>Moderate</b>	<b>10</b>	<b>100%</b>	<b>Very Liberal</b>	<b>1</b>	<b>100%</b>				
					Experienced:	1	10%	Experienced:	0	0%			
					Perceived:	4	40%	Perceived:	1	100%			
					None:	5	50%	None:	0	0%			
Grade:													
	<b>Overall:</b>	<b>32</b>	<b>100%</b>	<b>Freshman</b>	<b>4</b>	<b>100%</b>	<b>Junior</b>	<b>5</b>	<b>100%</b>	<b>Post Bach</b>	<b>2</b>	<b>100%</b>	
	Freshman	4	13%		Experienced:	2	50%	Experienced:	2	40%	Experienced:	0	0%
	Sophomore	7	22%		Perceived:	1	25%	Perceived:	0	0%	Perceived:	0	0%
	Junior	5	16%		None:	1	25%	None:	3	60%	None:	2	100%
	Senior	8	25%										
	Post Bach	2	6%										
	Graduate	6	19%										
				<b>Sophomore</b>	<b>7</b>	<b>100%</b>	<b>Senior</b>	<b>8</b>	<b>100%</b>	<b>Graduate</b>	<b>6</b>	<b>100%</b>	
					Experienced:	1	14%	Experienced:	2	25%	Experienced:	1	17%
					Perceived:	2	29%	Perceived:	4	50%	Perceived:	1	17%
					None:	4	57%	None:	2	25%	None:	4	67%
Denomination													
	<b>Overall:</b>	<b>32</b>	<b>100%</b>	<b>Agnostic</b>	<b>2</b>	<b>100%</b>	<b>Episcopal</b>	<b>1</b>	<b>100%</b>	<b>Mormon</b>	<b>1</b>	<b>100%</b>	
	Agnostic	2	6%		Experienced:	0	0%	Experienced:	0	0%	Experienced:	1	100%
	Baha'i	2	6%		Perceived:	0	0%	Perceived:	0	0%	Perceived:	0	0%
	Baptist	4	13%		None:	2	100%	None:	1	100%	None:	0	0%
	Catholic	2	6%										
	Christian	4	13%										
	Episcopal	1	3%										
	Islam	2	6%										
	Jew	3	9%										
	Lutheran	1	3%										
	Methodist	1	3%										
	Mormon	1	3%										
	Non Religious	5	16%										
	Non-Denominational	2	6%										
	Presbyterian	1	3%										
	Other	1	3%										
				<b>Baha'i</b>	<b>2</b>	<b>100%</b>	<b>Islam</b>	<b>2</b>	<b>100%</b>	<b>Non Religious</b>	<b>5</b>	<b>100%</b>	
					Experienced:	0	0%	Experienced:	1	50%	Experienced:	1	20%
					Perceived:	0	0%	Perceived:	0	0%	Perceived:	1	20%
					None:	2	100%	None:	1	50%	None:	3	60%
				<b>Baptist</b>	<b>4</b>	<b>100%</b>	<b>Jew</b>	<b>3</b>	<b>100%</b>	<b>Non-Denominational</b>	<b>2</b>	<b>100%</b>	
					Experienced:	1	25%	Experienced:	0	0%	Experienced:	0	0%
					Perceived:	1	25%	Perceived:	3	100%	Perceived:	1	50%
					None:	2	50%	None:	0	0%	None:	1	50%
				<b>Catholic</b>	<b>2</b>	<b>100%</b>	<b>Lutheran</b>	<b>1</b>	<b>100%</b>	<b>Presbyterian</b>	<b>1</b>	<b>100%</b>	
					Experienced:	0	0%	Experienced:	0	0%	Experienced:	1	100%
					Perceived:	0	0%	Perceived:	0	0%	Perceived:	0	0%
					None:	2	100%	None:	1	100%	None:	0	0%
				<b>Christian</b>	<b>4</b>	<b>100%</b>	<b>Methodist</b>	<b>1</b>	<b>100%</b>	<b>Other</b>	<b>1</b>	<b>100%</b>	
					Experienced:	2	50%	Experienced:	0	0%	Experienced:	1	100%
					Perceived:	1	25%	Perceived:	1	100%	Perceived:	0	0%
					None:	1	25%	None:	0	0%	None:	0	0%

**EXPERIENCED vs. PERCEIVED****Question #4 (Categorized by Classifications)**

**Explain a time when you felt feelings of uneasiness, discomfort, fear and/or anxiety toward a religious/spiritual person, group, or community.**

Gender		Overall: 29 100%		Female		17 100%		Transgender		1 100%		Entire Question Total			
	Female	17	59%		Experienced:	6	35%		Experienced:	1	100%				
	Male	10	34%		Perceived:	5	29%		Perceived:	0	0%				
	Transgender	1	3%		None:	6	35%		None:	0	0%				
	Other	1	3%												
				Male		10 100%		Other		1 100%					
					Experienced:	3	30%		Experienced:	1	100%				
					Perceived:	6	60%		Perceived:	0	0%				
					None:	1	10%		None:	0	0%				
Ethnicity:															
		Overall: 29 100%		Asian/Pacific Islander		2 100%		Hispanic/Latino		1 100%		White/Caucasian		17 100%	
	Asian/Pacific Islander	2	7%		Experienced:	2	100%		Experienced:	0	0%		Experienced:	6	35%
	Black/African American	6	21%		Perceived:	0	0%		Perceived:	1	100%		Perceived:	7	41%
	Hispanic/Latino	1	3%		None:	0	0%		None:	0	0%		None:	4	24%
	Middle Eastern	1	3%												
	White/Caucasian	17	59%												
	Prefer Not to Answer	2	7%												
				Black/African American		6 100%		Middle Eastern		1 100%		Prefer Not to Answer		2 100%	
					Experienced:	2	33%		Experienced:	1	100%		Experienced:	0	0%
					Perceived:	2	33%		Perceived:	0	0%		Perceived:	1	50%
					None:	2	33%		None:	0	0%		None:	1	50%
Political Views:															
		Overall: 29 100%		Conservative:		6 100%		Liberal		12 100%		Prefer Not to Answer		2 100%	
	Conservative	6	21%		Experienced:	0	0%		Experienced:	6	50%		Experienced:	1	50%
	Moderate	8	28%		Perceived:	5	83%		Perceived:	2	17%		Perceived:	1	50%
	Liberal	12	41%		None:	1	17%		None:	4	33%		None:	0	0%
	Very Liberal	1	3%												
	Prefer Not to Answer	2	7%												
				Moderate		8 100%		Very Liberal		1 100%					
					Experienced:	4	50%		Experienced:	1	100%				
					Perceived:	1	13%		Perceived:	0	0%				
					None:	3	38%		None:	0	0%				
Grade:															
		Overall: 29 100%		Freshman		3 100%		Junior		5 100%		Post Bach		2 100%	
	Freshman	3	10%		Experienced:	2	67%		Experienced:	1	20%		Experienced:	0	0%
	Sophomore	6	21%		Perceived:	0	0%		Perceived:	2	40%		Perceived:	1	50%
	Junior	5	17%		None:	1	33%		None:	2	40%		None:	1	50%
	Senior	7	24%												
	Post Bach	2	7%												
	Graduate	6	21%												
				Sophomore		6 100%		Senior		7 100%		Graduate		6 100%	
					Experienced:	4	67%		Experienced:	1	14%		Experienced:	3	50%
					Perceived:	2	33%		Perceived:	5	71%		Perceived:	1	17%
					None:	0	0%		None:	1	14%		None:	2	33%
Denomination															
		Overall: 29 100%		Agnostic		2 100%		Episcopal		1 100%		Mormon		1 100%	
	Agnostic	2	7%		Experienced:	0	0%		Experienced:	0	0%		Experienced:	0	0%
	Baha'i	2	7%		Perceived:	1	50%		Perceived:	0	0%		Perceived:	0	0%
	Baptist	4	14%		None:	1	50%		None:	1	100%		None:	1	100%
	Catholic	1	3%												
	Christian	3	10%												
	Episcopal	1	3%												
	Islam	2	7%												
	Jew	3	10%												
	Lutheran	1	3%												
	Methodist	1	3%												
	Mormon	1	3%												
	Non Religious	4	14%												
	Non-Denominational	2	7%												
	Presbyterian	1	3%												
	Other	1	3%												
				Baptist		4 100%		Jew		3 100%		Non-Denominational		2 100%	
					Experienced:	1	25%		Experienced:	1	33%		Experienced:	1	50%
					Perceived:	2	50%		Perceived:	2	67%		Perceived:	1	50%
					None:	1	25%		None:	0	0%		None:	0	0%
				Catholic		1 100%		Lutheran		1 100%		Presbyterian		1 100%	
					Experienced:	1	100%		Experienced:	1	100%		Experienced:	0	0%
					Perceived:	0	0%		Perceived:	0	0%		Perceived:	0	0%
					None:	0	0%		None:	0	0%		None:	1	100%
				Christian		3 100%		Methodist		1 100%		Other		1 100%	
					Experienced:	1	33%		Experienced:	0	0%		Experienced:	0	0%
					Perceived:	1	33%		Perceived:	1	100%		Perceived:	1	100%
					None:	1	33%		None:	0	0%		None:	0	0%

**Question #5 (Categorized by Classifications)**  
**Explain a time when you felt feelings of disgust, hatred and/or loathing toward**  
**a religious/spiritual person, group, or community.**

Gender												
<b>Overall: 26 100%</b>		<b>Female</b>	<b>14 100%</b>	<b>Transgender</b>	<b>1 100%</b>	<b>Entire Question Total</b> Experienced: 7 27% Perceived: 8 31% None: 11 42%						
Female	14 54%		Experienced: 4 29%	Experienced: 0 0%								
Male	10 38%		Perceived: 2 14%	Perceived: 1 100%								
Transgender	1 4%		None: 8 57%	None: 0 0%								
Other	1 4%											
		<b>Male</b>	<b>10 100%</b>	<b>Other</b>	<b>1 100%</b>							
			Experienced: 2 20%	Experienced: 1 100%								
			Perceived: 5 50%	Perceived: 0 0%								
			None: 3 30%	None: 0 0%								
Ethnicity:												
<b>Overall: 26 100%</b>		<b>Asian/Pacific Islander</b>	<b>2 100%</b>	<b>Hispanic/Latino</b>	<b>1 100%</b>	<b>White/Caucasian</b>	<b>15 100%</b>					
Asian/Pacific Islander	2 8%		Experienced: 1 50%	Experienced: 1 100%		Experienced:	4 27%					
Black/African American	6 23%		Perceived: 1 50%	Perceived: 0 0%		Perceived:	5 33%					
Hispanic/Latino	1 4%		None: 0 0%	None: 0 0%		None:	6 40%					
Middle Eastern	0 0%											
White/Caucasian	15 58%	<b>Black/African American</b>	<b>6 100%</b>	<b>Middle Eastern</b>	<b>0 0%</b>	<b>Prefer Not to Answer</b>	<b>2 100%</b>					
Prefer Not to Answer	2 8%		Experienced: 1 17%	Experienced: 0 0%		Experienced:	0 0%					
			Perceived: 2 33%	Perceived: 0 0%		Perceived:	0 0%					
			None: 3 50%	None: 0 0%		None:	2 100%					
Political Views:												
<b>Overall: 26 100%</b>		<b>Conservative:</b>	<b>5 100%</b>	<b>Liberal</b>	<b>10 100%</b>	<b>Prefer Not to Answer</b>	<b>2 100%</b>					
Conservative	5 19%		Experienced: 2 40%	Experienced: 2 20%		Experienced:	0 0%					
Moderate	8 31%		Perceived: 1 20%	Perceived: 3 30%		Perceived:	0 0%					
Liberal	10 38%		None: 2 40%	None: 5 50%		None:	2 100%					
Very Liberal	1 4%											
Prefer Not to Answer	2 8%	<b>Moderate</b>	<b>8 100%</b>	<b>Very Liberal</b>	<b>1 100%</b>							
			Experienced: 2 25%	Experienced: 1 100%								
			Perceived: 4 50%	Perceived: 0 0%								
			None: 2 25%	None: 0 0%								
Grade:												
<b>Overall: 26 100%</b>		<b>Freshman</b>	<b>2 100%</b>	<b>Junior</b>	<b>4 100%</b>	<b>Post Bach</b>	<b>2 100%</b>					
Freshman	2 8%		Experienced: 1 50%	Experienced: 1 25%		Experienced:	0 0%					
Sophomore	6 23%		Perceived: 0 0%	Perceived: 1 25%		Perceived:	0 0%					
Junior	4 15%		None: 1 50%	None: 2 50%		None:	2 100%					
Senior	7 27%											
Post Bach	2 8%	<b>Sophomore</b>	<b>6 100%</b>	<b>Senior</b>	<b>7 100%</b>	<b>Graduate</b>	<b>5 100%</b>					
Graduate	5 19%		Experienced: 0 0%	Experienced: 3 43%		Experienced:	2 40%					
			Perceived: 4 67%	Perceived: 2 29%		Perceived:	1 20%					
			None: 2 33%	None: 2 29%		None:	2 40%					
Denomination												
<b>Overall: 26 100%</b>		<b>Agnostic</b>	<b>2 100%</b>	<b>Episcopal</b>	<b>1 100%</b>	<b>Mormon</b>	<b>1 100%</b>					
Agnostic	2 8%		Experienced: 1 50%	Experienced: 0 0%		Experienced:	0 0%					
Baha'i	2 8%		Perceived: 1 50%	Perceived: 0 0%		Perceived:	0 0%					
Baptist	4 15%		None: 0 0%	None: 1 100%		None:	1 100%					
Catholic	1 4%											
Christian	3 12%	<b>Baha'i</b>	<b>2 100%</b>	<b>Islam</b>	<b>2 100%</b>	<b>Non Religious</b>	<b>3 100%</b>					
Episcopal	1 4%		Experienced: 0 0%	Experienced: 0 0%		Experienced:	1 33%					
Islam	2 8%		Perceived: 0 0%	Perceived: 0 0%		Perceived:	2 67%					
Jew	3 12%		None: 2 100%	None: 2 100%		None:	0 0%					
Lutheran	0 0%											
Methodist	1 4%	<b>Baptist</b>	<b>4 100%</b>	<b>Jew</b>	<b>3 100%</b>	<b>Non-Denominational</b>	<b>2 100%</b>					
Mormon	1 4%		Experienced: 0 0%	Experienced: 3 100%		Experienced:	0 0%					
Non Religious	3 12%		Perceived: 1 25%	Perceived: 0 0%		Perceived:	2 100%					
Non-Denominational	2 8%		None: 3 75%	None: 0 0%		None:	0 0%					
Presbyterian	0 0%											
Other	1 4%	<b>Catholic</b>	<b>1 100%</b>	<b>Lutheran</b>	<b>0 0%</b>	<b>Presbyterian</b>	<b>0 0%</b>					
			Experienced: 0 0%	Experienced: 0 0%		Experienced:	0 0%					
			Perceived: 1 100%	Perceived: 0 0%		Perceived:	0 0%					
			None: 0 0%	None: 0 0%		None:	0 0%					
		<b>Christian</b>	<b>3 100%</b>	<b>Methodist</b>	<b>1 100%</b>	<b>Other</b>	<b>1 100%</b>					
			Experienced: 2 67%	Experienced: 0 0%		Experienced:	0 0%					
			Perceived: 0 0%	Perceived: 1 100%		Perceived:	0 0%					
			None: 1 33%	None: 0 0%		None:	1 100%					

# EXPERIENCED vs. PERCEIVED

## Question #9 (Categorized by Classifications)

In what ways have you seen or heard religious/spiritual believers persecute and/or judge other people?

Gender																				
<b>Overall: 31 100%</b>			<b>Female</b>			<b>20 100%</b>			<b>Transgender</b>			<b>1 100%</b>								
Female 20 65%			Experienced: 5 25%			Experienced: 0 0%			<b>Entire Question Total</b>											
Male 9 29%			Perceived: 14 70%			Perceived: 1 100%														
Transgender 1 3%			None: 1 5%			None: 0 0%														
Other 1 3%																				
			<b>Male</b>			<b>9 100%</b>			<b>Other</b>			<b>1 100%</b>								
			Experienced: 1 11%			Experienced: 0 0%														
			Perceived: 8 89%			Perceived: 1 100%														
			None: 0 0%			None: 0 0%														
Ethnicity:																				
<b>Overall: 31 100%</b>			<b>Asian/Pacific Islander</b>			<b>2 100%</b>			<b>Hispanic/Latino</b>			<b>2 100%</b>			<b>White/Caucasian</b>			<b>18 100%</b>		
Asian/Pacific Islander 2 6%			Experienced: 1 50%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 4 22%								
Black/African American 6 19%			Perceived: 1 50%			Perceived: 2 100%			Perceived: 2 100%			Perceived: 14 78%								
Hispanic/Latino 2 6%			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
Middle Eastern 1 3%																				
White/Caucasian 18 58%																				
Prefer Not to Answer 2 6%			<b>Black/African American</b>			<b>6 100%</b>			<b>Middle Eastern</b>			<b>1 100%</b>			<b>Prefer Not to Answer</b>			<b>2 100%</b>		
			Experienced: 1 17%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%								
			Perceived: 4 67%			Perceived: 1 100%			Perceived: 1 100%			Perceived: 2 100%								
			None: 1 17%			None: 0 0%			None: 0 0%			None: 0 0%								
Political Views:																				
<b>Overall: 31 100%</b>			<b>Conservative:</b>			<b>5 100%</b>			<b>Liberal</b>			<b>12 100%</b>			<b>Prefer Not to Answer</b>			<b>2 100%</b>		
Conservative 5 16%			Experienced: 1 20%			Experienced: 1 8%			Experienced: 1 8%			Experienced: 1 50%								
Moderate 11 35%			Perceived: 4 80%			Perceived: 11 92%			Perceived: 11 92%			Perceived: 1 50%								
Liberal 12 39%			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
Very Liberal 1 3%																				
Prefer Not to Answer 2 6%			<b>Moderate</b>			<b>11 100%</b>			<b>Very Liberal</b>			<b>1 100%</b>								
			Experienced: 3 27%			Experienced: 0 0%			Experienced: 0 0%											
			Perceived: 7 64%			Perceived: 1 100%			Perceived: 1 100%											
			None: 1 9%			None: 0 0%			None: 0 0%											
Grade:																				
<b>Overall: 31 100%</b>			<b>Freshman</b>			<b>4 100%</b>			<b>Junior</b>			<b>6 100%</b>			<b>Post Bach</b>			<b>2 100%</b>		
Freshman 4 13%			Experienced: 1 25%			Experienced: 1 17%			Experienced: 1 17%			Experienced: 0 0%								
Sophomore 7 23%			Perceived: 3 75%			Perceived: 5 83%			Perceived: 5 83%			Perceived: 2 100%								
Junior 6 19%			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
Senior 7 23%																				
Post Bach 2 6%			<b>Sophomore</b>			<b>7 100%</b>			<b>Senior</b>			<b>7 100%</b>			<b>Graduate</b>			<b>5 100%</b>		
Graduate 5 16%			Experienced: 1 14%			Experienced: 3 43%			Experienced: 3 43%			Experienced: 0 0%								
			Perceived: 5 71%			Perceived: 4 57%			Perceived: 4 57%			Perceived: 5 100%								
			None: 1 14%			None: 0 0%			None: 0 0%			None: 0 0%								
Denomination																				
<b>Overall: 31 100%</b>			<b>Agnostic</b>			<b>2 100%</b>			<b>Episcopal</b>			<b>1 100%</b>			<b>Mormon</b>			<b>0 0%</b>		
Agnostic 2 6%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%								
Baha'i 2 6%			Perceived: 2 100%			Perceived: 1 100%			Perceived: 1 100%			Perceived: 0 0%								
Baptist 5 16%			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
Catholic 2 6%																				
Christian 4 13%			<b>Baha'i</b>			<b>2 100%</b>			<b>Islam</b>			<b>2 100%</b>			<b>Non Religious</b>			<b>4 100%</b>		
Episcopal 1 3%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%								
Islam 2 6%			Perceived: 2 100%			Perceived: 2 100%			Perceived: 2 100%			Perceived: 4 100%								
Jew 3 10%			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
Lutheran 1 3%																				
Methodist 1 3%			<b>Baptist</b>			<b>5 100%</b>			<b>Jew</b>			<b>3 100%</b>			<b>Non-Denominational</b>			<b>2 100%</b>		
Mormon 0 0%			Experienced: 2 40%			Experienced: 2 67%			Experienced: 2 67%			Experienced: 0 0%								
Non Religious 4 13%			Perceived: 3 60%			Perceived: 1 33%			Perceived: 1 33%			Perceived: 1 50%								
Non-Denominational 2 6%			None: 0 0%			None: 0 0%			None: 0 0%			None: 1 50%								
Presbyterian 1 3%																				
Other 1 3%			<b>Catholic</b>			<b>2 100%</b>			<b>Lutheran</b>			<b>1 100%</b>			<b>Presbyterian</b>			<b>1 100%</b>		
			Experienced: 1 50%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%								
			Perceived: 1 50%			Perceived: 1 100%			Perceived: 1 100%			Perceived: 1 100%								
			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								
			<b>Christian</b>			<b>4 100%</b>			<b>Methodist</b>			<b>1 100%</b>			<b>Other</b>			<b>1 100%</b>		
			Experienced: 0 0%			Experienced: 0 0%			Experienced: 0 0%			Experienced: 1 100%								
			Perceived: 4 100%			Perceived: 1 100%			Perceived: 1 100%			Perceived: 0 0%								
			None: 0 0%			None: 0 0%			None: 0 0%			None: 0 0%								

## EXPERIENCED vs. PERCEIVED

## Question #11 (Categorized by Classifications)

Have you seen or heard of any individual, group, or club on campus that seems to be persecuted or judged because of their religious/spiritual beliefs? Which one(s)?

Gender									
<b>Overall: 31 100%</b>		<b>Female</b>	<b>19 100%</b>	<b>Transgender</b>	<b>1 100%</b>				
Female	19 61%		Experienced: 1 5%	Experienced: 0 0%					
Male	10 32%		Perceived: 1 5%	Perceived: 0 0%					
Transgender	1 3%		None: 17 89%	None: 1 100%					
Other	1 3%								
		<b>Male</b>	<b>10 100%</b>	<b>Other</b>	<b>1 100%</b>				
			Experienced: 0 0%	Experienced: 0 0%					
			Perceived: 5 50%	Perceived: 1 100%					
			None: 5 50%	None: 0 0%					
<b>Entire Question Total</b>									
			Experienced: 1 3%						
			Perceived: 7 23%						
			None: 23 74%						
Ethnicity:									
<b>Overall: 30 100%</b>		<b>Asian/Pacific Islander</b>	<b>2 100%</b>	<b>Hispanic/Latino</b>	<b>2 100%</b>	<b>White/Caucasian</b>	<b>18 100%</b>		
Asian/Pacific Islander	2 7%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 1 6%			
Black/African American	6 20%		Perceived: 1 50%	Perceived: 1 50%		Perceived: 3 17%			
Hispanic/Latino	2 7%		None: 1 50%	None: 1 50%		None: 14 78%			
Middle Eastern	1 3%								
White/Caucasian	18 60%	<b>Black/African American</b>	<b>6 100%</b>	<b>Middle Eastern</b>	<b>1 100%</b>	<b>Prefer Not to Answer</b>	<b>1 100%</b>		
Prefer Not to Answer	1 3%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
			Perceived: 1 17%	Perceived: 0 0%		Perceived: 1 100%			
			None: 5 83%	None: 1 100%		None: 0 0%			
Political Views:									
<b>Overall: 31 100%</b>		<b>Conservative:</b>	<b>6 100%</b>	<b>Liberal</b>	<b>12 100%</b>	<b>Prefer Not to Answer</b>	<b>2 100%</b>		
Conservative	6 19%		Experienced: 1 17%	Experienced: 0 0%		Experienced: 0 0%			
Moderate	10 32%		Perceived: 1 17%	Perceived: 3 25%		Perceived: 1 50%			
Liberal	12 39%		None: 4 67%	None: 9 75%		None: 1 50%			
Very Liberal	1 3%								
Prefer Not to Answer	2 6%	<b>Moderate</b>	<b>10 100%</b>	<b>Very Liberal</b>	<b>1 100%</b>				
			Experienced: 0 0%	Experienced: 0 0%					
			Perceived: 1 10%	Perceived: 1 100%					
			None: 9 90%	None: 0 0%					
Grade:									
<b>Overall: 31 100%</b>		<b>Freshman</b>	<b>4 100%</b>	<b>Junior</b>	<b>5 100%</b>	<b>Post Bach</b>	<b>2 100%</b>		
Freshman	4 13%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
Sophomore	7 23%		Perceived: 0 0%	Perceived: 1 20%		Perceived: 1 50%			
Junior	5 16%		None: 4 100%	None: 4 80%		None: 1 50%			
Senior	7 23%								
Post Bach	2 6%	<b>Sophomore</b>	<b>7 100%</b>	<b>Senior</b>	<b>7 100%</b>	<b>Graduate</b>	<b>6 100%</b>		
Graduate	6 19%		Experienced: 0 0%	Experienced: 1 14%		Experienced: 0 0%			
			Perceived: 1 14%	Perceived: 0 0%		Perceived: 4 67%			
			None: 6 86%	None: 6 86%		None: 2 33%			
Denomination									
<b>Overall: 31 100%</b>		<b>Agnostic</b>	<b>2 100%</b>	<b>Episcopal</b>	<b>1 100%</b>	<b>Mormon</b>	<b>1 100%</b>		
Agnostic	2 6%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
Baha'i	2 6%		Perceived: 1 50%	Perceived: 0 0%		Perceived: 1 100%			
Baptist	4 13%		None: 1 50%	None: 1 100%		None: 0 0%			
Catholic	2 6%								
Christian	4 13%	<b>Baha'i</b>	<b>2 100%</b>	<b>Islam</b>	<b>2 100%</b>	<b>Non Religious</b>	<b>4 100%</b>		
Episcopal	1 3%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
Islam	2 6%		Perceived: 1 50%	Perceived: 1 50%		Perceived: 1 25%			
Jew	3 10%		None: 1 50%	None: 1 50%		None: 3 75%			
Lutheran	1 3%								
Methodist	1 3%	<b>Baptist</b>	<b>4 100%</b>	<b>Jew</b>	<b>3 100%</b>	<b>Non-Denominational</b>	<b>2 100%</b>		
Mormon	1 3%		Experienced: 0 0%	Experienced: 1 33%		Experienced: 0 0%			
Non Religious	4 13%		Perceived: 0 0%	Perceived: 1 33%		Perceived: 0 0%			
Non-Denominational	2 6%		None: 4 100%	None: 1 33%		None: 2 100%			
Presbyterian	1 3%								
Other	1 3%	<b>Catholic</b>	<b>2 100%</b>	<b>Lutheran</b>	<b>1 100%</b>	<b>Presbyterian</b>	<b>1 100%</b>		
			Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
			Perceived: 1 50%	Perceived: 0 0%		Perceived: 0 0%			
			None: 1 50%	None: 1 100%		None: 1 100%			
		<b>Christian</b>	<b>4 100%</b>	<b>Methodist</b>	<b>1 100%</b>	<b>Other</b>	<b>1 100%</b>		
			Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%			
			Perceived: 0 0%	Perceived: 0 0%		Perceived: 0 0%			
			None: 4 100%	None: 1 100%		None: 1 100%			

**Question #12 (Categorized by Classifications)**  
**How have you seen or heard of a person, group or community be forced to separate themselves from society because of their religious/spiritual beliefs?**

Gender											
<b>Overall: 30 100%</b>			<b>Female</b>	<b>19 100%</b>	<b>Transgender</b>	<b>1 100%</b>					
Female	19	63%		Experienced: 2 11%	Experienced: 0 0%						
Male	9	30%		Perceived: 3 16%	Perceived: 0 0%						
Transgender	1	3%		None: 14 74%	None: 1 100%						
Other	1	3%									
			<b>Male</b>	<b>9 100%</b>	<b>Other</b>	<b>1 100%</b>					
				Experienced: 1 11%	Experienced: 0 0%						
				Perceived: 5 56%	Perceived: 0 0%						
				None: 3 33%	None: 1 100%						
<b>Entire Question Total</b>											
										Experienced: 3 10%	
										Perceived: 8 27%	
										None: 19 63%	
Ethnicity:											
<b>Overall: 30 100%</b>			<b>Asian/Pacific Islander</b>	<b>2 100%</b>	<b>Hispanic/Latino</b>	<b>2 100%</b>	<b>White/Caucasian</b>	<b>17 100%</b>			
Asian/Pacific Islander	2	7%		Experienced: 1 50%	Experienced: 0 0%		Experienced: 2 12%				
Black/African American	6	20%		Perceived: 0 0%	Perceived: 1 50%		Perceived: 7 41%				
Hispanic/Latino	2	7%		None: 1 50%	None: 1 50%		None: 8 47%				
Middle Eastern	1	3%									
White/Caucasian	17	57%	<b>Black/African American</b>	<b>6 100%</b>	<b>Middle Eastern</b>	<b>1 100%</b>	<b>Prefer Not to Answer</b>	<b>2 100%</b>			
Prefer Not to Answer	2	7%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%				
				Perceived: 0 0%	Perceived: 0 0%		Perceived: 0 0%				
				None: 6 100%	None: 1 100%		None: 2 100%				
Political Views:											
<b>Overall: 30 100%</b>			<b>Conservative:</b>	<b>6 100%</b>	<b>Liberal</b>	<b>11 100%</b>	<b>Prefer Not to Answer</b>	<b>2 100%</b>			
Conservative	6	20%		Experienced: 1 17%	Experienced: 0 0%		Experienced: 0 0%				
Moderate	10	33%		Perceived: 4 67%	Perceived: 3 27%		Perceived: 0 0%				
Liberal	11	37%		None: 1 17%	None: 8 73%		None: 2 100%				
Very Liberal	1	3%									
Prefer Not to Answer	2	7%	<b>Moderate</b>	<b>10 100%</b>	<b>Very Liberal</b>	<b>1 100%</b>					
				Experienced: 2 20%	Experienced: 0 0%						
				Perceived: 1 10%	Perceived: 0 0%						
				None: 7 70%	None: 1 100%						
Grade:											
<b>Overall: 30 100%</b>			<b>Freshman</b>	<b>4 100%</b>	<b>Junior</b>	<b>5 100%</b>	<b>Post Bach</b>	<b>2 100%</b>			
Freshman	4	13%		Experienced: 0 0%	Experienced: 1 20%		Experienced: 0 0%				
Sophomore	7	23%		Perceived: 2 50%	Perceived: 2 40%		Perceived: 0 0%				
Junior	5	17%		None: 2 50%	None: 2 40%		None: 2 100%				
Senior	7	23%									
Post Bach	2	7%	<b>Sophomore</b>	<b>7 100%</b>	<b>Senior</b>	<b>7 100%</b>	<b>Graduate</b>	<b>5 100%</b>			
Graduate	5	17%		Experienced: 1 14%	Experienced: 1 14%		Experienced: 0 0%				
				Perceived: 1 14%	Perceived: 1 14%		Perceived: 2 40%				
				None: 5 71%	None: 5 71%		None: 3 60%				
Denomination											
<b>Overall: 30 100%</b>			<b>Agnostic</b>	<b>2 100%</b>	<b>Episcopal</b>	<b>1 100%</b>	<b>Mormon</b>	<b>1 100%</b>			
Agnostic	2	7%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%				
Baha'i	2	7%		Perceived: 1 50%	Perceived: 0 0%		Perceived: 1 100%				
Baptist	4	13%		None: 1 50%	None: 1 100%		None: 0 0%				
Catholic	2	7%									
Christian	4	13%	<b>Baha'i</b>	<b>2 100%</b>	<b>Islam</b>	<b>2 100%</b>	<b>Non Religious</b>	<b>3 100%</b>			
Episcopal	1	3%		Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%				
Islam	2	7%		Perceived: 0 0%	Perceived: 0 0%		Perceived: 1 33%				
Jew	3	10%		None: 2 100%	None: 2 100%		None: 2 67%				
Lutheran	1	3%									
Methodist	1	3%	<b>Baptist</b>	<b>4 100%</b>	<b>Jew</b>	<b>3 100%</b>	<b>Non-Denominational</b>	<b>2 100%</b>			
Mormon	1	3%		Experienced: 1 25%	Experienced: 1 33%		Experienced: 0 0%				
Non Religious	3	10%		Perceived: 0 0%	Perceived: 0 0%		Perceived: 1 50%				
Non-Denominational	2	7%		None: 3 75%	None: 2 67%		None: 1 50%				
Presbyterian	1	3%									
Other	1	3%	<b>Catholic</b>	<b>2 100%</b>	<b>Lutheran</b>	<b>1 100%</b>	<b>Presbyterian</b>	<b>1 100%</b>			
				Experienced: 1 50%	Experienced: 0 0%		Experienced: 0 0%				
				Perceived: 0 0%	Perceived: 1 100%		Perceived: 1 100%				
				None: 1 50%	None: 0 0%		None: 0 0%				
			<b>Christian</b>	<b>4 100%</b>	<b>Methodist</b>	<b>1 100%</b>	<b>Other</b>	<b>1 100%</b>			
				Experienced: 0 0%	Experienced: 0 0%		Experienced: 0 0%				
				Perceived: 1 25%	Perceived: 0 0%		Perceived: 1 100%				
				None: 3 75%	None: 1 100%		None: 0 0%				

## APPENDIX D: CROSS VARIABLE ANALYSIS FOR PERCEIVED VERSUS EXPERIENCED, CATEGORIZED BY ANSWER

### Question #2 (Categorized by Answer)

Have you ever felt excluded because of your personal beliefs? Please explain:

<b>Gender</b>											
<b>Overall: 32 100%</b>			<b>Experienced 8 100%</b>			<b>Perceived 8 100%</b>			<b>None 16 100%</b>		
Female	19	59%	Female	6	75%	Female	4	50%	Female	9	56%
Male	11	34%	Male	2	25%	Male	3	38%	Male	6	38%
Transgender	1	3%	Transgender	0	0%	Transgender	0	0%	Transgender	1	6%
Other	1	3%	Other	0	0%	Other	1	13%	Other	0	0%

<b>Ethnicity:</b>											
<b>Overall: 32 100%</b>			<b>Experienced 8 100%</b>			<b>Perceived 8 100%</b>			<b>None 16 100%</b>		
Asian/Pacific Islander	2	6%	Asian/Pacific Islander	0	0%	Asian/Pacific Islander	1	13%	Asian/Pacific Islander	1	6%
Black/African American	6	19%	Black/African American	3	38%	Black/African American	1	13%	Black/African American	2	13%
Hispanic/Latino	2	6%	Hispanic/Latino	0	0%	Hispanic/Latino	0	0%	Hispanic/Latino	2	13%
Middle Eastern	1	3%	Middle Eastern	0	0%	Middle Eastern	0	0%	Middle Eastern	1	6%
White/Caucasian	19	59%	White/Caucasian	5	63%	White/Caucasian	6	75%	White/Caucasian	8	50%
Prefer Not to Answer	2	6%	Prefer Not to Answer	0	0%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	13%

<b>Political Views:</b>											
<b>Overall: 32 100%</b>			<b>Experienced 8 100%</b>			<b>Perceived 8 100%</b>			<b>None 16 100%</b>		
Conservative	6	19%	Conservative	3	38%	Conservative	2	25%	Conservative	1	6%
Moderate	10	31%	Moderate	1	13%	Moderate	4	50%	Moderate	5	31%
Liberal	12	38%	Liberal	3	38%	Liberal	1	13%	Liberal	8	50%
Very Liberal	1	3%	Very Liberal	0	0%	Very Liberal	1	13%	Very Liberal	0	0%
Prefer Not to Answer	3	9%	Prefer Not to Answer	1	13%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	13%

<b>Grade:</b>											
<b>Overall: 32 100%</b>			<b>Experienced 8 100%</b>			<b>Perceived 8 100%</b>			<b>None 16 100%</b>		
Freshman	4	13%	Freshman	2	25%	Freshman	1	13%	Freshman	1	6%
Sophomore	7	22%	Sophomore	1	13%	Sophomore	2	25%	Sophomore	4	25%
Junior	5	16%	Junior	2	25%	Junior	0	0%	Junior	3	19%
Senior	8	25%	Senior	2	25%	Senior	4	50%	Senior	2	13%
Post Bach	2	6%	Post Bach	0	0%	Post Bach	0	0%	Post Bach	2	13%
Graduate	6	19%	Graduate	1	13%	Graduate	1	13%	Graduate	4	25%

<b>Denomination</b>											
<b>Overall: 32 100%</b>			<b>Experienced 8 100%</b>			<b>Perceived 8 100%</b>			<b>None 16 100%</b>		
Agnostic	2	6%	Agnostic	0	0%	Agnostic	0	0%	Agnostic	2	13%
Baha'i	2	6%	Baha'i	0	0%	Baha'i	0	0%	Baha'i	2	13%
Baptist	4	13%	Baptist	1	13%	Baptist	1	13%	Baptist	2	13%
Catholic	2	6%	Catholic	0	0%	Catholic	0	0%	Catholic	2	13%
Christian	4	13%	Christian	2	25%	Christian	1	13%	Christian	1	6%
Episcopal	1	3%	Episcopal	0	0%	Episcopal	0	0%	Episcopal	1	6%
Islam	2	6%	Islam	1	13%	Islam	0	0%	Islam	1	6%
Jew	3	9%	Jew	0	0%	Jew	3	38%	Jew	0	0%
Lutheran	1	3%	Lutheran	0	0%	Lutheran	0	0%	Lutheran	1	6%
Methodist	1	3%	Methodist	0	0%	Methodist	1	13%	Methodist	0	0%
Mormon	1	3%	Mormon	1	13%	Mormon	0	0%	Mormon	0	0%
Non Religious	5	16%	Non Religious	1	13%	Non Religious	1	13%	Non Religious	3	19%
Non-Denominational	2	6%	Non-Denominational	0	0%	Non-Denominational	1	13%	Non-Denominational	1	6%
Presbyterian	1	3%	Presbyterian	1	13%	Presbyterian	0	0%	Presbyterian	0	0%
Other	1	3%	Other	1	13%	Other	0	0%	Other	0	0%

**Question #4 (Categorized by Answer)**  
**Explain a time when you felt feelings of uneasiness, discomfort, fear and/or anxiety**  
**toward a religious/spiritual person, group, or community.**

Gender															
	Overall:	29	100%	Experienced		11	100%	Perceived		11	100%	None		7	100%
Female	17	59%		Female	6	55%		Female	5	45%		Female	6	86%	
Male	10	34%		Male	3	27%		Male	6	55%		Male	1	14%	
Transgender	1	3%		Transgender	1	9%		Transgender	0	0%		Transgender	0	0%	
Other	1	3%		Other	1	9%		Other	0	0%		Other	0	0%	
Ethnicity:															
	Overall:	29	100%	Experienced		11	100%	Perceived		11	100%	None		7	100%
Asian/Pacific Islander	2	7%		Asian/Pacific Islander	2	18%		Asian/Pacific Islander	0	0%		Asian/Pacific Islander	0	0%	
Black/African American	6	21%		Black/African American	2	18%		Black/African American	2	18%		Black/African American	2	29%	
Hispanic/Latino	1	3%		Hispanic/Latino	0	0%		Hispanic/Latino	1	9%		Hispanic/Latino	0	0%	
Middle Eastern	1	3%		Middle Eastern	1	9%		Middle Eastern	0	0%		Middle Eastern	0	0%	
White/Caucasian	17	59%		White/Caucasian	6	55%		White/Caucasian	7	64%		White/Caucasian	4	57%	
Prefer Not to Answer	2	7%		Prefer Not to Answer	0	0%		Prefer Not to Answer	1	9%		Prefer Not to Answer	1	14%	
Political Views:															
	Overall:	29	100%	Experienced		11	100%	Perceived		11	100%	None		7	100%
Conservative	6	21%		Conservative	2	18%		Conservative	2	18%		Conservative	2	29%	
Moderate	8	28%		Moderate	4	36%		Moderate	1	9%		Moderate	3	43%	
Liberal	12	41%		Liberal	4	36%		Liberal	7	64%		Liberal	1	14%	
Very Liberal	1	3%		Very Liberal	1	9%		Very Liberal	0	0%		Very Liberal	0	0%	
Prefer Not to Answer	2	7%		Prefer Not to Answer	0	0%		Prefer Not to Answer	1	9%		Prefer Not to Answer	1	14%	
Grade:															
	Overall:	29	100%	Experienced		11	100%	Perceived		11	100%	None		7	100%
Freshman	3	10%		Freshman	0	0%		Freshman	3	27%		Freshman	0	0%	
Sophomore	6	21%		Sophomore	2	18%		Sophomore	2	18%		Sophomore	2	29%	
Junior	5	17%		Junior	1	9%		Junior	3	27%		Junior	1	14%	
Senior	7	24%		Senior	4	36%		Senior	1	9%		Senior	2	29%	
Post Bach	2	7%		Post Bach	0	0%		Post Bach	1	9%		Post Bach	1	14%	
Graduate	6	21%		Graduate	4	36%		Graduate	1	9%		Graduate	1	14%	
Denomination															
	Overall:	29	100%	Experienced		11	100%	Perceived		11	100%	None		7	100%
Agnostic	2	7%		Agnostic	1	9%		Agnostic	1	9%		Agnostic	0	0%	
Baha'i	2	7%		Baha'i	0	0%		Baha'i	2	18%		Baha'i	0	0%	
Baptist	4	14%		Baptist	0	0%		Baptist	1	9%		Baptist	3	43%	
Catholic	1	3%		Catholic	1	9%		Catholic	0	0%		Catholic	0	0%	
Christian	3	10%		Christian	0	0%		Christian	2	18%		Christian	1	14%	
Episcopal	1	3%		Episcopal	0	0%		Episcopal	1	9%		Episcopal	0	0%	
Islam	2	7%		Islam	1	9%		Islam	1	9%		Islam	0	0%	
Jew	3	10%		Jew	2	18%		Jew	1	9%		Jew	0	0%	
Lutheran	1	3%		Lutheran	0	0%		Lutheran	1	9%		Lutheran	0	0%	
Methodist	1	3%		Methodist	1	9%		Methodist	0	0%		Methodist	0	0%	
Mormon	1	3%		Mormon	1	9%		Mormon	0	0%		Mormon	0	0%	
Non Religious	4	14%		Non Religious	3	27%		Non Religious	0	0%		Non Religious	1	14%	
Non-Denominational	2	7%		Non-Denominational	1	9%		Non-Denominational	0	0%		Non-Denominational	1	14%	
Presbyterian	1	3%		Presbyterian	0	0%		Presbyterian	0	0%		Presbyterian	1	14%	
Other	1	3%		Other	0	0%		Other	1	9%		Other	0	0%	



**Question #5 (Categorized by Answer)**  
**Explain a time when you felt feelings of disgust, hatred and/or loathing toward  
a religious/spiritual person, group, or community.**

<b>Gender</b>											
<b>Overall: 26 100%</b>			<b>Experienced 7 100%</b>			<b>Perceived 8 100%</b>			<b>None 11 100%</b>		
Female	14	54%	Female	4	57%	Female	2	25%	Female	8	73%
Male	10	38%	Male	2	29%	Male	5	63%	Male	3	27%
Transgender	1	4%	Transgender	0	0%	Transgender	1	13%	Transgender	0	0%
Other	1	4%	Other	1	14%	Other	0	0%	Other	0	0%
<b>Ethnicity:</b>											
<b>Overall: 26 100%</b>			<b>Experienced 7 100%</b>			<b>Perceived 8 100%</b>			<b>None 11 100%</b>		
Asian/Pacific Islander	2	8%	Asian/Pacific Islander	1	14%	Asian/Pacific Islander	1	13%	Asian/Pacific Islander	0	0%
Black/African American	6	23%	Black/African American	1	14%	Black/African American	2	25%	Black/African American	3	27%
Hispanic/Latino	1	4%	Hispanic/Latino	1	14%	Hispanic/Latino	0	0%	Hispanic/Latino	0	0%
Middle Eastern	0	0%	Middle Eastern	0	0%	Middle Eastern	0	0%	Middle Eastern	0	0
White/Caucasian	15	58%	White/Caucasian	4	57%	White/Caucasian	5	63%	White/Caucasian	6	55%
Prefer Not to Answer	2	8%	Prefer Not to Answer	0	0%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	18%
<b>Political Views:</b>											
<b>Overall: 26 100%</b>			<b>Experienced 7 100%</b>			<b>Perceived 8 100%</b>			<b>None 11 100%</b>		
Conservative	5	19%	Conservative	2	29%	Conservative	1	13%	Conservative	2	18%
Moderate	8	31%	Moderate	2	29%	Moderate	4	50%	Moderate	2	18%
Liberal	10	38%	Liberal	2	29%	Liberal	3	38%	Liberal	5	45%
Very Liberal	1	4%	Very Liberal	1	14%	Very Liberal	0	0%	Very Liberal	0	0
Prefer Not to Answer	2	8%	Prefer Not to Answer	0	0%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	0.182
<b>Grade:</b>											
<b>Overall: 26 100%</b>			<b>Experienced 7 100%</b>			<b>Perceived 8 100%</b>			<b>None 11 100%</b>		
Freshman	2	8%	Freshman	1	14%	Freshman	0	0%	Freshman	1	9%
Sophomore	6	23%	Sophomore	0	0%	Sophomore	4	50%	Sophomore	2	18%
Junior	4	15%	Junior	1	14%	Junior	1	13%	Junior	2	18%
Senior	7	27%	Senior	3	43%	Senior	2	25%	Senior	2	18%
Post Bach	2	8%	Post Bach	0	0%	Post Bach	0	0%	Post Bach	2	18%
Graduate	5	19%	Graduate	2	29%	Graduate	1	13%	Graduate	2	18%
<b>Denomination</b>											
<b>Overall: 26 100%</b>			<b>Experienced 7 100%</b>			<b>Perceived 8 100%</b>			<b>None 11 100%</b>		
Agnostic	2	8%	Agnostic	1	14%	Agnostic	1	13%	Agnostic	0	0%
Baha'i	2	8%	Baha'i	0	0%	Baha'i	0	0%	Baha'i	2	18%
Baptist	4	15%	Baptist	0	0%	Baptist	1	13%	Baptist	3	27%
Catholic	1	4%	Catholic	0	0%	Catholic	1	13%	Catholic	0	0%
Christian	3	12%	Christian	2	29%	Christian	0	0%	Christian	1	9%
Episcopal	1	4%	Episcopal	0	0%	Episcopal	0	0%	Episcopal	1	9%
Islam	2	8%	Islam	0	0%	Islam	0	0%	Islam	2	18%
Jew	3	12%	Jew	3	43%	Jew	0	0%	Jew	0	0%
Lutheran	0	0%	Lutheran	0	0%	Lutheran	0	0%	Lutheran	0	0%
Methodist	1	4%	Methodist	0	0%	Methodist	1	13%	Methodist	0	0%
Mormon	1	4%	Mormon	0	0%	Mormon	0	0%	Mormon	1	9%
Non Religious	3	12%	Non Religious	1	14%	Non Religious	2	25%	Non Religious	0	0%
Non-Denominational	2	8%	Non-Denominational	0	0%	Non-Denominational	2	25%	Non-Denominational	0	0%
Presbyterian	0	0%	Presbyterian	0	0%	Presbyterian	0	0%	Presbyterian	0	0%
Other	1	4%	Other	0	0%	Other	0	0%	Other	1	9%

**Question #9 (Categorized by Answer)**

**In what ways have you seen or heard religious/spiritual believers persecute and/or judge other people?**

Gender												
	Overall: 31 100%		Experienced		6 100%	Perceived		24 100%	None		1 100%	
	Female	20 65%		Female	5 83%		Female	14 58%		Female	1 100%	
	Male	9 29%		Male	1 17%		Male	8 33%		Male	0 0%	
	Transgender	1 3%		Transgender	0 0%		Transgender	1 4%		Transgender	0 0%	
	Other	1 3%		Other	0 0%		Other	1 4%		Other	0 0%	
Ethnicity:												
	Overall: 31 100%		Experienced		6 100%	Perceived		24 100%	None		1 100%	
	Asian/Pacific Islander	2 6%		Asian/Pacific Islander	1 17%		Asian/Pacific Islander	1 4%		Asian/Pacific Islander	0 0%	
	Black/African American	6 19%		Black/African American	1 17%		Black/African American	4 17%		Black/African American	1 100%	
	Hispanic/Latino	2 6%		Hispanic/Latino	0 0%		Hispanic/Latino	2 8%		Hispanic/Latino	0 0%	
	Middle Eastern	1 3%		Middle Eastern	0 0%		Middle Eastern	1 4%		Middle Eastern	0 0%	
	White/Caucasian	18 58%		White/Caucasian	4 67%		White/Caucasian	14 58%		White/Caucasian	0 0%	
	Prefer Not to Answer	2 6%		Prefer Not to Answer	0 0%		Prefer Not to Answer	2 8%		Prefer Not to Answer	0 0%	
Political Views:												
	Overall: 31 100%		Experienced		6 100%	Perceived		24 100%	None		1 100%	
	Conservative	5 16%		Conservative	1 17%		Conservative	4 17%		Conservative	0 0%	
	Moderate	11 35%		Moderate	3 50%		Moderate	7 29%		Moderate	1 100%	
	Liberal	12 39%		Liberal	1 17%		Liberal	11 46%		Liberal	0 0%	
	Very Liberal	1 3%		Very Liberal	0 0%		Very Liberal	1 4%		Very Liberal	0 0%	
	Prefer Not to Answer	2 6%		Prefer Not to Answer	1 17%		Prefer Not to Answer	1 4%		Prefer Not to Answer	0 0%	
Grade:												
	Overall: 31 100%		Experienced		6 100%	Perceived		24 100%	None		1 100%	
	Freshman	4 13%		Freshman	1 17%		Freshman	3 13%		Freshman	0 0%	
	Sophomore	7 23%		Sophomore	1 17%		Sophomore	5 21%		Sophomore	1 100%	
	Junior	6 19%		Junior	1 17%		Junior	5 21%		Junior	0 0%	
	Senior	7 23%		Senior	3 50%		Senior	4 17%		Senior	0 0%	
	Post Bach	2 6%		Post Bach	0 0%		Post Bach	2 8%		Post Bach	0 0%	
	Graduate	5 16%		Graduate	0 0%		Graduate	5 21%		Graduate	0 0%	
Denomination												
	Overall: 31 100%		Experienced		6 100%	Perceived		24 100%	None		1 100%	
	Agnostic	2 6%		Agnostic	0 0%		Agnostic	2 8%		Agnostic	0 0%	
	Baha'i	2 6%		Baha'i	0 0%		Baha'i	2 8%		Baha'i	0 0%	
	Baptist	5 16%		Baptist	2 33%		Baptist	3 13%		Baptist	0 0%	
	Catholic	2 6%		Catholic	1 17%		Catholic	1 4%		Catholic	0 0%	
	Christian	4 13%		Christian	0 0%		Christian	4 17%		Christian	0 0%	
	Episcopal	1 3%		Episcopal	0 0%		Episcopal	1 4%		Episcopal	0 0%	
	Islam	2 6%		Islam	0 0%		Islam	2 8%		Islam	0 0%	
	Jew	3 10%		Jew	2 33%		Jew	1 4%		Jew	0 0%	
	Lutheran	1 3%		Lutheran	0 0%		Lutheran	1 4%		Lutheran	0 0%	
	Methodist	1 3%		Methodist	0 0%		Methodist	1 4%		Methodist	0 0%	
	Mormon	0 0%		Mormon	0 0%		Mormon	0 0%		Mormon	0 0%	
	Non Religious	4 13%		Non Religious	0 0%		Non Religious	4 17%		Non Religious	0 0%	
	Non-Denominational	2 6%		Non-Denominational	0 0%		Non-Denominational	1 4%		Non-Denominational	1 100%	
	Presbyterian	1 3%		Presbyterian	0 0%		Presbyterian	1 4%		Presbyterian	0 0%	
	Other	1 3%		Other	1 17%		Other	0 0%		Other	0 0%	

### Question #11 (Categorized by Answer)

Have you seen or heard of any individual, group, or club on campus that seems to be persecuted or judged because of their religious/spiritual beliefs? Which one(s)?

Gender											
Overall: 31 100%			Experienced			Perceived			None		
Female	19	61%	Female	1	100%	Female	1	14%	Female	17	74%
Male	10	32%	Male	0	0%	Male	5	71%	Male	5	22%
Transgender	1	3%	Transgender	0	0%	Transgender	0	0%	Transgender	1	4%
Other	1	3%	Other	0	0%	Other	1	14%	Other	0	0%
Ethnicity:											
Overall: 31 100%			Experienced			Perceived			None		
Asian/Pacific Islander	2	6%	Asian/Pacific Islander	0	0%	Asian/Pacific Islander	1	14%	Asian/Pacific Islander	1	4%
Black/African American	6	19%	Black/African American	0	0%	Black/African American	1	14%	Black/African American	5	22%
Hispanic/Latino	2	6%	Hispanic/Latino	0	0%	Hispanic/Latino	1	14%	Hispanic/Latino	1	4%
Middle Eastern	1	3%	Middle Eastern	0	0%	Middle Eastern	0	0%	Middle Eastern	1	4%
White/Caucasian	18	58%	White/Caucasian	1	100%	White/Caucasian	3	43%	White/Caucasian	14	61%
Prefer Not to Answer	2	6%	Prefer Not to Answer	0	0%	Prefer Not to Answer	1	14%	Prefer Not to Answer	1	4%
Political Views:											
Overall: 31 100%			Experienced			Perceived			None		
Conservative	6	19%	Conservative	1	100%	Conservative	1	14%	Conservative	4	17%
Moderate	10	32%	Moderate	0	0%	Moderate	1	14%	Moderate	9	39%
Liberal	12	39%	Liberal	0	0%	Liberal	3	43%	Liberal	9	39%
Very Liberal	1	3%	Very Liberal	0	0%	Very Liberal	1	14%	Very Liberal	0	0%
Prefer Not to Answer	2	6%	Prefer Not to Answer	0	0%	Prefer Not to Answer	1	14%	Prefer Not to Answer	1	4%
Grade:											
Overall: 31 100%			Experienced			Perceived			None		
Freshman	4	13%	Freshman	0	0%	Freshman	0	0%	Freshman	4	17%
Sophomore	7	23%	Sophomore	0	0%	Sophomore	1	14%	Sophomore	6	26%
Junior	5	16%	Junior	0	0%	Junior	1	14%	Junior	4	17%
Senior	7	23%	Senior	1	100%	Senior	0	0%	Senior	6	26%
Post Bach	2	6%	Post Bach	0	0%	Post Bach	1	14%	Post Bach	1	4%
Graduate	6	19%	Graduate	0	0%	Graduate	4	57%	Graduate	2	9%
Denomination											
Overall: 31 100%			Experienced			Perceived			None		
Agnostic	2	6%	Agnostic	0	0%	Agnostic	1	14%	Agnostic	1	4%
Baha'i	2	6%	Baha'i	0	0%	Baha'i	1	14%	Baha'i	1	4%
Baptist	4	13%	Baptist	0	0%	Baptist	0	0%	Baptist	4	17%
Catholic	2	6%	Catholic	0	0%	Catholic	1	14%	Catholic	1	4%
Christian	4	13%	Christian	0	0%	Christian	0	0%	Christian	4	17%
Episcopal	1	3%	Episcopal	0	0%	Episcopal	0	0%	Episcopal	1	4%
Islam	2	6%	Islam	0	0%	Islam	1	14%	Islam	1	4%
Jew	3	10%	Jew	1	100%	Jew	1	14%	Jew	1	4%
Lutheran	1	3%	Lutheran	0	0%	Lutheran	0	0%	Lutheran	1	4%
Methodist	1	3%	Methodist	0	0%	Methodist	0	0%	Methodist	1	4%
Mormon	1	3%	Mormon	0	0%	Mormon	1	14%	Mormon	0	0%
Non Religious	4	13%	Non Religious	0	0%	Non Religious	1	14%	Non Religious	3	13%
Non-Denominational	2	6%	Non-Denominational	0	0%	Non-Denominational	0	0%	Non-Denominational	2	9%
Presbyterian	1	3%	Presbyterian	0	0%	Presbyterian	0	0%	Presbyterian	1	4%
Other	1	3%	Other	0	0%	Other	0	0%	Other	1	4%

**Question #12 (Categorized by Answer)**

**How have you seen or heard of a person, group or community be forced to separate themselves from society because of their religious/spiritual beliefs?**

<b>Gender</b>											
<b>Overall: 30 100%</b>			<b>Experienced 3 100%</b>			<b>Perceived 8 100%</b>			<b>None 19 100%</b>		
Female	19	63%	Female	2	67%	Female	3	38%	Female	14	74%
Male	9	30%	Male	1	33%	Male	5	63%	Male	3	16%
Transgender	1	3%	Transgender	0	0%	Transgender	0	0%	Transgender	1	5%
Other	1	3%	Other	0	0%	Other	0	0%	Other	1	5%
<b>Ethnicity:</b>											
<b>Overall: 30 100%</b>			<b>Experienced 3 100%</b>			<b>Perceived 8 100%</b>			<b>None 19 89%</b>		
Asian/Pacific Islander	2	7%	Asian/Pacific Islander	1	33%	Asian/Pacific Islander	0	0%	Asian/Pacific Islander	1	5%
Black/African American	6	20%	Black/African American	0	0%	Black/African American	0	0%	Black/African American	6	32%
Hispanic/Latino	2	7%	Hispanic/Latino	0	0%	Hispanic/Latino	1	13%	Hispanic/Latino	1	5%
Middle Eastern	1	3%	Middle Eastern	0	0%	Middle Eastern	0	0%	Middle Eastern	1	5%
White/Caucasian	17	57%	White/Caucasian	2	67%	White/Caucasian	7	88%	White/Caucasian	8	42%
Prefer Not to Answer	2	7%	Prefer Not to Answer	0	0%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	11%
<b>Political Views:</b>											
<b>Overall: 30 100%</b>			<b>Experienced 3 100%</b>			<b>Perceived 8 100%</b>			<b>None 19 100%</b>		
Conservative	6	20%	Conservative	1	33%	Conservative	4	50%	Conservative	1	5%
Moderate	10	33%	Moderate	2	67%	Moderate	1	13%	Moderate	7	37%
Liberal	11	37%	Liberal	0	0%	Liberal	3	38%	Liberal	8	42%
Very Liberal	1	3%	Very Liberal	0	0%	Very Liberal	0	0%	Very Liberal	1	5%
Prefer Not to Answer	2	7%	Prefer Not to Answer	0	0%	Prefer Not to Answer	0	0%	Prefer Not to Answer	2	11%
<b>Grade:</b>											
<b>Overall: 30 100%</b>			<b>Experienced 3 100%</b>			<b>Perceived 8 100%</b>			<b>None 19 100%</b>		
Freshman	4	13%	Freshman	0	0%	Freshman	2	25%	Freshman	2	11%
Sophomore	7	23%	Sophomore	1	33%	Sophomore	1	13%	Sophomore	5	26%
Junior	5	17%	Junior	1	33%	Junior	2	25%	Junior	2	11%
Senior	7	23%	Senior	1	33%	Senior	1	13%	Senior	5	26%
Post Bach	2	7%	Post Bach	0	0%	Post Bach	0	0%	Post Bach	2	11%
Graduate	5	17%	Graduate	0	0%	Graduate	2	25%	Graduate	3	16%
<b>Denomination</b>											
<b>Overall: 30 100%</b>			<b>Experienced 3 100%</b>			<b>Perceived 8 100%</b>			<b>None 19 100%</b>		
Agnostic	2	7%	Agnostic	0	0%	Agnostic	1	13%	Agnostic	1	5%
Baha'i	2	7%	Baha'i	0	0%	Baha'i	0	0%	Baha'i	2	11%
Baptist	4	13%	Baptist	1	33%	Baptist	0	0%	Baptist	3	16%
Catholic	2	7%	Catholic	1	33%	Catholic	0	0%	Catholic	1	5%
Christian	4	13%	Christian	0	0%	Christian	1	13%	Christian	3	16%
Episcopal	1	3%	Episcopal	0	0%	Episcopal	0	0%	Episcopal	1	5%
Islam	2	7%	Islam	0	0%	Islam	0	0%	Islam	2	11%
Jew	3	10%	Jew	1	33%	Jew	0	0%	Jew	2	11%
Lutheran	1	3%	Lutheran	0	0%	Lutheran	1	13%	Lutheran	0	0%
Methodist	1	3%	Methodist	0	0%	Methodist	0	0%	Methodist	1	5%
Mormon	1	3%	Mormon	0	0%	Mormon	1	13%	Mormon	0	0%
Non Religious	3	10%	Non Religious	0	0%	Non Religious	1	13%	Non Religious	2	11%
Non-Denominational	2	7%	Non-Denominational	0	0%	Non-Denominational	1	13%	Non-Denominational	1	5%
Presbyterian	1	3%	Presbyterian	0	0%	Presbyterian	1	13%	Presbyterian	0	0%
Other	1	3%	Other	0	0%	Other	1	13%	Other	0	0%