About the Author: Peter Meersman
LLS 258

Research Questions

1.) How would you rank yourself in relation to your personal devotion to faith on a scale from 1-10?
2.) What is your religious status on facebook, and were you apprehensive about posting it?
3.) Are you a member of any groups on facebook relevant to your faith?
4.) Do you ever look at another person's faith when you are on facebook?
5.) Are you a member of any other social networking websites?
6.) What is the most extreme instance you have witnessed on facebook relative to religion?
7.) Do you believe facebook can influence faith?
8.) Has your facebook account ever influenced your personal relationships with friends or family?
9.) Are you aware of any dating websites relative to your faith?
10). Would you ever consider using a faith based dating website to obtain a relationship?

Keywords: Social Networks

Abstract: Peter Meersman
LLS 258
Short Assignment 3
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Research Abstract

My research project investigates how Muslim Americans in my age bracket identify themselves in relation to characteristics of the modern advancement in social media technologies. The objective of this examination is to determine the way in which individuality is influenced as a result of social networks impact upon the Muslim faith and patronage toward Islam.
I intention of this ethnographic analysis is to measure the impact that social networks such as facebook have had upon interpretations of the Islamic faith. Additionally I want to find out what new social networking websites are encouraging the spread of Islam along with the fundamental rules that govern the religion.

I intend to inquire upon the ways in which religious identity separates itself from the real world and the virtual world. Through this synapses of Islamic dedication I want to discover the ways in which Islam is manifested through a digital community. By discovering the ways in which Islam is oriented I intend to find an understanding for the current climate that surrounds the notion Islamic faith. I would like to find a correlation between the ways individuals new to the Islamic faith present themselves and the ways in which second generation Muslims choose the represent themselves through a digital perspective. Further I would like to find out if social networks are helping build the notion of communal identity with Islam or harming the understandings of religious interpritation.

I am interested to see what characteristics one attributes to the Muslim faith. Has facebook for example expanded the reach of Muslim community for the youth or has it become an arbitrary addition to the Muslim American experience. Through a synopsis of my study I want to decipher if social networks will become a more common toward the spread and development of Islamic fundamentals and Muslim American identity in the near future.

Question:	
Data (Field Notes):	
Discuss (Final Paper):	Peter Meersman
	LLS 258–Rana
	Final Ethnography
	5.8.2009

  The impact of Social networks on the Muslim college experience The Internet social networking community has increased at an exponential rate on college campuses across the country. In modern America it is harder to find individuals who do not have a parallel identity on some form of social networking web–site than those who do. While the dynamics of involvement in these sites differ from one individual to the next, far too often the general public overlooks the impact of these social networking sites. While not every site requires the assignment of religious orientation to the development of a personal profile, some of the most prominent sites do. As the social networking market continues to expand to the realm of mobile entertainment through

user connectivity, the border between digital reality and personal reality has begun to blur. In order to fully understand the impact that social networking sites have upon central issues and experiences I decided to examine the ways in which individuals in my own community. In my research experience I decided to discover how social networking affects personal identities relative to faith in the college community. I focused upon the Muslim community at the University of Illinois Urbana-Champaign to examine the ways in which Islam influences the experience both on the college campus and in the digital realm. My experience drew upon students across diverse levels of curriculum in both the undergraduate and graduate level. While not all students experienced the same perceptions of faith and religious adhesion central themes relative to romance, comedy and community repeated throughout my research. Untimely I discovered the role of social networks is an important facet in the collegiate experience.

When I first entered this course the idea of faith impacting the experiences of users of sites such as facebook had barely crossed my mind. After reading a wide array of literature on how Ethnographic research is conducted I initially chose to pursue research subjects by means of interactions in the digital realm, specifically through facebook. While my concept was well intentioned and had some potential to develop into a well constructed ethnographic study, when it came time for me to find individuals though facebook I found myself reluctant. As I sat starring at my monitor screen I felt an aura of awkwardness, a feeling as though I was an absolute outsider. This feeling of discomfort persisted even though I was provided with several leads to facebook groups and individuals, for some reason I could not drive myself too personally contact anyone. As the deadline approached for results from participants I began to develop a better understanding for the severity of my predicament.

While I had leads with whom to contact I realized very early on that I was without an individual to test my prewritten questions upon. The Tuesday following my responsibilities at work and in class I explained my situation to my close friend and roommate Larry a 21 year old majoring in Technical Systems Managment. Larry was someone I had known and respected for years, while not a Muslim Larry's devotion to his Jewish faith was something he had always made prevalent. Larry provided me with key insights into both the strengths and weaknesses of my questions

and served as a primary source for which to judge the experiences I had interviewing of others. As I attempted to adapt my questions to fit an interview with a non Muslim Larry clearly stated to me that "these questions of yours need to be a bit more specific if you want to gain any information". For what it was worth Larry's honesty and blunt sense of humor placed me in a position where I could judge my own abilities to interview someone impartial to my research. Larry stated to me that his own adhesion to faith was *"probably a six out of 10, I don't heavily abide by the principles of my faith"*, when asked of his current facebook status Larry stated *"last I checked it was blank, at some point I had something comical but I removed it and left it that way"*. Larry's experience on facebook was one in which religion played a small role other than his involvement in minor organizations. While Larry admitted that the faith status on facebook reveled *"squat about others"* he did not hesitate to tell me that he did view others faith in their profile windows. The only other sites that Larry was associated with were twitter (which does not allow for religion to be published in a user profile) and a site named j-date. When I inquired as to the function of j-date.com Larry explained *"J-date is a Jewish dating website I have used actively with some pretty good results"*, after I had inquired Larry explained further how the site operates *"It's pretty much an open forum where you state your adhesion to Judaism and can meet other singles"*. As Larry explained to me the way the site operated I noticed that while the majority of users were Jewish and about 2% of users were not affiliated with Judaism. My final question for Larry concerned if he believed that facebook could impact faith, his answer was short and left a lasting impression upon me *"just about anything can impact faith if you allow it too"*. As I concluded the interview I expressed my concerns about finding Muslim students on campus to interview, Larry then told me of a graduate student he knew who actively participated in an intramural soccer league by the name of Talib. Larry provided me with Talib's e-mail ensuring me *"he is probably the nicest guy in the world, tell him you know me and I can guarantee he will help you out"*. After a short round of e-mails Talib stayed true to the reputation Larry provided to me and I had finally arranged my first interview with a Muslim student.

I sat waiting in an espresso royal café in Urbana organizing my notes and preparing to meet an individual I had only communicated with via e-mail. As I sat waiting I found myself somewhat nervous as to the way the interview would go, suddenly

I noticed a taller man wearing glasses with a long beard and kind smile approach me. *"Hey are you Pete?"* he asked with a welcoming grin, thankfully it was Talib. Upon meeting Talib for that brief moment all nervousness dwindled and he went to grab a drink as I sat contemplating how to break the ice and start my interview. As soon as Talib returned from buying a cup of Coffee for himself the first thing he told me was *"I know from your messages you are looking to see how facebook has influenced faith my short answer for you is not that much"*. Talib had been using facebook about as long as it had been in existence being that he was a graduate student at the University of Illinois studying physics. Talib's adhesion to the principals of Islam was something I found to be remarkable labeling himself as *"a strict follower of the principals of Islam"* Talib did not drink nor did he smoke. When I inquired about his religious label on facebook Talib replied *"I am down as a Muslim but for a long time I used the status as kind of a joke, I feel like just looking at me or my name almost anyone can tell that I am Muslim"*. Talib's main utilization of facebook came in the form of joining groups or organizations which typically he received initiations too, when asked his involvement in these groups Talib replied "not that much". Talib expressed to me his own experiences with more radical users of facebook were *"typically those who quoted scripture and participated in open debate, I have find are those who are recent converts to the Muslim faith"*. The only other sites with which Talib had been affiliated with were a site named Orkut which he left after it was absolved by google. When asked about targeted advertisements he had been exposed to Talib replied *"very often I have found that sites such as shadee.com will typically show up the most"*. After a inquery about the nature of Shadee.com Talib explained *"Shadee is primarily a website for muslims to date other muslims, I am aware of others utilizing this site but typically those who arrange marriages through it have their marriages end in divorce"*. Talib began to explain the dynamic between the ceremonial approach to marriage that Islamic followers participate in and concluded that sites like Shadee are viewed as *"taboo and impersonal"*. I inquired as to other websites Talib had been exposed to that arranged meetings between Muslims *"a good friend of mine actually met his wife via friendster, while the two are still in matrimony and happy, I have found that this is not typically the result of such encounters"*. After a brief intermission for a phone call between Talib and his girlfriend, I inquired as to whether he believed social networks

had the ability to impact faith *"I believe overall the impact social networks have is a reflection of the individuals own adhesion to faith"*. After a brief conversation about the changing role of social networks and his experiences as a Muslim on campus I concluded the interview and felt assured that my first experience interviewing an Islamic student on campus was a success.

For my second round of interviews I chose to locate a student who was more reflective of my undergraduate experience on campus. In order to find an undergraduate with whom I could relate to I decided to reach out to another member of my Muslims in America course. Through a series of conversations and e-mails I managed to arrange an interview with a student by the name of Temar but preferred to be addressed as TX. Again an espresso royal café was the site of my interview but this time it was conducted in the Illini Union. Another student from class by the name of Allen joined my interview; Allen was studying the impact of the media on the Muslim experience and used TX as an interviewee. The three of us sat for a nearly two-hour conversation on politics of race and religion. Both TX and Allen managed to provide relevance to my study, TX's experience as a psychology major and a Muslim on campus served as a perfect medium between Allen's experiences as an Agnostic computer Science major. TX expressed his adhesion to Islam as heavy but countered this statement by saying *"my religious status on facebook is not something that I find is important"*. While TX had been a member of myspace he discontinued his account due to a surplus in spam messages and phony postings. While only 19 years of age TX expressed how he is perceived as a Muslim on facebook eloquently *"while I do not find religion to be an important facet on facebook others express a curiosity over my Muslim orientation"*. TX added, *"while I am a member of numerous Muslim groups I barely pay attention to the status of those who are my facebook friends"*. TX main insight into the social network experience and religion was that *"while religion is an important facet in my everyday life, facebook really depersonalizes religion"*. TX and Allen agreed that they both felt that facbook could have the ability to influence faith, Allen cited "heated arguments" occurring between himself and others on the subject of faith. When I first inquired as to if TX had received tailored advertisements on facebook his initial reaction was no, after mentioning Shadee.com and other dating websites about faith TX came to a quick realization. In relation to tailored ads TX mentioned *"I nearly forgot but earlier this week a site named*

muslimmatch.com appeared as an advertisements on my G-mail account and facbook main page". After asking TX if he had known anyone who actually used Muslim dating sites he replied that while it was *"pretty weird"* he had *"known of at least two individuals who used Muslimmatch.com to arrange marriages, and another two who used other social networking sites to meet someone"*. As I inquired as to how the relationships of those he knew on Muslim match had progressed, TX was initially hesitant then replied *"those who used Muslimmatch.com are now divorced but those I know who met via facebook and myspace are still together, at least for now"*. As I inquired into the way Muslimmatch.com operates TX said the interface was *"nearly identical to facebook except you can specifically designate what sect of Islam you belong to"*. TX went on to explain to me the complexity of Muslim marriage, I then questioned TX as to if he would ever consider using sites such as Muslimmatch.com to which he answered *"absolutely not, I feel as though there is a stigma attached to these sites and they really undermine Muslim culrure, but I feel there will always be the option there for those who seek this alternative"*. TX continued to explain that during large scale conventions *"Sites such as muslimfinder.com typically have their own booths and sponsor speakers at large scale Islamic conventions around Chicago"*. Allen's response to tailoring advertisements toward faith was that he felt they were *"disgusting, it seems to me like these sites are taking advantage of people who are really desperate and socially inverted"*. As the conversation progressed Allen shared insight into the dynamics of identity *"one concept I have investigated at length is the idea of duel personalities those being the digital and reality based, while a person may act in a certain manner in the real world online they have a easy outlet with which to develop a customizable persona for all to view"*. Allen expressed that while these personalities may not mirror each other they do have the ability to influence a person's behavior. As the interview came to a close I realized that my ethnography was progressing at a steady pace and I decided it was time to use more participants from class due to the success of my sit-down with both TX and Allen.

Rasha was the next subject I decided to conduct my interview with, I would soon discover that she would provide me with the most extreme cases of the digital world impacting reality. Rasha while only a freshman on campus helped me earlier with developing my ethnography during class providing me with pointers as to where to concentrate my study. After a short round

of e-mails we managed to pick a time that fit into both of our schedules, I found myself yet again meeting at an Espresso Royal café this time at the undergraduate library. After briefly catching up on the progress of her own study I began my interview with Rasha unaware of the value of choosing a recipient of the opposite sex. While Rasha's own positioning in faith was *"about a 3, I don't feel a need to abstain from drinking nor a responsibility to wear the hijab"* she expressed that her own family politics had played a role. Rahsa's father had recently been divorced from her mother and was *"a much more stringent follower of Islam"* this had *"severely impacted my own interpretations of faith and my understanding of Islam"*. While Rasha utilized facebook as a means of *"keeping in touch with the organizations and events relevant to the organizations I am affiliated with"* when I had asked about others perceptions on her religious status Rasha paused. After a moment she stated, *"I have had others comment on photos of me drinking and recent converts constantly quote scriptures to me, but typically I ignore any and all judgments and criticisms"*. When I introduced the concept of separate social identities and inquired as to ways in which her virtual persona has influenced her real life interactions Rasha thought deeply for a moment. After about a minuet or so Rasha described to me how her father came to view her facebook profile and the consequences, *"my cousin had friended me earlier in the week and shared with my aunt and uncle my facebook profile without my knowledge, later that week my father attended a party at my Uncles residence and was shown my facebook profile"*. Rasha was open that she drank and wore cloths that her father would not deem inappropriate and had photos of herself displaying both attributes on facebook. When I asked the consequences of her father viewing these photos Rasha replied *"because of his strict adhesion to Islam my father has not communicated with me since December when he was exposed to the images, the two of us always had a shaky relationship and I feel as though this would have occurred eventually even if he had not seen my profile"*. Rasha continued to explain to me the dynamics of family in Islamic culture and that the consequences was something she expected but she stood her ground claiming that it was a non-issue to her *"the opinion of my mother is the only opinion that really matters to me"*. As we continued with our conversation I inquired as to if Rasha had been exposed to advertisements on facebook *"if there were any ads targeted toward my Muslim faith I have given little to any attention to them"*. According to her own

analysis of personal and digital identity Rasha expressed *"my personal and virtual identities are more or less the same"*. I inquired as to how Muslim dating sites had influenced her experience on campus and in life as a whole, *"while I would never use sites like Shadee.com I know there are those who have attempted to use dating sites for romantic relationships"*. Rasha explained to me the ways in which arranged marriage and the intricacies of the 'Nicca' (the process of marriage) and how the site is viewed as a taboo for her and others. When I asked if she had visited shadee.com Rasha grinned and explained how she and friends *"posted a fake profile on the site of a Islamic woman with a wooden leg desperate for a compatible partner"*. When I questioned the repercussions of her attempt at sarcasm Rasha replied *"there were those who openly expressed disapproval for the post, but they were those who used the site regularly"*. I asked Rasha what individuals she perceived as typical users of Shadee.com and she explained *"I feel these people are more introverted and not typically those who are searching for love, at least long term love"*. Rasha explained the dynamic quality of Islamic women not being allowed to marry outside their own faith and how a person needed to be Muslim in order to utilize the services of Shadee.com. As the interview was coming to a close Rasha stated *"I feel as though there are a lot of Muslims who are set on finding a mate and that sites for interfaith dating will continue to be around for sometime especially as I see these site representatives at numerous Muslim conventions and present at lectures"*.

For a few days I deconstructed my results and decided that finding another female Muslim to conduct an interview with would be most beneficial for the progression of my ethnography. Again I communicated with fellow students to develop a contact with which to progress my study, a close friend Kendra provided me with the e-mail of her friend and fellow resident advisor. Upon a series of e-mails I managed to contact Stoya and arranged a meeting with her in the residence hall she both worked at and resided in. Stoya was a first year graduate student and informed me of her religious status as a Shia-Muslim and its unique quality. Stoya stated her own adhesion to Islam was *"about a five, while faith plays a large role in my daily life and activities I do not feel a need to dress in a certain manner nor do I feel the need to abstain from drinking"*. As our conversation progressed I inquired as to Stoya's religious status on facebook *"I am not labeled but those who know me are aware I am a Shia-Muslim, facebook has*

allowed me to organize religious gatherings between myself and the small Shia population on campus". While Stoya was not labeled on facebook her status as a R.A. constrained her facebook participation *"I keep my account heavily restricted so as to not compromise my position on campus, or my relationships with friends or family"*. Stoya seemed removed from the social network experience having discontinued her friendster account and not viewing the religious status of those who she knew. I inquired as to the experience that Stoya had with other individuals on the site relative to raith to which she replied *"at one point a girl I knew who was now a high school teacher commented on president Obama's statement on siding with Muslims"*. After asking what the statement the girl made about the president was, Stoya confessed *"the girl said on her status that this was not a president she would want, prior to saying this there was an open debate between her and another individual who was Muslim"*. As the conversation progressed Stoya commented that the role of faith on facebook was *"judgmental in that I can imagine other Muslims viewing a profile to see if someone was a good Muslim or not"*. When I inquired as to the prevalence of ads Stoya stated she had received none on her profile but suspected this was due in part to her omission of religious status. Soon I inquired as to if Stoya was familiar with Muslim dating websites *" I have heard of Shadee.com, I also have attended summer camps which the issue of dating sites has been openly addressed at, basically I equate Shadee.com to Match.com"*. Stoya expressed to me that the only time she knew of individuals arranging relationships on websites was *"through friendster, two Shia Muslims I know began interacting through the site and are presently married and from what I gather happy"*. My final question for Stoya concerned if she would ever consider utilizing sites like Shia.com with a grin Stoya replied *"I always joke and say when I am thirty years old I would consider using the site or at least whenever I give up hope"*. Stoya proved to be extremely helpful both with her insight and with her willingness to contact friends about my research, in doing so Stoya connected me with another Muslim RA by the name of Sadiya.

Sadiya shared with Stoya both the experience of being a Resident Advisors and being of Shia—Muslim orientation. After a long series of phone calls and e-mails I met up with Sadiya for lunch in her residence hall. As I stood out in the ran outside her residence hall in Urbana I called Sadiya telling her to look outside for a goofy looking red-haired guy wearing brown. replied with a chuckle

"alright I will be right out, just look for a brown girl wearing all black", somehow I knew this interview was going to be fun to say the least. The two of us gathered lunch and found a table secluded from the massive amounts of students in the dining hall Sadiya explained to me that she was a *"first generation Muslim in the United States, my parents are actually from Pakistan and immigrated here while I was real young"*. Sadiya ranked herself as a moderate follower of Islamic practices, placing herself as a three in terms of religious adhesion. From the start of my interview Sadiya stated *"I am very passionate about my religious orientation being a Shia-Muslim some say we are not truly Muslims due to our liberal principals, in my heart I believe myself to be a Muslim"*. Facebook for Sadiya was viewed in a passive manner *"my status is label is Shia-Muslim and I guess I never really cared what others thought or would perceive about me because of my status as a Muslim"*. While Sadiya did not think much of placing her own religious status for the world to view she did admit to viewing the status of others, *"I do view the religious status of others almost always because I am a big believer in interracial relationships and I like to see how others will perceive that concept"*. While Sadiya had nearly no hesitation to gain access to a facebook profile she admitted that she was hesitant to post her own, *"being both an RA and a Muslim I was told by other Muslims that I was really not supposed to have a facebook profile"*. After Sadiya explained this to me I shared with her the story Rasha had told me and asked how she believed her own parents might react to her facebook profile. After a short pause Sadiya replied *"while I do not believe my parents would respond positively, I know from an experience in my mosque at home that my church council would defiantly not respond positively"*. After asking her to expand upon this idea she explained that *"there was an incident where a girl I knew put photo as her profile picture that the church felt was scandalous, shortly after seeing the image the Church's council arbitration committee met with her personally"*. I transitioned the conversation to discuss the idea of Muslim dating networks to which Sadiya responded *"I equate those sites to Bollywood, I have heard second hand of some horror stories about those sites, but none come to mind at the moment"*. Sadiya continued on to tell me of her own experiences at Shia-Muslim summer camps and discussed her own views on romance. I inquired as to when Sadiya would ever consider utilizing these dating websites, *"I would say that by the time I am forty years old and desperate I would consider using these site"*. I

thanked Sadiya for her time and concluded my interview shortly thereafter.

My next interviewee Ali I knew from my job at the campus Union book store, we met during spring break when we both took inventory to make extra money and had seen each other periodically since. After Ali accepted my facebook request and we exchanged a few e-mails we met at a café, this time it was a Starbucks on Green Street this was a welcomed change of scenery after my numerous visits to espresso royal. I found out during my interview there were several facets of Ali's personality and life experiences I was unaware of. Ali expressed his own spirituality as *"Probably a five out of ten, I am Muslim but I do drink and occasionally I will smoke"*. When I inquired as to the label on Ali's facebook account Ali provided me with an honest and frankly refreshing answer, *"When I started on Facebook I was down as being a Muslim but I removed it primarily because I really don't want everyone to know everything about me"*. According to Ali when viewing profiles he only considered exploring the profiles of women, additionally Ali only opted to be part of groups which women invited him to. When I asked what Ali's primary utilization of facebook included he informed me that *"I actually moved from Egypt to the United States about three years ago so my primary use of facebook is mostly keeping in touch with those friends I still have back in Alexandria"*. When I questioned Ali how his family might respond to his photographs posted on facebook Ali commented, *"I am pretty much open with my mother that I drink, whether or not she wants to believe it or not she knows, my father actually passed away recently so his opinion is a non-issue"*.

After talking for a bit about his experience in the U.S. I inquired as to what links Ali had received on facebook relative to the Muslim faith, *"I haven't found many on facebook probably because I am not labeled as a Muslim, but now and again I find links all over the web for Arabic music sites"*. After asking about dating websites and marriage pages Ali made his opinion on marriage abundantly clear, *"while I have never been exposed to Muslim dating sites I have seen the results of arranged marriage and personally I feel the entire concept is retarded"*. To conclude I asked Ali how he felt about the inception of facebook *"While the uber religious utilize the site in their own way I would be lying if I said the world hadn't changed since it's inception, but the way someone uses the site is a reflection of their own personality and how they are raised"*. After we finished our coffee I thanked Ali for his time and went about my day.

My final interview came from a recommendation of a professor within my college, after hearing what my research was concerned with he told me to contact a close friend of his. My professor's friend Tina was a graduate student on campus and was more than willing to assist in my research, after arranging a time the two of us met at the same Expresso Royal in Urbana that I had interviewed Talib at when I began my research. Tina was Palestinian Muslim residing in the United States for the last two years studying Social Work. Tina was heavily involved politically on campus and had slender and tall build, Tina opted to sit outside and the interview began. When I asked Tina as to her ranking in terms of faith she expressed to me that *"Although I consider myself a Muslim I am a non-practicing Muslim, I believe religion is extremely complex and I feel it limiting to choose only one path to religious enlightenment"*. After a short discussion on our views on faith Tina express that her own facebook account was provided to her *"initially I had no interest in having a profile, after some time my friends literally set one up for me, now I primarily use it to keep in touch with those I know back in Palestine"*. When I asked the manner in which Tina used facebook she informed me *"during the Israeli Palestine conflict I constantly was updating my friends of the status of my family, primarily because they reside on the Gaza strip, aside from that I am a member of several groups and organizations"*. Tina explained to me that the most politically involved she found herself in facebook concerned labels on the site *"When I first was on facebook Palestine was not an option to post for your nationality so me and some friends started a group to change that, I am happy to say it succeeded"*. While Tina sat smoking a cigarette she explained how the idea of race construction in the United States was something that she had to gain familiarity too. Tina expressed no experience with dating sites and after talking about her own ethnographic research studies I concluded our interview. Students on the University of Illinois campus view social networks in a passive perspective yet the inclusion of faith orientations complicates students' perceptions toward significant issues such as religion. While social networking sites differ from individual to individual, this form of technology has the ability to alter social relationships in major ways. The results of the influence of these sites result in dramatic forms of both inclusion and exclusion amongst Muslim students on campus. Additionally social networks have become a major framework in the construction of modern hegemony amongst American youth, especially for those

of the Muslim faith. The trend in growth of dating and relationship websites tailored toward religious secularism has impacted the perception students have on romance and love. Most alarmingly the influence that dating websites have had upon the divorce rate in the United States will continue to affect the ways in which Muslim youth are influenced by social networking media. As technology continues to expand social networking websites will vary in their influence from student to student. Regardless of what sites are still in circulation in the near future their ability to impact hegemony amongst college students cannot be underestimated. Finally the modern trend of religious dating sites tailored toward the faith of individuals is an inevitably going to contribute to future perceptions of both faith and romance in the college environment.