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ACSD



Association for Christians
in Student Development

Mission and Introduction to The Association for Christians in Student Development:

The Association for Christians in Student Development (ACSD) is comprised of professionals who seek to bring their commitment to Jesus Christ together with their work in college student development. Through the exchange of ideas, encouragement of networking, regional and annual conferences, and application of scriptural principles to developmental theory, ACSD seeks to enable its members to be more effective in ministering to students.

The roots of ACSD go back to the 1950s with the formation of the Christian Association of Deans of Women and the Association of Christian Deans and Advisors of Men. The two groups merged in 1980, reflecting a commitment to work together with mutual respect. ACSD has grown and currently represents more than 1,100 individuals from more than 250 institutions. While membership originally centered in Bible institutes, Bible colleges, and Christian liberal arts colleges, the Association has committed itself to linking up with colleagues in all institutions of higher education, both public and private. In support of this emphasis, the Association has sponsored prayer breakfasts and workshops in conjunction with annual conferences presented by major student affairs associated organizations.

Membership in ACSD is open to all persons who have or are preparing for responsibilities in student development areas in higher education and who are in agreement with ACSD's doctrinal statement, constitution, and by-laws. Members receive the Association's newsletter, free access to placement services, reduced rates at annual conferences, and copies of *Growth: The Journal of the Association for Christians in Student Development*.

In keeping with the mission and goals of the Association, the purposes of Growth: The Journal of The Association for Christians in Student Development are:

- To provide a forum for members to publish original research.
- To encourage the membership to be active in scholarship.
- To provide members with access to beneficial resource material intended to inform good practice.
- To stimulate research in Christian student affairs.
- To promote the ideals of ACSD and Christian student affairs.



Dear Readers:

Welcome to a new issue of *Growth: The Journal of the Association for Christians in Student Development*. We are excited to introduce the resources in this issue. We trust that the articles and book reviews will be relevant and will enhance our professional understanding and improve our practice as Christians in Student Development. You may notice the journal's size, layout and design have been expanded and updated. We hope you enjoy these changes and that the contents will continue to serve you and those with whom you work.

In this issue you will find four research articles, addressing gender assumptions at Christian colleges, how evangelical gender expectations compare nationally, the work-life balance of women, and undocumented students. This issue is further enhanced by a compilation of eight book reviews of recent works which are relevant to our practice, and one research essay. We trust that you will enjoy and benefit from this review of available resources.

We especially want to encourage you, the reader, to consider submitting manuscripts for the next issue of *Growth*, to be published in the spring of 2014. Publication guidelines are included on the inside of the back cover. We are particularly interested in manuscripts presenting original or basic research and encourage anyone who has recently completed a graduate thesis or dissertation to submit an article.

Thank you for your valued partnership in Christian higher education.

Sincerely,

Skip Trudeau, Co-Editor
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The Digital Women's Project at Pepperdine University,
Graduate School of Education and Psychology

Gender Dynamics at a Christian Liberal Arts College



How Our Students View Gender Roles

Undocumented Students in Christian
Higher Education: Theological and Legal
Ramifications for Financing
Student Leaders



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Exploring
Spirituality
as a
Research
Agenda



Cultivating the Spirit: How College
Can Enhance Students' Inner Lives.



Engaging the Culture, Changing the World:
The Christian University in a Post-Christian World



Generation On A Tightrope:
A Portrait of Today's College Student.



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A Student's Guide.



The Heart of
Higher Education.



Thriving in Leadership:
Strategies for Making a
Difference in Christian
Higher Education.



What the Best College Students Do.



The Digital Women's Project at Pepperdine University, Graduate School of Education and Psychology

Kerri Cissna-Heath and Margaret J. Weber
Pepperdine University

Abstract

In 2009, a research group was formed at Pepperdine University's Graduate School of Education and Psychology, to explore the competing narratives of women's lives as they balance their work activities with the demands of marriage and motherhood. The ultimate goal of this project was to understand the work life balance issues of women in the workforce. This work is now known as the Digital Women's Project (Weber, 2011) and has collected over 180 interviews of women to explore themes around work-life balance. This phenomenological analysis utilizes a narrative life-course framework created by Giele (2008) to explore identity, relational style, drive and motivation, and adaptive style in order to understand the work-life balance of women. An additional section was added to this framework by the Digital Women's Project to explore strategies that women implement to succeed at work-life balance (Weber, 2011).

This article describes the research project and findings for the analyses of the data by four in-depth studies. One study focused on the competing priorities of African American women to achieve work-life balance. The second was a study on the role of faith in the lives of women. The third study centered on work-life balance issues and the role of mentoring in a male dominated field, contract management - aerospace industry. The final study analyzed the strategies women in leadership use for work-life balance.

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Introduction

At Pepperdine University's Graduate School of Education and Psychology, a research team assembled to unveil the issues surrounding work-life balance of women in the workplace. Women constitute the majority of university students in the U.S. and around the world (Economist, 2006). With the increase in education of women, employment has increased and has influenced the work-life balance of families. Beginning with World War II, there has been an amplified presence of women seeking opportunities for a career which has lead to tensions at home and in women's lives as they try to balance the roles of family with a career. Many women have joined men in the provider role and the dual earner family has become the norm (Gornick and Myers 2003). Traditional roles have shifted as women and men are both parents and workers.

The picture of the career women and mother is divided and multi-faceted in research findings and opinions. Some commonly assessed issues are the social implications of the dual roles of females, cultural norms, workplace policies with attention to female-specific hurdles, marital satisfaction in gender roles, social support such as religion, family, and mentoring relationships, and the short and long-term impact on children when a mother chooses the dual work-mother role. Research suggests that marital relationships have become more egalitarian (Bielenski and Wagner, 2004). Other research evidence suggests a large number of well-educated women have left careers for full-time motherhood (Belkin, 2003; Warner, 2005). Coheny and Sok (2007) found a decline in the number of married women with preschoolers who are employed.

In 2009, a research group was formed at Pepperdine University's Graduate School of Education and Psychology, to explore the competing narratives of women's lives as they balance their work activities with the demands of marriage and motherhood. The ultimate goal of this project was to understand the work life balance issues of women in the workforce. This work is now known as the Digital Women's Project (Weber, 2011) and has collected over 180 interviews of women to explore themes around work-life balance. This phenomenological analysis utilizes a narrative life-course framework created by Giele (2008) to explore identity, relational style, drive and motivation, and adaptive style in order to understand the work-life balance of women. An additional section was added to this framework by the Digital Women's Project to explore strategies that women implement to succeed at work-life balance (Weber, 2011).

Review of Literature

Gender Equality or Inequality

Perceptions of paid work and reproductive work in the family are changing through a new division of labor. Women's life experiences (greater education, fewer children, and participation in the paid labor force) are changing the balance between husbands and wives. Giele (2008) suggests that the traditional marriage norm, where the husband is provider and the authority figure, is challenged by a new ethic of gender equality. This structural change in the economy is creating a more egalitarian life style in marriages.

According to a World Values Survey of 74 societies the postindustrial states are more likely to favor equality in their gender beliefs (Inglehart & Norris, 2003). Giele (2008) explains that the economic explanation for a highly functioning society requires mutual respect and trust. In an advanced economic system, women and/or men can use labor-

saving devices that replace labor in the home, reducing their time for homemaking work thus allowing more time for careers. Giele (2008) states, "Greater interdependence and trust between men and women are thus more likely to develop in modern marriage when they are fostered by similar obligations of the two sexes in both workplace and home" (p. 395).

Work-home Issues

Blair-Loy (2003) and Stone (2007) document patterns of successful women who abandon their careers to return home to motherhood. Women may feel forced to choose between devotion to career and to family because the workplace is hostile to compromise. Business and professional women feel rebuffed at every turn and although the media portrays them as leaving their careers by choice, they view themselves as being forced out of the workplace. These political and social failings are represented in the work place as well, creating a disappointingly faulty structure for women to make a decision that benefits both their career and their family. Stone (2007) states that,

Even among women who worked for "family-friendly" companies, it was difficult to request and use the benefits without being marginalized... reluctant bosses who were sympathetic but afraid that using flexibility would "open the floodgates" for everyone, missed opportunities for promotions and plum assignments, and myriad subtle ways that the choice to use family-friendly programs undermined their future career progression. (p. 186)

These difficulties create a dichotomous world for women in their decision-making and the perpetual cultural definition of work-life policies as "accommodations" creates a problematic incompatibility perspective rather than a social issue (2007, p.186). In Blair-Loy's book, *Competing Devotions: Career and Family among Women Executives*, her criticism of social policies further argues that the dilemma remains with the cultural definitions and models of how women make these decisions. She asserts that the solution cannot be found in the implementation of work-family policies, but must be imbedded in the cultural belief that such policies for corporations and institutions have value beyond their current status (2006).

This complex picture of gender inequality seems to be in contrast with the concept of a growing equality. Goldin (2006) suggests that the opt-out women are a small minority. In a longitudinal study of female college alumnae conducted 15 years after graduation, she found that 79% of the women were still married and that 69% with at least one child had spent only 2.1 years on average out of the workforce. Over 50% of those with children had never had a non-employment time lasting more than six months. Schneider and Waite (2005) studied 500 families with two working parents. Men found time with family to be very satisfying and women were more engaged and happy at work.

Giele studied 48 white and African American college educated women (2008) to understand which women are staying at home and why, and which women continue to combine family and career. Her findings indicate the women who chose to stay at home saw their identity in motherhood. They see their role as dedicated to their family, fulfilling this function of mother in a unique way, which only they can provide. They are weary of any outside help. The career mothers have a contrasting identity. They see themselves

first as workers and are thankful for how their families have rounded out their lives. They welcome support from their husbands and caregivers in raising the children. They were innovative and flexible in finding ways to pursue both work and family life.

West and Zimmerman (1987) suggest that male and female roles are the result of cultural expectations rather innate propensities. Receiving family encouragement and having positive contacts with the majority group allows for an atypical man or woman to explore their own gifts (Giele, in press). Men and women who rebel against the typical stereotypes usually are supported by like-minded individuals in their church, community or family.

Theoretical Framework

Various studies regarding work-life balance utilize the narrative and life story approaches, such as Elder and Giele, which stand as the models for this particular study. Giele also refers to the foundation of systems theory (Parsons, 1955). Systems theory encapsulates the concept of all parts working together, embedded in human behaviors. This psychosocial framework suggests an emphasis on the social implications as well as unique psychological differences. This perspective, contributed by Parsons, offers insight to the sociology of personality, creating a fusion for a framework that can adequately explore the reasons some women choose to stay at home. Some argue that feminist thought and systems theory are incompatible. It can be argued that systems theory can be part of the feminist analysis because marginalizing it from intellectual feminism is internally contradictory, and it offers purposeful thoughts toward feminism.

A life course perspective suggests that women who may be similar in age, education, economic position and race may have different values, attitudes, or personal characteristics that might contribute to their decision to seek a career and/or become a homemaker (Elder, 1994; Giele, 2002). Giele (2008) suggests that the life story method provides a way to consider issues of gender role from the combined perspective of systems theory and the life course framework. The life course method enables a framework to question what enables a “minority” individual with inferior, ascribed status to enter a higher “majority” status that has been achieved. Giele (2002) expanded on the life course theoretical framework to develop a set of factors related to life stories and gender roles which she has framed as the life story method. The factors that are critical in shaping individuals’ adult gender roles are sense of identity, relational style, personal drive and motivation, and adaptive style.

Methodology

The life story method is employed for this study and is qualitative through an interview process. Qualitative methods allow for the collection of a lot of data that can then be themed across the subjects. In this study, questions of four periods in the subject’s lives probe: childhood and adolescence, early adulthood, their current life and future plans. The individual interviews last approximately one hour and are conducted in person or by telephone.

From the breadth of the questions, a variety of themes emerge that provide many possibilities for analysis. The analysis for this study utilizes the theoretical framework from the four life course dimensions: identity, relational style, level and type of motivation, and adaptive style. Following the transcription of all of the data and the coding of

the data using Nvivo software, a composite profile of the themes that characterize the women developed. The findings consider the similarities and differences by age, race, family background, current family, and emphasis on homemaker and career. Nvivo helps connect the socio-demographic data with the qualitative data. From this process, the analysis allowed a comparison with Giele's themes for similarities and differences.

Results

After the interviews were transcribed and coded, a variety of analysis can occur. In fact, the data has already been analyzed and used for four separate dissertations on varying subject matters. One study focused on the competing priorities of African American women to achieve work-life balance. The second was a study on the role of faith in the lives of women. Another study centered on work-life balance issues and the role of mentoring in a male dominated field, contract management - aerospace industry. Finally, there was a study done on the strategies women in leadership use for work-life balance.

Barge (2011) used data from the Digital Women's Project and published a dissertation titled "A Phenomenological Study of Competing Priorities and African American Women Striving to Achieve Work-Life Balance." Findings from this study confirm that relationships, discrimination, ageism, workplace dynamics, and wellness are among the competing priorities impacting a woman's ability to achieve sustainable balance at home and work. This study challenged previously accepted discourse of scholarship, incorporated new thinking, and facilitated understanding of the historical and socio-economic impact from African American viewpoints (Barge, 2011).

Krymis (2011) focused her dissertation on the "Qualitative analysis of identity, relational style, adaptive style, and drive and motivation, and the role of faith from the narrative life-story framework." The findings indicate that faith is connected to work for women who value faith as a foundational element in their lives, viewing it as part of God's purpose for their lives and derive meaning from that work (Krymis, 2011). The women in this study also valued professional and personal relationships that reflected their own faith and values as part of their coping strategies.

Almestica (2012) wrote her dissertation on "Work-Life Balance Issues and Mentoring Strategies for Women in the Contract Management Profession." The results of the study indicate that even though these professional women may have experienced challenges in their career paths, many, if not all, have accomplished a certain degree of success through learning, perseverance, work and family related coping strategies, motivation, willingness to take risks, and having a mentor (Almestica, 2012). This study revealed that even though women have made progress in the contract management profession, few women hold the highest leadership positions in this male-dominated field.

Heath (2012) focused on "Women in Leadership: Strategies for Work-Life Balance." Findings from this study indicate that women are more likely to be successful at juggling multiple roles if their career is meaningful and fulfilling (Heath, 2012). Another strategy women use is learning from mentors how to balance the competing demands of dual roles. A strong work ethic is another strategy that surfaced as a theme for integrating work and home life. There were 15 other strategies for work-life balance that emerged from study.

In summary, the data suggest that women continue to struggle with the issues of balance in their lives. However, meaningful and fulfilling work provide women with the opportunity to reach their goals for both family and work. As our younger men and women are graduating from universities and planning for their futures, lessons from these successful women at work and home will provide strategies for setting and achieving important goals for families and work life. 

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Gender Dynamics at a Christian Liberal Arts College

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Abstract

Research studies in recent decades have described the limiting effects of a “chilly climate” on women’s opportunities within higher educational settings. Additionally, much has been written about how gender role expectations within evangelical Christianity impact women. This study sought to understand the gender assumptions of faculty and students, to explore the impact these assumptions have on gender dynamics in the classroom, and to reveal the educational experiences and aspirations of female students at a Christian evangelical liberal arts college. Further, this study sought to explore whether female students feel they are thriving or merely surviving their college experience. This research utilized focus group interviews with 16 female and eight male students. The sample groups pulled from the diverse areas of academic study as well as ethnicity. Also, 10 faculty members were interviewed to hear their opinions, feelings, and experiences on the subject.

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Although laws and policies in the late twentieth century give full access for all, researchers have questioned the educational opportunities for women within higher education institutions. In 1982, Roberta Hall and Bernice Sandler prepared a report for the National Association for Women in Education entitled “The Classroom Climate: A Chilly One for Women?” In this report, Hall and Sandler argued that female students did not enjoy full equality in educational opportunities. The authors summarized numerous studies from colleges and universities and documented that the campus experience of women was considerably different from that of men. Hall and Sandler (1982) labeled this limiting and stifling experience a chilly climate and described such a climate as one in which many small inequities, as well as faculty and peer behaviors (overt and subtle), create a negative atmosphere for women to learn, teach, and fulfill professional roles on campus.

Nearly 15 years later in a follow-up study, Bernice Sandler, Lisa Silverberg and Roberta Hall (1996) found that the climate on U.S. college and university campuses had not improved significantly for women. Despite the increasing numbers of female students, administrators, and faculty, Sandler, Silverberg, and Hall (1996) documented that the classroom environment still does not encourage the involvement of female students in the educational process to the same degree as male students.

Chilly Climate and Christian Evangelical Colleges

While chilly climate issues appear to be a concern on many college campuses, this phenomenon may be exacerbated at evangelical Christian liberal arts colleges by selected expectations and limitations of the broader religious community. Several authors described how women experience the conservative evangelical subculture and suggested that Christian women within these subcultures may be at risk of remaining trapped in prescribed roles or of struggling with mixed messages because of pervasive religious teaching and thinking (e.g., Balmer, 1989; Hagen, 1990; Neff & Klingsporn, 1996). Many high-profile evangelical leaders advocate a theological perspective that supports gender-based role differences presuming complementarian patterns and roles (Piper & Grudem, 1991). These perspectives have, at times, been referred to as *traditional* or *hierarchical* (Bilezikian, 1986). *Egalitarianism* is an alternate perspective that advocates for equality in roles among people, regardless of gender (Bilezikian, 1986 & 1997).

Like women in the broader evangelical community, female students at Christian liberal arts colleges are affected by the mixed messages that religious communities often send regarding women’s roles. Hagen (1990) commented that women in Christian higher education often find the subtle academic limitations placed on them particularly difficult given the gender burdens of the evangelical subculture and the sexism that these attitudes tend to promote in Christian college environments. College women are left to sort through the confusion on their own as they contemplate their academic and vocational decisions. At best, these women find their way through the complexity and emerge with their own perspectives; at worst, they feel limited and stifled in their choices for careers, scholarly pursuits, and lifestyles. Unfortunately for students, administrators, and faculty on evangelical Christian college campuses, little research has been conducted that explores how faculty and students—male and female alike—view the expectations and subtle influences of the evangelical subculture and how these expectations affect female students’ experiences in the classroom and in their scholarly pursuits.

Method

In light of the chilly climate literature and gender role expectations within evangelical Christianity, this study sought to describe the gender assumptions of faculty and students, to explore the impact these assumptions have on peer dynamics in the classroom, and to reveal the influence these assumptions have on the educational experiences and aspirations of female students at a Christian evangelical liberal arts college. Further, this study sought to explore whether female students feel they are thriving or merely surviving in this environment. The definition of thriving is to be successful academically, interpersonally, and intrapersonally (Schreiner, 2010). The college at which this research was conducted is a denominational, residential liberal arts college consisting of approximately 2,800 undergraduate students (primarily 18-22 years old).

This research utilized focus group interviews with 16 female and eight male students. The initial group of students who were interviewed was nominated by the professor who oversees the honors program. After that, a snowball sampling strategy was used. Interviewed students were asked to identify students whom they perceived had similar perspectives as they did. Additionally, they were asked to identify students who had different perspectives than their own. While the study focused on the female student experience, male students were included in order to understand their views on gender dynamics in the classroom. The sample groups pulled from the diverse areas of academic study as well as race and ethnicity. Also, 10 faculty members were interviewed to hear their opinions and feelings on the subject.

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Limitations

Due to the limitations of the length of this article, quotes and perspectives most worthy of consideration have been included. Several positive statements about the formation and experience of female students were represented in the interviews but were not referenced. The overall review of the transcripts and critical analysis of the research indicate change is needed in order to enhance the experience of all female students.

Gender Identity Development

Many factors contribute to one's awareness of attitudes and assumptions that play into gender identity development. This study found that various campus events and attitudes contributed to some individuals' understandings and awareness of gender and how it shapes their identity. Specifically, two female students individually spoke about the pressure to be in a romantic relationship—one of which referenced Sadie Hawkins-type events (women ask men), Roommate Roulette, and “just all these events that focus on the dating experience.” The other female expressed how this institution’s culture insists female students’ appearance is of high importance. She stated, “You have to have a North Face, or Ugg boots, or pearl earrings or that blonde hair,” and she felt “there’s so much emphasis on that.” Another female student noted various reactions to a situation in which signs that utilized non-inclusive language were installed in one of the college building’s entryways. There had been discussion on campus among faculty about the commitment of the institution to the use of inclusive language, yet this oversight (corrected after it was brought to light) was offensive to certain individuals. “Some people were just up in arms about it and other people just didn’t understand how it was an issue,” said one

female student. A different female student spoke about the frustration she feels when she and her peers are gathered together to eat. She said, “I always feel that we have to wait for the guy to pray. A woman can’t pray.” The communal sense is that it’s “the guy’s job.” Yet another female student spoke about an experience she had in one of her classes where complementarianism and egalitarianism were discussed. She said, “We had a lot of lively or even heated debates about those sorts of issues.” All of these experiences played into these particular female students’ understanding of how gender contributes to their identity. These situations and many others raised students’ awareness about gender and gender dynamics on campus.

Another important finding with regard to gender identity development centers around the tensions students sense related to future choices, what the Bible says, roles or titles in the institutional church, and expectations. The people interviewed were all undergraduate students, so it is assumed that the reason they are in college is to receive further education to prepare them for their future career and life. However, many females spoke of the tensions they feel to be in a romantic relationship and how this conflicts with their education and aspirations. One particular female said, “That magic romantic relationship [was crucial] and [there was] so much drama in that regard that it was really hard for me to ...understand why ... one [would need to] pursue an education.” Another female stated she has sensed “kind of a broad stereotype that I have...an emphasis on becoming a mother, an emphasis on having a relationship with a guy.”

Another theme that emerged was the tension around women in ministry and leadership. One female student recalled, “At some point during my freshman year...I remember at least one, if not more than one, freshman girl saying something along the lines of ‘I’m not saying that women can’t be pastors, but I wouldn’t want to have a woman as my pastor.’” A male student also spoke of this tension:

Another tension...we have a woman at our church who is like the children’s ministry person and she’s called the Children’s Ministry Director...and then there’s the Woman’s Ministry Director but then there’s like the Youth Pastor who is a man...a different title because I guess our church believes that women can’t be pastors but they can be directors.

One other male student had much to say of the varying tensions in the college environment through questions he posed:

Ideals do not line up with practice. How many women are on the Board of Directors at this school and how many women are chairs of departments? This is not just. How many women are inspired to follow their dreams at [institution]? I’m not a woman, but I must question this. How many people say they want to accomplish 1, 2, 3, or I’m so excited to get engaged? Is it just relationships? Who holds the power? Who can do most anything and get away with it and who can’t?

Different views were expressed regarding the issue of gender roles and expectations for how these are lived out practically. On the traditional side of the issue, one female said, "I think there are distinct roles for men and women, but that doesn't mean that women need to be oppressed or suppressed in that." A male student said:

The husband and wife have differing but equally important responsibilities within the relationship and...the husband's responsibility is to take the initiative in seeking to provide for the physical and spiritual needs of his family. I view it as a sort of thing where the husband has ultimate responsibility for the welfare of his family. That doesn't mean he has more power in the relationship. It's just that he has the responsibility...and conversely the role of the wife is to support and help the husband bring about basically all aspects of the relationship.

One female student shared that she felt tensions on this issue based on how she grew up, her ideas of what the Bible says about gender roles, and how that now plays out in her life in the various areas of work, family, and church:

The man is the head...times are changing, women are more educated...one day I want to become a very successful business woman...and I know I'm capable of doing that, and I don't want somebody short-changing me because I'm a woman...but when it comes to family, family is definitely different, but when it comes to the church now that's another story.

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On the egalitarian side of the issue, one female shared how her views have changed, "I always grew up thinking that women shouldn't be pastors, but now I don't think that's necessarily biblical because I think that God does call them to do that." Another female recalled, "I grew up with a mother who was more of the breadwinner in the family...she was definitely more dominant...and a part of the third wave of feminism." Still another female student stated, "If you have the gifts of preaching or teaching, you use them." Lastly, a female student with a unique experience shared:

Moving to America...my dad actually got involved. He saw that there was a lot of opportunity here. He was like, you know, it does not matter if you're a woman; I mean if you're my son or my daughter, you have the same chance to become whatever you want to be.

Overall, students reported a number of different situations on campus and in the classroom that increased their awareness of gender dynamics. Many students gave evidence that they are thinking through different perspectives and determining their own views and commitments with regard to gender identity development.

Teaching Styles and Classroom Activities

Sandler, Silverberg and Hall (1996) argued that female students tend to be more satisfied with the learning process if they feel welcomed in the environment, engaged with what is happening, connected with others, and affirmed as equal learners. In this research project, students were asked what contributed to a positive learning environment in their classes. A few people spoke about how room arrangement contributes to the setting being positive. A female student stated the following:

One of the biggest and funniest things that affect me is just the way the desks are set up. I know that rows are traditional...but there again, because my favorite way of learning is that collaborative circle type environment...a non-intimidating environment and he [the professor] was in the circle with us and facilitated discussion. But I can distinctly remember, he wanted to hear everyone's voice and affirmed all ideas.

Another factor that contributes positively to the learning environment, some students noted, is when the format of the class is discussion-based, rather than simply lecture. One female stated “[I like] discussion based classes because we’re learning from each other—we’re all contributing equally...it’s more relational and in that way the professor is really able to get across what they mean and more applicably too.” Another female noted,

Discussion groups have a collaborative experience rather than feeling that sort of authoritative – “I’m going to stand up in front of you and lecture and write things on the board.” I’ve always felt that to be sort of overpowering in a way, no matter what the gender of the specific professor may be.

However, some students did state their appreciation for lecture-based format, specifically in certain subjects. One male student said, “For math or physics a lecture-driven course is, I would think, more conducive to my learning than some alternative method.” One female student in our study said, “I like a good lecture.”

A third factor, for many students (in contrast again to lecture), that contributed to their successful learning of a subject was when they have the opportunity to be active in the classroom learning experience. “I’m one of those persons who learns better when there’s interaction to be able to talk to your neighbor and see their perspective on something,” said one female student. Another commented, “When there’s a lot of activities in the classroom I learn so much better.” A male student also noted, “Interactive things where we can have experiential learning” assists him in grasping the material. Overall, these comments support research by Sandler, Silverberg and Hall (1996) that female students value learning activities in which they are engaged, welcomed, and affirmed as equals in the learning process.

The group project was one subject that frequently came up during the interviews. Specifically, there were a few themes that arose, the first being workload. A female student stated:

I feel like in groups guys just think girls are going to take care of them and that they don't have to do anything and they don't have to invest themselves in it fully because they just assume we're going to take care of it, which we end up doing because if we don't do it, they don't do it.

A male student also stated, "It's usually the females that take the lead in forming groups or discussions or stuff...some of the more self-organizing leadership." A female asserted, "Often times, I want to be with the female students because they're probably going to know the deadline, send out emails...it's something I value." Another female asserted, "I've seen guys not pull their own weight when they're in a group of females."

Faculty members are sometimes aware of this issue as well, as noted by one male professor. "One thing I do see when they work in small groups," he said, "is it almost always a woman who is assigned to take notes or report. So I force them to choose a guy sometimes just to balance it out."

In the group project portion of classroom activity, another theme emerged that roles are often assigned by gender. As the previous male faculty member was aware, one female student also stated the "expectation that the woman will take notes." One female commented she felt "guys [are] able to speak in front of the classroom with more ease." Another female said, "There is a higher expectation that the guys will lead it." A third female confirmed this and said, "but it's expected of me to be silent during the presentation of that group project." Yet another female commented, "I think in my classroom that women look to men to initiate." A female faculty member noted, "deferring to the male student—you be our spokesperson...when there's a male in the room it's a different dynamic and that's often what it looks like, wanting him to be a leader." Collectively, these comments indicate that in small group interactions, male and female students follow certain behavioral expectations and patterns that represent traditional, non-egalitarian assumptions about who does what.

Gender Dynamics in the Classroom

The term *gender dynamics* is used to describe the interactions and subtle perceptions that pertain to gender issues. Classroom gender dynamics play heavily into whether the learning environment feels positive to students. In this research comments were made about male and female participation in discussions or in asking questions. One female student asserted, "[The] male voice was more valued." A male faculty member confirmed, "But I've heard men discounting women's contributions at times." A male student commented, "Definitely men speak more often, women hardly ever speak. Sometimes I get up and say, 'Women, speak up!'"

Another theme within the subject of classroom dynamics is the issue of interruption. One male student admitted, "I interrupt women." A male faculty member stated, "Men feel more comfortable interrupting women...I don't know if comfort is the right word. They interrupt women more than women interrupt men." Another male faculty stated, "I do think my women students in my class are more frequently interrupted, particularly if they talk about feelings." A female faculty confirmed this stating, "On average, definitely males interrupt more than females interrupt."

With issues of participation, one female student stated, “I would say that the most active participants generally are male students.” Particularly, a male faculty commented, “By and large I think the men sort of just rush in and they’re going to give you their views.” Another male faculty member asserted, “Women have to be encouraged; they tend to be more hesitant about their views...they are more ready it seems to accommodate others’ objections.” A general statement was made by a male faculty member regarding participation: “I rarely see a female student who is bored in class or sit and at least not pretend to take notes, but I see a lot of male students who don’t take any notes at all and are checked out, or appear to be checked out.”

Faculty members play a key role in setting the gender dynamics tone within a classroom. One female student shared that the way in which faculty “talk to women—it’s more patronizing, in a way. Like their voice and demeanor kind of changes...I don’t know how to explain it...their non-verbals—it’s kind of weird.” Another female stated, “My voice wasn’t as valued and I knew that and that was communicated and I think that still happens today I think, actually kind of secretly.” One woman claimed that this institution’s culture took her voice away. A male student commented he has noticed, “If women want to do anything, it’s judged on her ability to be a man.” When taken together, these comments reveal gender-based patterns of communication that can negatively affect the classroom experience for women.

Perceptions of and Responses to Women as Learners

Students also made observations about male faculty members and female students. One female student said, “A lot of professors are more...toward female students, not lenient but soft spoken.” A male student also observed, “The professor was a little bit easier or not quite as harsh with the girls.” A second female commented, “One professor...talked to me really patronizing that it was so awkward for me...so much I started to question if I was competent.”

Another common theme that arose frequently was the perceptions peers have of each other. A male student stated, “Inherently in the classroom men are viewed as better than women.” Another male student said bluntly, “I’m sick and tired of being around women who are not very ambitious.” Regarding females’ perceptions about their classroom experience one female noted, “I know my intelligence isn’t like diminished or diminutive in any way, but I feel like it lacks affirmation.” Another female commented, “I’ve always felt a subtle sense of competition—I have to do better and I have to prove something, more so than my male peers.” These comments represent students’ awareness of differential treatment of students by peers and faculty members and how that negatively affects the learning environment for women.

Thriving

The last portion of the study included questions on what contributed to students’ thriving or merely surviving, according to Laurie Schreiner’s (2010) article, which defines thriving as academic success, general sense of well-being, having hope, excitement, confidence, doing well and getting better, accomplishing things, having a positive outlook and healthy relationships. One female student stated she felt “great women role models and female professors” contributed to her sense of thriving. Many of the female students

did say they felt as though they were really thriving currently at this college. Positively, one said, "Coming [here] gave me that view of life and the endless possibilities and the potential I had." Another stated, "I came to an understanding that it's okay to be me." A couple of women spoke about their thriving being related to their spiritual growth in understanding "who I was, especially in Christ and the kind of person I was becoming."

With regard to their future, they were asked about whether they anticipated thriving in the areas of occupation, family, church involvement, and living out their own expectations and goals. When asked if they felt equipped, one female student responded positively, "Thriving would also be to connect with the divine in a way that my spirituality is deeply rooted in my faith and can be reflected in the way that I live." Another female shared:

I feel unprepared emotionally from stuff that has happened in my past, where I've come from in that regard. I feel that who I am right now is the best person I have ever been and I would like to continue that trajectory towards awesomeness.

Others were not as positive in their views of the future. One female stated, "I don't really feel confident about me thriving. I will be surviving...I'm pretty much petrified about it." Another female student said, "I don't know exactly how prepared I feel. I think it will be what it will be. I'm not really concerned, I guess." So while students may feel they are thriving currently at college, they tended to have less confidence about their ability to thrive after graduation.

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Analytical Conclusions

Taking into account our findings from interviewing undergraduate students and faculty at this evangelical Christian liberal arts university and past research on the educational climate for women, such was undertaken by Hall and Sandler (1982), female students experience their education differently than their male peers. This is due to female relationships with fellow students, faculty influence, and many other factors, such as communication patterns and roles assumed on class projects, that contribute to inequities. The classroom and campus setting can be less affirming for females in their intellectual pursuits because of a high value placed on women being in a relationship, pressures women feel to conform to society's standards for them, and the limiting messages to women regarding their gender roles.

While many students communicated they feel they are thriving in their present college setting, some struggle with the idea of thriving post-college due to the pressures they feel to have a family, receive further education, and/or achieve occupational success. Partially, their struggle is due to their experiences with gender identity development and classroom dynamics.

Implications for Practice

Because gender dynamics have a powerful influence on women, affecting their educational experience and serving as an important force in their lives, there are opportunities to address the campus climate and learning environment for women. This research brings forth several implications for alleviating gender role tensions experienced

growth

by female students. The strategies below are categorized such that various constituents of the community can implement change. Specifically, strategies are recommended for (a) creating a more inclusive campus climate, (b) enhancing the classroom-learning environment, and (c) empowering female students.

First, by way of affecting the classroom climate, academic administrators should instruct and assist professors in fostering female student involvement and autonomy through pedagogical approaches, incorporating contributions of women in the curriculum, identifying aspects of student peer relationships that affect classroom behavior of women, and understanding effective mentoring strategies for female students.

Second, faculty and student development professionals should assist female students as they negotiate significant challenges related to positive gender identity development, stereotypes associated with certain choices or behaviors, self-assured classroom involvement, and finding effective mentors. Opportunities for open dialogue regarding choices for the future are important and should be facilitated with adult women as well as male peers and adults. Institutions should also consider surveying recent female graduates in order to understand their level of thriving and determine which strategies in particular were especially helpful in preparing them for success.

Third, and perhaps most importantly, addressing a chilly climate and how it affects students, both male and female, must be considered an institutional-wide priority. In order to affect the campus climate, administrators, faculty, and student life personnel must recognize, understand, and commit to actively and collaboratively addressing concerns related to the chilly climate experience of women on campus. This includes listening to female students, communicating clearly what sexist behavior is, and ensuring women are well represented in public forum, chapels, and campus programs. 

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How Our Students View Gender Roles

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Abstract

Student views of the role of women in the family were compared with results from a National Survey of Families and Households (NSFH). Freshmen and seniors from an evangelical Christian college were surveyed with 498 responses. The college students were more likely to support traditional gender roles than the NSFH respondents. Freshmen (41%) were more supportive of traditional gender roles than seniors (22%). Senior females (71%) were least supportive of traditional gender roles, compared with freshman males (31%). Seniors (35%) were more likely than freshmen (24%) to approve of mothers of preschoolers working full-time. Senior females (43%) were most supportive of working mothers, compared with freshman males (20%). Almost 60% of the students lived in families with a stay-at-home mother; just over 10% of the students had full-time working mothers during their school years. About 50% of freshman females and 25% of senior females hope to be stay-at-home mothers, compared with about 60% of the male students preferring a stay-at-home wife. The paper also provides a historical and theological discussion of the changing roles of mothers in the family throughout history.

Many students in evangelical Christian colleges come from families in which mothers do not work outside the home. Many of the female students enter college planning to pursue the same life plan as their mothers – stay-at-home moms – and many leave college with that same goal. But other female students become conflicted as they progress through their courses and start visualizing careers or graduate study. Male students may become conflicted about their views on gender roles as they see their female professors managing both career and home.

The stay-at-home mother is no longer the norm in our country and has not been for many decades since women started entering the labor force in large numbers beginning in the 1960s. About 60% of women were in the labor force in March 2010: 58.8% of all women and 61.7% of married women with spouse present (Bureau of Labor Statistics, 2011). Of women with children, the labor force participation rates were very similar between all mothers and married mothers with spouse present. In March 2010, the labor force included 71.3% of mothers with children under 18 years (69.7% of married mothers), 77.2% of mothers of children ages 6-17 (75.9% of married mothers), and 64.2% of mothers with children under six years (62.5% of married mothers) (Bureau of Labor Statistics, 2011). Almost three-fourths of women with a college degree are in the work force (U.S. Census Bureau, 2010). Not only is the so-called traditional family – in which the mother is the full-time homemaker – no longer the norm in this country, neither is the traditional family as historical as many people presume, dating back only to the mid-1800s.

Therefore, for those of us working in evangelical Christian colleges, we may have students who express confusion about gender roles, especially when these students see few (if any) role models of professional career women in their evangelical churches.

This paper is a descriptive study that first provides a historical background and theological discussion of gender roles and then reports the results of a survey given to evangelical Christian college students to ascertain their views about the role of mothers in the family, comparing their views with a national survey initially given to over 12,000 people.

Historical Background of Gender Roles

Plato (360 B.C.E.) may have been the first widely published author to discuss the necessity of division of labor within a society:

Well, then, how will our state supply these needs? It will need a farmer, a builder, and a weaver, and also, I think, a shoemaker and one or two others to provide for our bodily needs. So that the minimum state would consist of four or five men. (p. 103)

While Plato did not mention the necessity of a homemaker within a society, gender played a role in division of labor even before Plato's time. Even today in pre-agricultural societies, men hunt and women gather; a similar division of labor happened early in the history of mankind and allowed the human species to expand their population (Kuhn, 2006). Signs of division of labor can be found in archaeological records beginning 40,000

years ago with evidence of plant foods being gathered, small animals being eaten, and leather working tools being used. The archaeological record cannot, of course, show which gender was doing what, but almost all known groups of foragers tend to divide work in the same way – men hunt big game because they are stronger and faster, and women hunt small animals and gather plant foods because they are more likely to be involved with childcare and need to remain close to the home (Kleiner, 2006).

In ancient rural economies – and still today in many unindustrialized parts of the world – nearly all consumption goods were produced by the household, such as food, clothing, and shelter. As societies changed from rural economies, so did the role of women. In her extensive research on the lives of women during the Roman Empire, at the time of the birth of Christianity, Cohick (2009) found that women – whether pagans, Jews, or Christians – were actively involved at all levels within their social and religious communities and that gender, class, and social status (and not religious background) were the determining factors of their participation. Women were responsible for the maintenance of the home – regardless of whether they themselves did the work or were wealthy enough to have slaves. In rural areas women worked in the fields. In non-rural areas women might have earned income in domestic fields, such as weaving and tailoring, generally doing the work in the home, although some women did operate shops. Some women worked as moneylenders, and others traded in all sorts of commodities. Women worked in the literary arts, as poets and historians; they worked as painters; they ran businesses, owned slaves, and hired workers. Basically, “women did almost every type of work that was done by men” (other than working as midwives, soldiers, or politicians) (Cohick, 2009, p. 240).

During the Reformation, many households shared both childrearing and a family business. As a result, gender roles were more fluid than were indicated by Martin Luther’s strong stance advocating the woman’s place in the home: “...he took for granted that women should hold neither political nor ecclesiastical office, but rather realize their divine calling almost totally within the home” (VanLeeuwen, 1990, p. 206). For example, cottage industries were the mainstay of wool production in England in the 1700s, and producing wool was work that a mother with young children could do to help in the home to support the household. It was only during the Industrial Revolution that men began leaving their family businesses to join factory work forces, leaving the women to care for the homes and children (Wojtczak, 2004).

Just as industrialization led to the availability of jobs outside the family unit, the advent of technology in household goods decreased the time needed for household work. Household goods could be purchased in the marketplace more economically than they could be produced at home. Now men— no longer needed at home to chop wood, butcher meat, grow corn, etc.—worked outside the home to earn cash to buy household items formerly produced in the home.

With increased family incomes, households could afford to hire servants. Virtually all middle-class households in the 1800s had some paid household help. During the pre-industrialization period, an estimated one-third to one-half of households had live-in servants. The relative number of households with live-in help decreased during the 1800s, even as the absolute number remained high since middle-class households gained status with a full-time servant (Cowan, 1983, p. 121). Caring for children was often delegated to a servant, while tasks requiring judgment and organizational skills remained with

the housewife. By the mid 1900s, because of increased technology for household items, paid household help had virtually disappeared from middle-class households. “Modern technology enabled the American housewife of 1950 to produce singlehandedly what her counterpart of 1850 needed a staff of three or four to produce” (Cowan, 1983, p. 32). This reduced time for housework allowed more married women to enter the labor force (Greenwood, 2005).

With modernization, children are no longer needed as inputs into the production of household goods and services. Household income is more likely to be used to purchase consumer goods rather than cover the cost of rearing more children (Akmam, 2002). As a country becomes industrialized, rates of return on investment in education and other human capital measures are higher, birth rates decline, wage rates rise, and more married women enter the labor force (Becker, 1990). In addition, families invest in their children’s education more equally, resulting in higher education attainment levels for females (Tamura & Sadler, 2000). As women achieve higher education attainment levels, they are more likely to enter the work force and have fewer children as the opportunity cost of staying at home rearing children increases (Jejeebhoy, 1995).

Thus, the family with the full-time stay-at-home mother with no household help is a relatively recent phenomenon in world history, especially for middle-class families in industrialized economies, dating back only to mid 1800s and early 1900s (VanLeeuwen, 1990). And, as the economics of division of labor and specialization redefined the role of women in the family, the image of the ideal wife also changed. Whereas wives had previously been valued for their hard work within the household production unit – whether on the farm or in small shops – now industrialization in the nineteenth century equated piety, purity, domesticity and submissiveness with the desired feminine wife (Welter, 1978). It is this model that many Christians today claim as the biblical role for women, the role that did not manifest itself to such a pervasive degree until the nineteenth century.

Theology of Gender Roles

Van Leeuwen (1990), who wrote on the theology of work and gender beginning with the ancient Greeks, to the Reformers, to changing family roles during the post-Industrial Revolution years, argued for a post-industrial alternative, one in which the “public, wage-earning sphere [does not] always remain geographically separate from the private, domestic sphere” (p. 207).

It is precisely on the basis of creation theology that I argue for change. For if both men and women were created for both sociability and accountable dominion, then any theology that defends an exaggerated separation of male and female spheres, with the “domestic mandate” effectively limited to women and the wider “cultural mandate” to men, is not an adequate creation theology at all. It is rather an accommodation to those social forces which have carelessly ripped apart the organic unity of homes and communities and turned us into a society of commuting wage workers (mostly men) and domestically isolated homemakers (mostly women). (p. 206)

The debate over working mothers is divisive and became especially relevant in the 1970s when women entered the workplace in growing numbers, eventually becoming more than half the labor force. The growth of women in the workplace was so dramatic that the Department of Labor published a report entitled “The Myth and the Reality” in 1974 (U.S. Dept. of Labor, 1974) in which they stated that 9 of 10 girls would be in the labor force at some point in their lives. The rapid and growing entry of women into the workplace was called the “subtle revolution” (Smith, 1979, p. ix), a revolution affecting virtually “all our social and economic arrangements” (Smith, 1979, p. 1) because of the doubling of the female labor force in less than a generation, and the subtle, not easily-defined origins, predictability of outcomes, or consequences (Smith, 1979, p. ix). Smith is quoted in a *Wall Street Journal* article saying, “The rise in the number of women who work for pay amounts to a ‘Subtle Revolution’ looming at least as large as the Industrial Revolution that shook Europe nearly two centuries ago” (Roistacher & Young, 1980).

Because Christian women were among the females entering the labor force, “conservative churches and parachurch organizations reacted with alarm and strong pronouncements that mothers belonged at home with their children” (Miles, 2006, p. 173). Miles (2006) notes, however, that Paul’s admonition to nurture in Ephesians 5-6 was directed to fathers and that the evangelical church’s promoting stay-at-home mothers does not reflect God’s calling that both parents provide for their children emotionally and spiritually. Miles believes “there is nothing in the Bible to suggest that the traditional sexual division of labor reflects God’s will, and there is much to suggest that it does not” (p. 174).

The view of the ideal woman as a full-time homemakers was never universal, even among Christians (Ward & Stout, 1981).

(25)

if the church will listen, their voices can be heard: shouting their exhilaration and excitement at the possibilities offered by their new roles within society, calling for role models as they forge new ways of life, questioning and doubting as they try to find their way as Christians in a changing world, seeking emotional support as they struggle as wage earners for their families. (Ward & Stout, 1981, p. 11)

Some of the strong feelings about wives not entering the workplace are due to the belief of many conservative Christians of the necessity of male headship in a marriage. Yet, evangelicals do not agree on what that means – whether it means being the spiritual leader of the wife/family, the final authority in decisions, or being the primary breadwinner (Miles, 2006). Miles’ survey results demonstrated that 87% of evangelicals believe that marriage is a partnership of equals, 78% support both equality and male headship, and over half of the respondents do not practice “hierarchy” in their marriages.

The debate can be especially galvanizing when opinions are based on religious teachings since specific biblical verses can be interpreted differently by both proponents and opponents of working mothers. For example, people who believe that stay-at-home mothers are supported by biblical teaching might cite 1 Timothy 5:14 as the foundation for this belief: “I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully” (KJV). Kohl (2004)

interprets this verse to mean that Christian women, no matter what age their dependent children, should never work outside the home (unless widowed or divorced) and that to “guide” the house means to physically be home managing the household.

Proponents of Christian working mothers, on the other hand, do not believe that the Bible mandates that a mother stay at home and argue that 1 Timothy 5:14 indicates that the mother’s job is to manage the home but that she can do so whether at home or in the workplace (Chastain, 2009). This group often cites the Proverbs 31 woman as the consummate model of a mother and wife who is also a successful businesswoman and household manager.

Yet, many Christian women who are in the labor force believe they have been called to their career, just as other Christian women feel called to be a full-time homemaker. Even though the Reformers preached that all work is God’s calling and to do all our activities for God’s glory – whether at work, home, church, or anywhere else in society – Martin Luther may have preached that women are created in the image of God less than man: “so the woman was [created] inferior to the man both in honor and dignity” (Luther, 1958). Luther believed that women, without housewifery, “were good for nothing” (Van Leeuwen, 1990, p. 199). Even today, many Christians still hold hierarchical views of occupations that are more worthy than others, and many evangelical Christians believe that the decision to be a full-time homemaker is the more worthy choice for a mother.

In summary, the historical background of gender roles illustrate that they were not dictated solely by biology but also by technology and a variety of societal and political factors. Women, by necessity, were full-time homemakers when families were large and housekeeping was labor-intensive. Today, most families are no longer large, and technology has greatly reduced the amount of time needed to maintain a home. “It is ... likely that the roles of men and women, which developed initially as a rational response to conditions that existed at one time in the course of economic development, continue their hold long after they ceased to be functional” (Blau, 2006, p. 33).

The “traditional family” with the husband as the primary breadwinner and the wife as the full-time homemaker is no longer the norm in our society, as married couples with children account for less than a quarter of all households; 23% of children live with a single mother and 5% with a single father; and 70% of children live in families in which all adults in the household are employed (The Mother Company, 2011). Yet, because many conservative Christians believe that the Bible calls for traditional family gender roles, one would expect that evangelical Christian college students would believe more strongly in traditional gender roles than the general public. That is the purpose of this study: to determine the degree to which students from an evangelical Christian college favor traditional gender roles, compared with the general public.

Methodology

To determine the beliefs of evangelical Christian college students about the role of mothers, a survey was distributed through Zoomerang in 2008 to freshmen and seniors at a Midwestern evangelical Christian college. The survey was sent to 1,060 students: 564 freshmen and 496 seniors. A total of 498 surveys were returned, for a 47% response rate: 249 freshmen (44% response) and 249 seniors (50% response). The gender mix was fairly similar between the two groups of respondents, with about 40% male and 60%

female. All but 8% of the respondents were in two-parent households throughout their preschool and elementary school years. Of these students in two-parent households, 65% had stay-at-home mothers as preschoolers, and 58% had stay-at-home mothers during their elementary years.

The survey had three questions: two questions from the National Survey of Families and Households (NSFH) and one question asking the students' desired role of the mother once they had a family with preschool children.

The survey's first two questions were taken verbatim from the National Survey of Families and Households (NSFH):

- 1. It is much better for everyone if the man earns the main living and the woman takes care of the home and family.*
- 2. It is all right for mothers to work full-time when their youngest child is under five.*

The NSFH surveyed one adult from 12,344 randomly selected households in 1987-88, 9,754 of these adults again in 1992-94, and finally 7,192 of these adults again in 2001-02. In addition, 1,937 children of these adults, who were between 5-17 in the 1987-88 survey, were themselves surveyed as adults in 2001-02.

Survey Results

National Survey of Families and Households Questions

Survey expectations were that the college students would be more likely to believe in traditional gender roles than the NSFH Children and Adults. Table 1 compares responses for the college students and for the NSFH Children and Adults regarding level of agreement with traditional gender roles.

Table 1

NSFH-Christian college comparison

Question #1: It is much better for everyone if the man earns the main living and the woman takes care of the home and family.

(27)

	NSFH Survey			Christian College		
	1987- 88	1992 -94	2001-02	Children	Freshmen	Seniors
<i>Strongly agree</i>	23.15%	17.58%	11.64%	5.83%	8.84%	5.62%
<i>Agree</i>	24.45%	23.06%	31.10%	17.14%	31.73%	16.06%
<i>Neither agree nor disagree</i>	28.53%	26.54%	12.14%	12.65%	25.70%	21.69%
<i>Disagree</i>	15.41%	21.58%	32.34%	36.40%	22.89%	26.10%
<i>Strongly disagree</i>	8.46%	11.24%	12.78%	27.98%	10.84%	30.52%
	100%	100%	100%	100%	100%	100%
	n=12,344	n=9,754	n=7,192	n=1,937	n=249	n=249

NOTE: (1) The first three columns are NSFH results for adults; in 1987-88 one adult from randomly selected household was surveyed; the same person was surveyed again in 1992-94 and in 2001-02.

(2) NSFH "Children" respondents were children ages 5-17 of the respondents in the 1987-88 survey and were adults when surveyed in 2001-02.

(3) The last two columns are from the survey given to the Christian college freshmen and seniors.

How Our Students View Gender Roles

The NSFH adults became slightly less conservative about traditional gender roles as they aged, meaning they were less likely to believe that the role of the man was breadwinner and the woman that of homemaker. Their adult children were even less likely to believe in the need to adhere to traditional gender roles. As predicted, the college freshmen were very different from the NSFH children and were more like the children's parents in their belief in traditional gender roles, that is, 41% of freshmen strongly agreed/agreed with traditional gender roles, as did 48% of the NSFH adults in 1987-88 and 43% of these same adults in 2001-02. The seniors, however, were very similar to the NSFH children. Twenty-two percent of seniors and 23% of the NSFH adult children agreed with traditional gender roles. The level of disagreement, however, was also similar between the NSFH adult children and the seniors. Twenty-eight percent of the NSFH adult children and 30.5% of the seniors "strongly disagreed" that the traditional gender roles are better, compared with 11% of the freshmen who "strongly disagreed."

Table 2 compares the college student responses by gender and by year in college for their level of agreement with traditional gender roles.

Table 2

Freshmen, seniors and gender differences

Question #1: It is much better for everyone if the man earns the main living and the woman takes care of the home and family.

	Freshmen/Senior		Males		Females	
	Freshmen	Seniors	Freshmen	Seniors	Freshmen	Seniors
<i>Strongly agree</i>	8.84%	5.62%	12.04%	10.10%	6.38%	2.67%
<i>Agree</i>	31.73%	16.06%	31.48%	24.24%	31.91%	10.67%
<i>Neither agree nor disagree</i>	25.70%	21.69%	25.00%	30.30%	26.24%	16.00%
<i>Disagree</i>	22.89%	26.10%	22.22%	24.24%	23.40%	27.33%
<i>Strongly disagree</i>	10.84%	30.52%	9.26%	11.11%	12.06%	43.33%
	100%	100%	100%	100%	100%	100%
	n=249	n=249	n=108	n=99	n=141	n=150

Mann-Whitney test for senior-freshmen differences, p-value = .000

Mann-Whitney test for senior-freshmen differences, males only, p-value = .2810

Mann-Whitney test for senior-freshmen differences, females only, p-value = .000

Mann-Whitney test for gender differences, freshmen only, p-value = .2544

Mann-Whitney test for gender differences, seniors only, p-value = .000

Mann-Whitney test for gender differences, entire survey, p-value = .000

Students' beliefs about gender roles depended, to some degree, on their gender and on their age. In general, freshmen were more in favor of traditional gender roles (41%) and seniors were least in favor (22%). More specifically, freshman males were most strongly in favor of traditional gender roles (44%), while senior females were least in favor of traditional gender roles (13%).

Table 3 compares responses between the college students and the NSFH Children and Adults regarding level of agreement with whether or not a mother of a pre-school child should work full time.

Table 3

NFHS-Christian college comparison

Question #2: *It is all right for mothers to work full-time when their youngest child is under age five.*

	NSFH Survey			Christian College		
	1987- 88	1992 -94	2001-02	Children	Freshmen	Seniors
<i>Strongly agree</i>	9.21%	5.02%	1.69%	7.84%	7.63%	12.45%
<i>Agree</i>	7.77%	34.01%	42.81%	55.24%	16.06%	22.49%
<i>Neither agree nor disagree</i>	27.92%	30.42%	14.15%	9.81%	15.66%	21.29%
<i>Disagree</i>	24.30%	22.85%	37.00%	23.26%	39.36%	26.91%
<i>Strongly disagree</i>	20.79%	7.70%	4.36%	3.84%	21.29%	16.87%
	100%	100%	100%	100%	100%	100%
	n=12,307	n=9,649	n=7,160	n=1,926	n=249	n=249

The college freshmen were even more likely to reject working mothers than the NSFH parents. Only 24% of freshmen strongly agreed/agreed that mothers of young children should work, compared to 45% of the NSFH parents in 2001-02. Seniors were very different from NSFH children, even though their top responses were similar. That is, 63% of NSFH children accepted working mothers compared with 35% of seniors. Overall, the college groups had much higher levels of disagreement than the NSFH groups. The survey found that 21% of freshmen and 17% of seniors strongly disagreed with mothers of young children working full-time, compared to only 4% of NSFH children and their parents.

Table 4 compares the college student responses by gender and by year in college for their level of agreement with whether the mother of a pre-school child should work full time.

Table 4

Freshmen, seniors and gender differences

Question #2: *It is all right for mothers to work full-time when their youngest child is under age five.*

	Freshmen/Senior		Males		Females	
	Freshmen	Seniors	Freshmen	Seniors	Freshmen	Seniors
<i>Strongly agree</i>	7.63%	12.45%	7.41%	9.09%	7.80%	14.67%
<i>Agree</i>	16.06%	22.99%	12.96%	14.19%	18.44%	28.00%
<i>Neither agree nor disagree</i>	15.66%	21.29%	15.74%	17.17%	15.60%	24.00%
<i>Disagree</i>	39.36%	26.91%	41.67%	33.33%	37.59%	22.67%
<i>Strongly disagree</i>	21.29%	16.87%	22.22%	26.26%	20.57%	10.67%
	100%	100%	100%	100%	100%	100%
	n=249	n=249	n=108	n=99	n=141	n=150

How Our Students View Gender Roles

Mann-Whitney test for Senior-Freshmen differences, p-value = .0009
Mann-Whitney test for Senior-Freshmen differences, Males only, p-value = .8934
Mann-Whitney test for Senior-Freshmen differences, Females only, p-value = .0001
Mann-Whitney test for gender differences, Freshmen only, p-value = .3896
Mann-Whitney test for gender differences, Seniors only, p-value = .0000
Mann-Whitney test for gender differences, entire survey, p-value = .0000

Again, males were more in favor of traditional gender roles and specifically that mothers of young children should not work full-time. For this question, freshmen – both males and females – were least likely to approve of young mothers working full-time (24% compared with 35% of seniors). The greatest difference was between senior males and females with females more likely to favor working mothers (43% of females compared with 26% of males).

Survey Question #3: "If I Were Married with Preschool Children..."

Students were asked their preference for the mother's role if the mother had preschool children. Results are presented in Table 5. Even though less than one-third of the students agreed with the first question in the survey, "It is much better for everyone if the man earns the main living and the woman takes care of the home and family," close to half the students (47%) would ideally like a stay-at-home mother in their own future household with preschool children. Just fewer than 20% of the students would prefer that the mother work part-time. Almost a third would like to share caretaking/work responsibilities with their spouse.

(30)

Table 5

Freshmen, senior, and gender differences

Question #3: "If I were married with preschool children, I would prefer(my wife) to...."

	Freshmen		Seniors	
	Males	Females	Males	Females
<i>Be a stay-at-home mother</i>	57.40%	49.70%	62.60%	25.70%
<i>Work part-time</i>	13.00%	25.90%	5.10%	25.70%
<i>Work full-time</i>	0.00%	0.70%	0.00%	1.40%
<i>Share caretaking/working</i>	29.60%	23.80%	30.30%	45.30%
<i>Be primary breadwinner</i>	0.00%	0.00%	2.00%	2.00%
	100%	100%	100%	100%
	n=108	n=141	n=99	n=150

Mann-Whitney test for gender differences, p-value = .0003
Mann-Whitney test for gender differences, Freshmen only, p-value = .634
Mann-Whitney test for gender differences, Seniors only, p-value = .000
Mann-Whitney test for Freshman-Senior differences, p-value = .0005
Mann-Whitney test for Freshman-Senior, Males only, p-value = .7844
Mann-Whitney test for Freshman-Senior, Females only, p-value = .0000

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Men were more likely to want the mother to stay-at-home, but the difference between genders was most striking for seniors. Only 26% of senior females wanted to be a stay-at-home mother compared with the 63% of senior males who wanted a stay-at-home wife. Only 5% of senior males wanted their wives to work at all compared with 26% of senior females who would ideally like to work at least part-time when they have preschool children. Gender differences for freshmen are not significant; just fewer than half of the freshman females wanted to be a stay-at-home mom compared with 57% of the freshman males who wanted a stay-at-home wife.

Virtually none of the respondents wanted the mother of young children to work full-time – only 0.4%. A significant percentage of all the groups would ideally like to share caretaking/work responsibilities, between 24% (freshman females) and 45% (senior females).

Respondents' Comments

Respondents were given the opportunity to provide a comment. The majority of the respondents who provided comments supported traditional gender roles, and many felt quite strongly that parents should make children the priority rather than pursue dual-income careers.

The freshmen tended to view the decision as “black-and-white” – the mother should stay at home, period. Many cited their own positive childhood experience of having a stay-at-home mother. However, three freshman females had very strong opinions against traditional gender roles; their comments are presented in Table 6.

Table 6

Selected Freshman Female Comments

(31)

I HATE the idea that women are solely for caretaking and are incapable of work. That idea has nearly made me lose my faith several times. Stereotypes are stupid and I defy them. Just because I'm female doesn't mean my only purpose is to have kids, and when I have them my life and career don't have to end. In my family, my mom worked full time and my dad stayed home. I have had many debates concerning this topic, and I strongly believe that it is okay for a mother to work and raise children in a positive environment. My mom worked full time while managing to make dinner every night, spend quality time with my sister and me, and to keep the household tidy and functioning.

The seniors, whose survey responses reflected support for working mothers and disagreement with traditional gender roles, had responses more similar to the freshmen's, although more reflective and not as dogmatic; selected comments are presented in Table 7. Many of the seniors viewed the parenting and breadwinning responsibilities as decisions that needed to be worked out within the family unit, yet believed it important that one parent – whether the mother or the father – be the primary caregiver at least while children were young. Many of the seniors also cited appreciation for their own stay-at-home mothers. Some of the senior females looked beyond the issue of to work or not to work for mothers of young children but brought into the discussion the historical patriarchal gender roles.

Table 7

Selected Senior Female Comments

My mom has always been a stay-at-home mom, and I know that that fact contributed greatly to my happy childhood. I also know that my mom wouldn't have wanted it any other way. My pro-working-mothers slant on this quiz is a response to the patriarchal ideal of fathers at work and mothers in the home rather than something that springs out of my background. So many Christians believe that that patriarchal ideal is explicitly biblical, rather than a middle-class lifestyle that arose in Victorian England and passed into American culture. I think the church's emphasis on the nuclear, conventional style of family life is limiting to men, women, and the concept of family. Especially to women. Neither the church nor our society should be telling women that their proper place is in the home at any time in their lives.

I think the church confuses historical positions of women with biblical "gender roles" -- forgetting that God as 'father' implies an incredibly demanding standard of completely self-sacrificial love, and speaking only of 'submission' for women, read through societal paradigms that continue to hold that women are somehow fundamentally less competent than men and complementing this with a quickly formulated 'Eve-ate-the-apple' response to conclude that women ought to remain homemakers... as if to deny that 'falleness' also corresponds to warped thought patterns regarding women.

I think the dichotomy between the mother working part-time/staying at home and "my parents shared caretaking responsibilities" is a false one. A mother can be stay-at-home as well as sharing the responsibilities of raising, disciplining, and loving her children with her husband. Both parents should be involved in caretaking responsibilities even if one is a primary breadwinner and the other stay-at-home. To pit one against the other is a false division.

Conclusion

Many questions arise from these survey results:

Will the freshmen have similar survey responses as the seniors when they become seniors?

Will the senior women change their views about gender roles if they marry and have children?

What is most influencing household choices regarding the mother's role – childhood experiences, church teaching, self-selection into communities with similar views?

Are the students' childhood experiences based on income levels that can afford a stay-at-home mother versus religious or personal beliefs?

Would responses be very different for non-religious college students who had stay-at-home mothers because of affluence versus religious or personal beliefs that the mother should not work?

A limitation of the survey study is that only one school was used, but the results could be generalized to some degree for students at other evangelical Christian colleges. Further research could expand the survey to other Christian colleges as well as secular colleges. Based on the results of this survey, however, female students at evangelical Christian colleges who aspire to a career may have few role models of professional working women/mothers and may feel less support from their classmates. Female administrators and faculty at Christian colleges, therefore, are essential for both male and female students as they model a lifestyle that can combine a profession and family and help students work through their own personal beliefs about the role of mothers in the family.

College students – female and male – need to know that being a stay-at-home mother is an admirable calling but not the only way for a Christian mother to live out her life. Female professionals in higher education are already modeling being a professional working woman. Male professionals in higher education need to provide college students with support and advice no matter what they decide – even if the view does not align with their own family situations and beliefs. **(g)**

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Undocumented Students in Christian Higher Education: Theological and Legal Ramifications for Financing Student Leaders

A Case Study Submitted to The ACSD
New Professionals Collaborative

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Abstract

Private institutions in the United States of America are being forced to confront an increasing number of undocumented persons who seek employment, education, healthcare, and personal development. In this case study we considered the options which Christian colleges must weigh when interested in allowing undocumented students to serve in (traditionally) paid leadership roles on campus. Through research, interviews with student development professionals, and conversations with formerly undocumented students, this study provides a unique solution for Christian colleges to consider when faced with the consideration of undocumented students in leadership roles. The scope of our research is focused in three primary areas: brief national immigration history, the mission and responsibility of evangelical Christian colleges, and the legal implications of employing undocumented persons. This study seeks to illuminate one option that private colleges can consider, not provide a formulaic response for all schools.

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Introduction

When Sarah and her mother fled to the United States of America in the early 1990s, they were escaping the grip of an abusive father. Although they were unable to obtain the necessary paperwork at the time, the perils of staying home were too great. Once in the United States, Sarah's mother needed surgery. The financial costs of an unemployed parent were devastating for the family, and the resulting need required Sarah to work under-the-table jobs throughout high school.

Despite these challenging circumstances, Sarah excelled in school. Through the gracious giving of her church family and a new opportunity for undocumented students to gain full funding at certain private institutions, Sarah enrolled at a small Christian liberal arts college. She soon found, however, her problems would not end with college admittance and full scholarship. Instead, some of the students and faculty members had harsh and outspoken opinions regarding immigration. Many were largely uninformed. Early during her college experience, Sarah applied for and was offered a position on campus. In the process of investigating whether or not she would be able to fill the position, an employee of the college responded, "I knew you were going to be a problem if we let you in here." More than being denied the position itself, Sarah was discouraged by such alienating judgment. She ultimately could not accept the job for lack of legal documentation.

During her time as an undergraduate, Sarah overcame spiteful words, feelings of ostracism, and constant fear of deportation, to thrive and ultimately minister to other students on her campus. While it is unfit to suggest the words of a single staff member reflect either this particular institution's mission or the attitudes of an entire nation, the sentiments of indifference and suspicion are certainly not uncommon at other colleges in the United States. In an attempt to explore the concepts of immigration, undocumented students, and employment in Christian higher education, it is our hope that these issues would not be met with criticism. As an alternative, these matters might be approached as opportunities for the Consortium to set a tone for the 11.5 million undocumented immigrants who seek an identity and life in the United States (Department of Homeland Security, 2011). Recently, immigration has become a polarizing political topic and is commonly loaded with negative connotations. The researchers have found that immigrants are frequently labeled with such titles as alien, illegal, anchor baby, outsider, foreigner, and countless other derogatory epithets. Some Americans have little problem making vague generalizations that only further the boldly spoken judgment that those not born in the United States are unwelcome here. However, as student development professionals with a distinctly Christian perspective, we must resist these oversimplifications and look more deeply at the complex issues surrounding the subject of undocumented residents in higher education.

This case study provides an opportunity for an alternate response for undocumented students like Sarah (whose name was changed to maintain her privacy) in Christian higher education. In order to provide a comprehensive analysis of this case, we will first provide a general overview of current issues surrounding undocumented students. We will then consider the legal ramifications for both those who seek employment and those who seek to employ. In light of the evangelical heritage of each of our institutions, we will accordingly evaluate the case study with theological and scriptural lenses. Finally, we will submit a solution to the case study that encompasses creativity, biblical compassion and legal integrity.

Undocumented Students in America – Current Issues and Legal Introductions

According to a 2011 Department of Homeland Security survey, there are 11.5 million undocumented immigrants living in the United States and nearly three million are under the age of twenty-five (Department of Homeland Security, 2011). According to the 1982 Supreme Court case *Plyler vs. Doe*, undocumented children have access to elementary and secondary public education (Olivas, 2010). There are neither federal laws banning undocumented students from post-secondary education nor federal financial support or legal support which allow these students to pursue higher education. Undocumented students seeking an associate or bachelor's degree must rely entirely on privately funded scholarships and even then, depending on the state of residence, they may be denied admission on the basis of their legal status ("Financial Aid," 2012).

The reality for undocumented students appears bleak. However, the DREAM (Development, Relief, and Education for Alien Minors) Act, reintroduced into Congress in 2011, may soon pass into legislation. This bill would grant undocumented high school graduates with a conditional lawful permanent status if they have resided in the country for at least five years and arrived when under the age of sixteen. The conditional status is extended for a six-year period at the conclusion of which the individual may receive full legal status with proof of at least two years completion of a bachelor's degree or uniformed service ("The DREAM Act," 2012). DREAM Act students would be eligible for work-study and loans but would not have access to federal grants ("Financial Aid," 2012). On June 15th, 2012, the Secretary of the Department for Homeland Security issued a memo regarding prosecutorial discretion with undocumented individuals who may qualify for eligibility under the DREAM Act (Department of Homeland Security Memorandum, 2012). This memorandum created the foundation that is now referred to as Deferred Action for Early Arrivals or DACA. DACA began accepting applications in August of 2012 and as of March 2013 received a total of 453,589 applications, 245,493 of which have been approved (Deferred Action for Childhood Arrivals Process, 2013). The execution of this legislation is promising for the future of undocumented students, especially those seeking an undergraduate degree. Due to the financial and legal difficulties involved and the complexity of their situations, enrolled and undocumented students at any Christian College Consortium institution should be met with support, guidance and inclusion led by the student development staff.

The Consortium's Mission and Biblical Responsibility

The mission of the Christian College Consortium (CCC) is "to serve the cause of Christ in the world of higher education by encouraging and assisting members in the pursuit of their respective missions" (Christian College Consortium, 2011, para 1). Widely accepted pillars of evangelicism include conversionism, crucicentrism, activism, and biblicism (Bebbington, 1989). Therefore, our identity as evangelical Christians demands a Scriptural response to this issue.

In his article, "Dying to Live: Theology, Migration and the Human Journey," Daniel Groody (2009) explored three biblical themes that are applicable to immigration at large, namely: the *Imago Dei* (The Image of God), *Dei Verbum* (The Word of God), and *Dei Missio* (The Mission of God). These themes solidify the theological basis for our discussion on Christian ethical and moral responsibility as it relates to this case study.

The first theological foundation, *Imago Dei*, affirms the creation of man in the image of God as stated in Genesis 11:26-27. The image of God affirms the inherent worth of all people. Daniel Groody (2009) emphasized, “The *Imago Dei* insists that we see immigrants not as problems to be solved but people to be healed and empowered” (p. 32). As it relates to the student in the given case study, the *Imago Dei* calls the Christian community to see the student as a person made in God’s image and worthy of dignity. In fact, as an active community member, there is reason to believe that the student is a Christian. Galatians 6:10 instructs Christians to take every opportunity to do good, especially to those in the family of believers. The second greatest commandment is to love one’s neighbor as oneself.

While consortium colleges must maintain integrity in their ethical and lawful responsibilities as employers, they must also exercise wisdom in empowering and doing good. The school should not deny neighborhood from students who are part of the campus community regardless of their immigration status. While ambiguity regarding political positions on immigration and undocumented persons may exist, the crux of the decision to be made is not primarily political. Based on the case study, the primary question is this: How do Christian student development professionals honor the dignity and inherent worth of individual students, regardless of immigration status, based on the *Imago Dei*?

First, student development professionals should affirm undocumented students’ abilities to lead and serve, rather than denying them opportunities on the basis of immigration status. By actively embracing the *Imago Dei*, they should advocate for an ethical response. Secondly, a resolved belief in the *Dei Verbum* (The Word of God) informs the lens through which distinctly Christian student development professionals make decisions. In the Old Testament, God conveyed himself as the welcoming King. He used people like Moses, who wandered in foreign lands, to call Israel to welcome strangers and exiles. In the New Testament, God similarly charges Christians to accept strangers with hospitality, reminding us of our migrant identities as citizens of heaven (Philippians 3:20, English Standard Version). When we examine the Scriptures, we see people migrating for a variety of reasons including lack of food and fear of death. Although legal immigration policies throughout those times were drastically different than those in the United States today, God continues to call his people to affirm the humanity of others, seek justice, love mercy and walk humbly (Micah 6:8).

Furthermore, in embracing *Dei Verbum* it is important to acknowledge the Scripture’s call to obey legal authorities (Romans 13:1-5). In order to possess a clear conscience and strong Christian witness, God’s people ought to keep the law by honoring governing authorities and loving their neighbors, specifically students. The apostles modeled this in Acts 5. After being delivered from prison by an angel to preach the gospel, they were again caught by the ruling body and questioned. Peter informed those in the court, “We must obey God rather than man” (Acts 5:29). Ultimately, when human law defies God’s law, the latter takes precedence. However, we also see in Christ’s example that when possible to “give to Caesar what is Caesar’s, and to God what is God’s” (Matthew 22:21), we are challenged to live both within the realm of governing authority but for the sake and hope of the Kingdom.

Finally, when people choose to become followers of Jesus, they adopt the *Dei Missio*, or the mission of God. In Matthew 28, God’s people receive the Great Commission from

the Savior to make disciples, and throughout the Scriptures God's people are repeatedly called to both love and justice. Love for God and people are known as the sum of the law and are considered the only debt that believers owe one another (Romans 13:8). Isaiah 61:8 and Psalm 37:28 both reiterate God's love and concern for justice. Eleven-and-a-half million undocumented residents living in the country, 26% of whom are between the ages of 18-25, qualify as neighbors worthy of love and justice. Even with clear biblical evidence that obliges engagement with immigration, legal implications must be considered. The obligation and mission of Christians is to advocate for undocumented students so they may have a voice as campus leaders.

Legal Implications of Employing Undocumented Students

Therefore, the challenge set before student development professionals is twofold: first, to support the student with care, and second, to walk justly within the means of the law. In response to the given case study, we contend it is equally necessary, if not imperative, that the institution upholds both with the highest integrity. Directly stated, the institution will not be asked and should not consider operating under unethical standards in order to assist the student. However, within the constructs of the institution, there are legally creative solutions whereby the student may be supported and simultaneously given an opportunity to exercise student leadership. In order to account for this process, it is first necessary to explain the legal structures and ramifications as they currently exist.

Admitted but undocumented students, like other undocumented persons, cannot be legally employed. In fact, significant legal ramifications exist for employers, and in this case, the higher education institution, for knowingly employing undocumented workers. According to the Immigration Reform and Control Act of 1986 (IRCA), it is unlawful for a person or entity to "hire, recruit, or refer for a fee for U.S. employment any alien knowing that such person is unauthorized to work," or to "continue to employ an alien knowing such person's unauthorized work status" (United States Government, 1985-1986). Unlawful action can be met with civil and/or criminal fines ranging from six months in prison to fines from \$3,000 to \$16,000. In order to verify that employers conduct ethical hiring practices, the IRCA also requires them to attest to the employee's work status as a citizen or authorized alien through identification pieces. Failure to do so may also result in fines ranging from \$110 to \$1,110 for each paperwork violation (United States Government, 1985-1986).

Significant risks are also involved for a student who pursues illegal employment. On occasion, an undocumented person may attempt to obtain a job through false documentation. Submitting false government paperwork is illegal, putting the student at risk of voluntary perjury. Additionally, the student may face fines, imprisonment, and deportation (B. Cauwels, personal communication, April 11, 2012). Risking illegal employment puts the student's education in jeopardy, eliminates any possibility of him or her benefiting from the terms of the potentially upcoming DREAM Act, and therefore bars him or her from eventual citizenship (Educators for Fair Consideration, 2011b).

While a Christian institution most likely would not follow legal protocol simply on the basis of foundational level behaviorism (i.e., for fear of punishment), the preceding legal arguments clarify the legal consequences at stake. Each institution should be advised not to hire the student out of compassion and compromise the institution's integrity in the

process. Rather, institutions should look for ways in which honesty and integrity may be upheld and further support these students.

A Proposed Solution – Integrating Integrity, Theology and Creativity

Although the student leadership position is nondescript in the given case study, we can assume the student has been selected for a leadership position because she was considered a trustworthy, capable, and valuable fit for the role. The institution faces a dual dilemma in that it cannot legally pay an undocumented student leader and is equally unable to legally offer the same position to the student without compensation. Consequently, we propose the college create a similar, yet slightly distinct, unpaid student leadership position. This student leadership position would be defined by a different name and a different job description in an attempt to prevent confusion between the paid and unpaid positions. The college should attempt to seamlessly integrate this position into campus life so the student does not feel ostracized by her peers. This leadership post could be a temporary or long-standing position that may be filled by any future student. In creating such a position, the student would be given access to a formative opportunity in student leadership. Additionally, the college would benefit from the integration of this student's unique vision and gifts in leading the student body.

Another aspect to address is the institution's care of the student. The college should exercise its creative abilities to ensure that the student (like any student under the auspices of student development) is equipped with the tools that make emotional, social, spiritual and physical success possible. For example, the college may steward its resources by connecting her with a community member or organization that might support the student holistically, such as matters of citizenship or asylum. Further methods of support may vary according to the individual situation.

Additionally, the institution should consider in what ways the college can physically or financially provide support in order to care for the student. Federal law prohibits loans and grants, but undocumented students are able to legally receive private scholarships. Pending permission from the Vice Presidents of Student Development and Finance at each given institution, an allotment of funds taken from the student development budget may be used to create a scholarship. This scholarship could not be based on a set of criteria such as work performance or volunteerism but should be awarded for supporting educational endeavors of undocumented students. The scholarship funds should be disbursed directly through the college in the student's name. This scholarship, by design, would be awarded to the student in addition to her current scholarships to help further her personal development and leadership skills as they pertain to this new position. Should the scholarship exceed her tuition needs, the student should have the option of withdrawing the surplus funds for other expenses. In this way, the college may support the student her effort to sustain an educational experience.

Conclusion

After critically evaluating the concerns associated with providing unique opportunities for undocumented students in higher education, we, the researchers, conclude that each institution that accepts undocumented students must consider several important factors. First, each institution must observe and function within the limits of United

States' law. Second, as various members of the CCC, institutions also must realize the weight of their missions as evangelical Christians in a predominantly secular culture, of which one component is spiritual and legal advocacy for all God's people. Each institution must also provide for the well-being of the undocumented student, that is, their spiritual, emotional, physical, and mental health. Due to these convictions, we propose an alternative arrangement that protects the student and the college from legal risk but allows for the developmental benefit of a student leadership position. First, student development professionals should form a new, voluntary role that allows the student a similar opportunity to exercise leadership. Secondly, the college should manage its internal and external resources responsibly in order to provide holistic support for the student, specifically as it pertains to the student's financial needs. An independent scholarship could meet these needs.

Given the complexity of this issue, it is not our intention to provide a uniform response for all Christian colleges. Rather, a foundational framework which can serve undocumented students on a case-by-case basis is provided. Based on the information we have gathered, Christian student development professionals can provide opportunities for students to partake in all of the benefits the institution has to offer, regardless of immigration status. In doing so we can maintain integrity, respond to God's call for believers, and develop all students on our campuses. (g)

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Exploring Spirituality as a Research Agenda

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The subject of spirituality in higher education is a difficult one to address. Highly diffuse, the term spirituality is attributed to a wide range of activities, beliefs and general dispositions such as humility or a strong sense of purpose (Winterowd, Harrist, Thomason, Worth, & Carlozzi, 2005). As a dependent variable, spirituality is difficult to measure effectively. Recent research has attempted to more carefully measure aspects of spirituality as a distinct construct separate from religiousness or religious activity (Astin, Astin, & Lindholm, 2011). Decades of research indicate that college affects a religious decline and disaffiliation with traditional religious practices. More nuanced investigations indicate that students enter college with significant spiritual interest (Lindholm, 2007), and the college experience allows for active exploration and redefinition of spirituality though this process can be a turbulent one (Cherry, DeBerg, & Porterfield, 2001; Winterowd, et al., 2005). However, before reviewing the approaches to date, it is helpful to understand why researchers have a growing interest in understanding the effect of college on students' spirituality.

(44)

Historical Emphasis on Spirituality in Higher Education

Historically speaking, the founding of higher education in the United States was a spiritual-civic movement. Beginning with the Puritan founding of Harvard College in 1636, the Congregationalist founding of Yale in 1701, and the Presbyterian establishment of the institution which would become Princeton in 1746, the mission of the country's institutions of higher education was unapologetically religious (Rudolph, 1991). In fact, it would be inconsistent with an eighteenth and nineteenth century epistemology to separate religious precepts from the education process. Harvard's founding Precepts and Rules stated,

Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning. (Harvard University, 2011, para 2)

Religious principles and biblical knowledge together formed the foundation to all aspects of learning (Hartley, 2004).

While the twentieth century saw a significant shift away from religious-based curricula, two additional characteristics of American higher education extended a more general spiritual emphasis beyond sectarian founding well into the modern era. First, the traditional role of institutions acting *in loco parentis* established broad authority for the university to provide care and control of students beyond purely academic instruction. The role of student body caretaker extended to moral and often spiritual activity, even in state-sponsored institutions, until the landmark case of *Dixon v. Alabama* in 1961. Second, the traditional liberal arts core—a vestige from the classical curriculum—is contemplative and spiritual in regards to its immaterial definitions of knowledge and purpose. It is on this liberal arts tradition that present day spiritual advocates at secular institutions focus their attention (Astin, 2004; Zajonc, 2003). Critiquing the artificial separation of the purely academic and spiritual as a disconnect from what it means to be human, these authors see little justification for such a limited exploration and explanation within the context of the university experience (Tolliver & Tisdell, 2006). Recent post-modernist critiques have also questioned the singularly authoritative voice of the scientific method, ironically opening the field for a renewal of interest in spiritual and even religious explorations in higher education (Hartley, 2004).

Defining Religiousness and Spirituality

As expressed in Amherst College's motto, Let Them Give Light to the World, non-religious colleges and universities often describe their mission in lofty, almost religious language. To the degree that the institutions describe the college experience in transformational terms, researchers ask from what and into what are students being transformed (Capeheart-Meningall, 2005).

Mission statements typically describe student development as holistic, including intellectual, moral and civic dimensions of maturity. Given such goals, research has sought to measure the effect of the college experience on these dimensions, including the

impact of college on pre-existing religious convictions and the spiritual beliefs of students (Bowman & Small, 2010) as well as how spirituality is the unifying experience of student development (Tisdell, 2003).

In order to measure the effect of college on such dimensions as religiousness and spirituality, researchers defined and operationalized these concepts. The following review indicates that various attempts were made with mixed results. A review of the literature reveals that the terms religiousness and spirituality were often used interchangeably. However, this conflation obscures important distinctions for research. Careful analysis indicates that religiousness, in the context of higher education research, is a subset of a more general concept of spirituality. Spirituality is viewed as a personal quest—a process of seeking authenticity, connectedness to self and community, developing meaning, and a relationship with transcendence (Love & Talbot, 1999; Tisdell, 2003). Religion, on the other hand, refers specifically to organized communities of faith with defined practices or rituals and shared systems of beliefs or doctrines concerning the world, its creation, and destiny (Astin et al., 2011; Tisdell, 2003). While these concepts are distinct, it is important to understand the general compatibility of the constructs and avoid pronouncing simplistic generalizations, namely, that religion is a closed system, dogmatic and negative while spirituality is personal, open and positive. Religion is spiritual, but the practice of spirituality can stand apart from religion in students who construct themselves as spiritual but not religious (Bryant, Yasuno, & Choi, 2003).

Measuring Religiousness and Spirituality

From a research perspective, operationalizing the terms of religiousness and spirituality appropriately is difficult. The research conducted to date tends to operationalize religiousness as the extent to which an individual engages in external religious activity. Bryant, Yasuno, and Choi (2003) measured changes in religiousness using a longitudinal sample of first-year college students who completed the Cooperative Institutional Research Program. Religiousness was quantified by counting attendance at religious services or clubs, discussing religion, and praying/meditating. Certainly, these are important activities in many religious traditions. However, religious activities are a limited proxy for religious conviction. Pascarella and Terenzini (1991) established that participation in a residential college can significantly attenuate observable or reported religious activity. There may be environmental factors at work in this process that are not often considered. Students migrate to their college campuses from across the country and around the world. Access to a familiar denominational community or to non-Christian religious groups may be difficult, especially in the rural setting of many college campuses. In addition, personal religious practices often require a level of privacy that is lacking in residence hall settings. These environmental factors tend to naturally attenuate religious behavior, particularly among the less mobile freshman living on campus.

However, research has also found that religious attitudes change during the college experience. Attitudes tend to become less dogmatic, are viewed more as a personal conviction, and gain in relative respect for other faith systems. In particular, these attitudinal changes are distinct from those experienced by young adults not attending college (Funk & Willits, 1987). One aspect of Pascarella and Terenzini's (1991) review of student development research examines the evidence that different kinds of institutions

exert a differential influence on various measures of the impact of college on students, that is, they are “between-college effects” (p. 9). Their summary of the literature finds college students’ religious beliefs were less negatively affected in students who lived at home during college and/or attended religiously-affiliated schools (Pascarella & Terenzini, 1991). The same effect has been seen among students who attended colleges at which the faculty and other students were more religious (Astin, 1977).

Pascarella and Terenzini’s (2005) updated review of research in this area found mixed results in measuring the impact of college on religiousness. They found that studies with nationally representative samples actually saw small increases or refinements in the value students attribute to religion (Pascarella & Terenzini, 2005). Two key studies were summarized. The first was conducted by Lee (2002) and involved 4,000 students in 76 four-year colleges participating in a repeated measures study during freshman and senior years. While half of the students reported no change in the value they placed in religion, 38% reported increases (Lee, 2002). Studies which sought to establish the net effect of college on student religiousness did not control for previous religious conviction but rather relied on students to self-report both their growth and the colleges’ contributions to the development of religious values (Pascarella & Terenzini, 2005). As such, these studies have limited explanatory value.

Studies designed to measure an increase or decrease in student religious inclination may be fundamentally misconstrued as they construct religious beliefs on a teleological continuum rather than a recursive process. Evidence indicates that religious values may not be developed as much as they are examined, refined, and reincorporated into an expanded self-definition as students progress through college (Cherry, DeBerg, & Porterfield, 2001).

Is Spirituality a University’s Concern?

While changes in spiritual beliefs during the college experience are interesting, one must ask whether these notions are substantive enough to warrant serious research outside of sectarian institutions. Are spiritual beliefs among college students any more compelling for higher education research than, say, the effect of the college experience on students’ interest in professional sports? This paper has indicated that spiritual matters were intricately connected to early models of higher education, but what on-going value should be placed on spiritual development? The following summarizes themes found in the literature supporting further exploration.

Institutional Fit

As a part of a national study titled “Spirituality in Higher Education” a collaborative group headquartered at the University of California, Los Angeles conducted a multi-year study across 236 campuses of more than 100,000 first year college students (Lindholm, 2007). The study also included faculty members at more than 500 institutions nationwide. The results of the first full survey in 2004 indicate that spiritual issues are important to incoming students as well as to many faculty (Lindholm, 2007). Two-thirds of student respondents indicated that their spiritual development was “essential” or “very important” while four of five faculty participating considered themselves a “spiritual person” (Lindholm, 2007, p. 6). Lindholm and her colleagues found that both public and private institutions’ “spirituality shapes the perspectives brought into educational

settings and the values placed at the center of academic pursuits” (p. 11). These findings suggest that spirituality remains a significant aspect of the college experience and is central to how participants construct knowledge (Tisdell, 2003). Given this, students can experience a disruption of expectations if the institution does not effectively provide a nurturing environment for spiritual growth. If students face limited opportunities to engage in spiritual activities because of the lack of access or privacy, or students sense that institution’s environment is hostile to the open exploration of spiritual matters, students could experience a diminished connection or commitment to the institution. Access to such opportunities would encourage a sense of congruence between the students’ beliefs and the college environment (Bryant, et al., 2003).

Certainly, students attending faith-based colleges would have high expectations of what Morris, Smith, and Cejda (2003) term “spiritual fit” (p. 343). Building on previous findings which indicated that attending religiously affiliated schools enhanced students’ religious participation in college (Pascarella & Terenzini, 1991), Morris, et al. (2003) extended Tinto’s student persistence model to include a Spiritual Integration scale. They found that student persistence was significantly related to measures of positive student perceptions of the following items:

1. Being at this school is contributing to my spiritual growth.
2. My understanding of God is being strengthened by classroom and/or campus experiences.
3. Faculty, administrators, and/or staff are helpful to me in processing issues related to my faith.
4. This school provides adequate opportunities for involvement in ministry.
5. Given where I am spiritually right now, this school is a good fit for me.

Student Development

In addition to making students feel at home, one of the roles of higher education, especially within the liberal arts tradition, is to develop the inner person, including students’ ability to reframe knowledge and integrate complex and diverse perspectives (Zajonc, 2003). Such a perspective connects spirituality with the search for truth, contemplative awareness, and personal integration. Eschewing the dichotomy between faith and reason, science and faith, Zajonic (2003) argues for what might be called a “cognitive spirituality” (p. 56).

Cognitive spirituality is similar to Kegan’s (1994) construct of self-authorship. Guided by Piaget’s constructive-developmental system, self-authorship is an ability to develop complex belief systems which allow for both interconnectivity and distinguishing how individuals understand themselves, their world, and their relationships (Baxter-Magolda, 2008). These principles are aligned with Friedman’s (2007) concept of self-differentiation.

It is a transformative shift to internal meaning-making (Baxter-Magolda, 2001). Chickering, Dalton, and Stamm (2006) contend that personal authenticity can only be realized by returning to the traditional role of the university in promoting spiritual growth among its students and faculty.

Community Dynamics

In any community dominated by adolescents and young adults, issues related to the level of mature interaction are a concern. Winterowd, et al. (2005) took an initial step in the nascent research on the connection between spirituality and coping responses in a single institution study conducted at a southern four year college. Counterintuitively, Winterowd, et al. found a positive relationship between spirituality and stress and anger. Students who were more contemplative and meditative were also more prone to stress and anger. In exploring this finding, Winterowd, et al. speculate that spiritual students may experience greater levels of discord, both with their college environment as well as a sense of internal angst as they question long-held beliefs or traditions from their family structure. This turmoil may be most acute in students from highly authoritative religious families. The study found that the stronger the sense of purpose in students, the more likely students are angry and stressed when their expectations or goals are not realized. For practitioners, these findings point to the importance of creating a positive and supportive environment for students to process the reexamination of their core beliefs.

Conclusion

Research on spirituality in higher education is resurging. Early findings indicated that religiousness declined as students progressed through college. More recently nuanced approaches, carefully distinguishing religious activity from a larger concept of spirituality, found that students' spirituality does not decline, but is recast into a more integrated sense of self.

The concept of spirituality in higher education provides an interesting crossroads for researchers and practitioners in higher education. Spirituality is a highly personal and private matter for students, one that secular institutions may choose to respect but not openly address. Advocates for restoring an overt focus on spirituality within the higher education experience have three general agenda: (a) to support the transition of students with religious or spiritual beliefs to life on campus, (b) to create a rigorous and well-rounded curriculum and student development process in the liberal arts tradition, and to create a highly integrated campus community. These additions to the well-established emphases in student development will ensure a holistic approach in keeping with the aspirations and traditions of American higher education. (g)

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Cultivating the Spirit: How College Can Enhance Student's Inner Lives.

Astin, A. W., & Astin, H. S., & Lindholm, J. A. (2011). San Francisco, CA: Jossey-Bass.

Reviewed by Jason Bertrand

(52)

"Higher education has come under fire in recent years due to its "impersonal and fragmented approach to undergraduate education" (Astin, Astin, and Lindholm, 2011, p.7). This is the emphasis of a recent article entitled *Cultivating the Spirit: How College Can Enhance Student's Inner Lives*. Astin, Astin, and Lindholm (2011) initiated the study to discover why spirituality really matters in the realm of higher education. To that end they surveyed an immense number of students all over the country in order to produce findings which are valuable to understanding student spirituality and religiousness in college.

Astin, Astin, and Lindholm (2011) pointed out a vast difference between the definitions of religion and spirituality. The authors indicated “religiousness typically involves membership in some kind of community of fellow believers and practitioners, as well as participation in ceremonies or rituals” (Astin, Astin, & Lindholm, 2011, p. 5). On the other hand, the authors stated:

Spirituality has to do with the values that we hold most dear, our sense of who we are and where we come from, our beliefs about why we are here—the meaning and purpose that we see in our work and our life—and our sense of connectedness to one another and to the world around us. (Astin, Astin, & Lindholm, 2011, p. 4)

In addition to the differences in definitions, the authors also indicated various instances in their research which displayed a vast difference between student engagement in spirituality and religion. One example is that “while college students’ degree of religious engagement declines somewhat during college, their spirituality shows substantial growth” (p.10). Many experiences are provided during college which contribute to a students’ spiritual growth, including: study abroad trips, meditation, service learning and interdisciplinary studies. Each of these are discussed in depth, and the results of their inquiry supported the claim that spirituality does show grow during college.

Twelve content areas, or domains, were analyzed when designing scales to measure religiousness and spirituality. Within the content areas, the authors called attention to five spirituality measures. The Spiritual Quest assesses the student’s interest in searching for purpose and meaning in their life as well as developing a meaningful philosophy on life. Equanimity is the ability to feel good about the direction of their life and to discover meaning in difficult times. The Ethic of Caring is the degree of commitment and connection to values such as helping others, making the world a better place, and changing things that are unfair in the world. Charitable Involvement is the practice of participating in community service, donating money to charity and helping friends in times of need. Lastly, an Ecumenical Worldview is the level of interest in understanding others’ backgrounds, cultures, rituals and religions by believing there is good in all people. These five spirituality measures are beneficial for assessing spirituality and religiousness in the lives of college students.

Research on the spiritual growth of college students seems to be quite limited, especially longitudinal research. Astin, Astin and Lindholm (2011) developed a seven-year longitudinal study which focused on how college students change during the college years and the role that the institution plays in facilitating the development of their spiritual qualities. In 2004, the two-page, 160 question survey was added to the Cooperative Institutional Research Program (CIRP) Freshman Survey, which is conducted each year by UCLA's Higher Education Research Institution. That year 112,232 students responded from 236 different colleges and universities. The two-page survey is now called the College Students Beliefs and Values (CSBV) Survey. The CSBV has 160 questions which pertain directly to the students' perspectives, and practices in respect to spirituality and religion.

Former studies by Robert C. Fuller and Larry A. Braskamp on development of purpose and differences in spirituality and religion support Astin, Astin, and Lindholm's (2011) findings in many respects to spirituality. Results from Astin, Astin, and Lindholm's survey have many beneficial outcomes for faculty and administrators looking to fold spiritual development into the classroom, as well as make spiritual development a staple in the broader mission of the institution. The authors found that one of the greatest barriers to students' thoughtful exploration of life's so-called big questions is time pressure. Attendance at religious services shows a steep decline during college, nearly doubling in "nonattendance" from freshman to junior year (Astin et al., 2011, p. 89). In addition, students' sense of psychological well-being shows a substantial decline during college. However, nearly every form of peer interaction positively influences satisfaction with college, including participation in student organizations and group projects (Astin et al, 2011). The behaviors and practices of faculty members play a significant role in how students change and grow with respect to spiritual qualities (Astin et al, 2011). Meditation and self-reflection are among the most powerful tools at the disposal of the institution for enhancing students' spiritual development (Astin et al, 2011).

These findings naturally lead the reader to wonder what can be done on campuses to promote the exploration of spiritual issues with students. Many great ideas are shared in the book from various institutions. A few examples include establishing places for reflection and quiet spaces on campus, hosting speakers and forums to encourage spiritual discussions, and providing interfaith forums on the diversity of religious and spiritual views.

The findings in this research uphold the idea that higher education should attend more to students' spiritual development. It is the job of the faculty to facilitate conversations on heavy topics such as the meaning of life, life after death, and who we really are. Reasons faculty may resist these conversations or topics are vast and include not wanting to look as though they are prophesying, not adhering to the separation of church and state, and not feeling as though they are experts in the topic of spirituality. The research in this book shows a very high degree in which students benefit from being given the opportunity to share insight on their own spirituality as well as learn from the role modeling of the faculty members' spiritual journey. *Cultivating the Spirit: How College Can Enhance Students' Inner Lives* reveals that students are very interested in spiritual exploration and that faculty and administrators should not hold back, but should cultivate this documented need for the benefit of their students. (g)

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Engaging the Culture, Changing the World: The Christian University in a Post-Christian World

Philip W. Eaton (2012).
Downers Grove, Illinois: IVP Academic.

(56)

Reviewed by Greg Veltman

Let me tell you a story.

Imagine a community of people living together, sharing meals, meeting weekly to discuss the Bible and their faith journeys, and working through the tough decisions of living together, striving to love each other in spite of their idiosyncrasies and short-comings, and even holding some of their money together in common.

growth

Imagine one evening they are deep in conversation about whether they should reach out and invite neighbors over for a meal. Will the guest feel uncomfortable if we pray before the meal? What if the guests' past experience with Christians has been painful and they become angry with us? How can we do this answering the call of Jesus to love our neighbor, while also challenging them with the life Jesus calls all of us to? Ultimately, how do we live out the truth of the gospel in a culture that often seems to oppose our very way of life?

You might be thinking that this story takes place hundreds of years ago, around the time of the early church. It sounds like any number of the churches Paul was writing to in his letters. But this story is a true story of my own experience living in an intentional Christian community with college students for the past three years.

In Philip Eaton's book, *Engaging the Culture, Changing the World: The Christian University in a Post-Christian World*, he argues that the Christian University ought to be a place teaching an alternative and distinctly Christian story of the world and our role in it. This argument, while taking a different form, is similar to the story that many communities of college student are already living out that I described above. And yet, Eaton is obsessed with an enticing, but ultimately unsatisfying (and partly false) story of the world we live in, and how Christians ought to respond.

Eaton was the president of Seattle Pacific University for 15 years and has titled his book after the universities tagline. It is an opportunity for him to take pride in the work he has undertaken over the past decade. And as a former English professor, he had a great opportunity to bring out the moral meaning of some great literature as it draws out the story of dangers and promises of higher education. But while he takes on an admirable contemporary research on the importance of story and how it can lead to a better understanding of how contemporary culture works, he does not succeed in providing the vision of how an alternative story would play out at the Christian University.

In the first half of the book, Eaton uses the work of Stanley Fish and Friedrich Nietzsche to build a case that the contemporary decline of the university is because secular institutions of higher education have given up on the search for truth and have all become relativists that have killed God. Eaton claims that most Christians have accepted this secular vision of the university. His use of the term *post-Christian world* assumes that in the past we lived in a Christian world. This kind of argument can be dangerous, leading one to romanticize the past at the expense of the future built on the promises of God.

After spending the first 11 chapters describing our culture as godless and apathetic, Eaton attempts to get at a response. He builds on the work of Leslie Newbigin in order to enhance our philosophical theology, N.T. Wright to get Christians to think about how Paul might help us respond to our culture, and James Davison Hunter to define what we are talking about when we talk about culture.

These scholars ask great questions that help the reader to think deeply about our situation, but Eaton is unable to extract their answers to the problems of our day in a way that might help reshape our lives and work toward a more faithful approach to Christian higher education. In the abstract, this book has promise and is getting at some fundamental issues of our contemporary moment, but it is hard for the reader to make the application as to what action and tasks are needed in order for us to move forward.

While I am not usually one to prioritize application at the expense of the theoretical, in the case of higher education, there are many real-life examples of alternative stories that are shaped by the Christian story that could illustrate his thesis. Where is the story of the SPU alumni who moved to Pittsburgh to get a Master's of Social Work and currently works with recovering alcoholics? Or the references to SPU staff member Jeffrey Overstreet whose books and articles on film and popular culture, and fiction writing, are extensive and brilliantly try to engage thoughtfully and critically the contemporary culture? I would imagine there are many everyday stories on the campus of SPU that would drive Eaton's point home.

Ultimately, Eaton misses the chance to tell the stories of Seattle Pacific University: the work being done at his own university by students, faculty and staff; the alumni who have taken the tagline into their vocations; and their influence on Christian higher education all over the world. While this work can spur us on to think about the culture we live in, we are left with finding our own ways to faithfully follow Jesus in all of our everyday work with college students. **(g)**

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Generation On A Tightrope: A Portrait of Today's College Student.

Levine, Arthur, & Dean, Diane R. (2012).
San Francisco, CA: Jossey-Bass.

Reviewed by Tim Arens

(60)

Each fall we take our resident assistants and other student leaders on a leadership retreat to get them prepared to face the challenges of their roles and to serve the students at Moody Bible Institute. At one such retreat during some free time, I noticed a number of students engaged in an activity that was new to me. They had a one inch wide nylon strap attached to two trees which were approximately 20 feet apart. The strap was somewhere between two and three feet off the ground. The students would take turns jumping onto the strap and attempting to maintain their balance. Some who were more skilled walked along the strap and performed various stunts. After some observation and inquiry, I was told that this practice is called *slacklining*—and it was obvious to me that it required balance, agility, courage, and practice for one to become adept at the task. While slacklining differs in some significant ways from tightrope walking (most notably the height the rope is from the ground!), it is a modern day example of the skills necessary to walk the tightrope.

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Generation On A Tightrope is a result of Arthur Levine and Diane Dean's research of traditional undergraduate students who were enrolled in college between the years 2005 to 2014. The authors used three sources of data from which they drew their conclusions. First, they surveyed 5,000 students from representative institutions across the country. Second, they surveyed senior student affairs officers at 270 institutions. Finally, they conducted site visits at 31 colleges and universities that were selected to represent the diversity existing in higher education. The students ranged in ages from 18 to 25 and attended classes full time.

Levine and Dean use the metaphor of a tightrope to describe the tenuous environment in which the students of this generation find themselves. While students are seeking security, stability, economic opportunity, a career path, and pursuit of their dreams, they are faced with a world of continuous change, economic instability, career uncertainty, and pessimism about the future. *Generation On A Tightrope* is a book which identifies and elaborates on the issues making this a tightrope walk for today's students.

The authors begin the book with a lengthy preface providing an overview of their findings about today's student and the implications for institutions, parents, government, employers and others who touch students' lives. Levine and Dean identified eight profound differences between these students and those who have gone before. They note that these students are the first generation of digital natives; the most diverse generation to attend college; are at once more connected and more isolated; face the worst economy in recent memory while having unrealistic expectations for the future; are more immature, dependent, coddled, and entitled; live their lives in a nation of unrelenting change never before experienced; grew up in a world dramatically different from their parents; and will see the pace and scale of change accelerate. The authors adequately use their observations as a foundation throughout the remaining chapters of the book.

The first chapter, “The Past is a Foreign Country,” compares the students’ world with that of their parents. Most notably their parents grew up in a world with two super powers, a cold war, and the possibility of nuclear war. By contrast, these students live in a country that is intertwined with the world in a global society of information, finances, and business. This is further demonstrated by the influence that the World Wide Web has had on everything in the lives of these students. To say that the students’ and parents’ worlds are different is an understatement.

Issues related to academics, life outside the classroom, parents, and multiculturalism are also discussed. Levine and Dean do an excellent job making the research very practical for faculty, administrators, parents, and employers. For instance, in the chapter on academics, Levine and Dean discuss the remaining divide between the students (digital natives) and the faculty (termed digital immigrants) who are frantically trying to catch up with the technological advances.

As a student development professional, I was most curious about the chapter related to life outside the classroom, titled “The New Tribalism.” The onslaught of social media use by students expands their social network to what Levine and Dean call a virtual tribe consisting of all manner of individuals from different walks of life. They address the decreased involvement in campus life, what students do for fun, and their virtual life. Reading some of the statistics about alcohol/drug abuse, changing sexual perspectives and practices, and the isolating tendency social networking can induce gives any student development professional a sense of concern for how to adequately reach this generation.

The growing involvement of parents in the lives of current students is not neglected by this research. Levine and Dean provide an excellent description of how students and parents relate and how that relationship is affecting the college environment. Put simply, the smartphone is blamed for increasing over involvement by parents. The insight of the student development professionals’ experience in this area also was emphasized which added credibility to these results.

The authors take one chapter to discuss the issue of multiculturalism and this generation. Levine and Dean (2012) concluded that “the multicultural divide is less deep; the gap between diverse groups is less wide” (p. 99). They cite a number of factors for this, such as all students are more satisfied with their college experience, the declining polarization among different racial and ethnic groups, and females’ belief that the opportunity for women has improved. Levine and Dean cite increased diversity on campuses, more interaction between diverse groups, and people generally being more comfortable and accepting of differences as key factors in this changing tide.

The concluding chapter of the book offers an excellent summary of the global society in which these students are living. In addition, Levine and Dean give a nice review of their characteristics including the unique strengths this generation possesses and the significant deficits which haunt them. Levine and Dean follow up with some suggestions for higher education in this digital, multicultural, and information laden society. The authors finish the book with some practical advice for employers, parents, and government with which to engage and help these students become the well-rounded, successful citizens the country needs for the future. If one were only able to read one chapter of the book, this final chapter offers a good review of the findings along with some well-constructed suggestions for practice on the college campus.

There are many publications related to the student of the day. Levine and Dean’s research, interpretation, and conclusions certainly offer a very helpful perspective on the topic. *Generation On A Tightrope* effectively offers insight to those serving this complex generation. 

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Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation.

Dunn, Richard R., & Sundene, Jana L. (2012).
Downers Grove, IL: InterVarsity Press.

Reviewed by Jeff Strietzel

The complex and trending discussion of the stage of life known as *emerging adulthood* is largely familiar to student development professionals serving on college and university campuses. Intrinsic in exploring *what* emerging adults are is the question of *how* to appropriately engage them. Richard R. Dunn and Jana L. Sundene address the former questions and focus on the latter in *Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation*. The authors' cathexis is apparent. If you are expecting a quick solution to your emerging adult quandaries, however, this book will leave you wanting. Still, *Shaping the Journey* is a well-timed consolidation of current emerging adult literature and a missional guidebook to motivate and empower caring, older adults to shepherd emerging adults in practical and meaningful ways.

The authors begin with an urgent call for disciplemakers, a term they utilize generously. Dunn and Sundene plead for experienced adults to speak into the season of younger adults' lives marked by searching and instability. Next follows a review of the sociological context and marks of emerging adulthood along with paradoxical pressures emerging adults experience. These include (a) identity exploration, (b) instability, (c) self-focus, (d) feeling in-between, and (e) being in a time filled with potential or possibilities. The authors aptly summarize the complexity and variability of emerging adults' experiences. If readers are not well versed in emerging adult literature this book's introduction serves as a good primer.

In Part One, entitled "Simplifying Our Vision," the authors propose shifting away from certain lackluster mindsets and tactics of past generations to what they consider more effective behaviors, namely (a) contextualized thinking, (b) disciplemaking relationships, (c) sharing life in grace and truth, (d) cultivating a sense of urgency, and (e) discipling proactively. The authors utilize the Apostle Paul and Timothy as a case study to contend for an "irreducible core" (Dunn & Sundene, 2012, p. 60) of trust, submission, and love, juxtaposed with "fad techniques" (p. 57). Then they introduce the "life-restoring rhythms" (p. 75) of discernment (Ch. 4), intentionality (Ch. 5), and reflection (Ch. 6). These three habits are then woven into Part Two of the book to help prompt disciplemakers' application of their principles into the lives of emerging adults.

In Part Two, Dunn and Sundene hone in on disciplemakers' application of the life-restoring principles to life's big questions so salient during the emerging adult stage: identity/purpose, spirituality, relationships, sexuality, and daily life-living. The authors argue that identity, vocation, ideology, and purpose are found in one's identity in Christ. They note that while spirituality is in vogue for emerging adults, attendance at religious services is not, which translates to a lack of Christian fellowship that is vital to spiritual growth and health. Another critical component of emerging adulthood is navigating relationships with parents, friends, romantic partners, and God. The authors contend, "The Christlife calls emerging adults to invest deeply in the causal and communal context in which they live" (p. 151). In addressing sexuality, Dunn and Sundene lead with case

studies and statistics but emphasize the healing truths found in the pages of scripture. They also propose a *leadership* model rather than behavioral *management* of human sexuality, embracing a greater vision of human flourishing as God's image-bearers. With a kind of chiasmic structure, the authors close Part Two speaking to the daily challenges of emerging adults and how disciplemakers sensitively shape their priorities and decisions.

The last three chapters of the book, Part Three, are aimed more directly at the readers, that is, disciplemakers themselves. Marks of a mature adult are compiled to provide portraits of ways in which disciplemakers should grow in their own journeys and leave spiritual legacies. The authors also expound on what they call "postures of effectiveness" (p. 224). These include trusting God, humbly submitting to Him, and loving both God and people through hope, care, and truth. Dunn and Sundene close with suggestions for disciplemakers to ignite passion and answer Christ's call to make disciples.

Christian higher education professionals are a considerable audience for this text which is intended to be relevant to anyone who both interacts with and cares about emerging adults. While not utilizing a formal academic methodology, Rick Dunn and Jana Sundene draw upon years of experience in different education- and ministry-related positions, offering poignant personal stories to illustrate their disciplemaking ideas and principles. Additionally, they incorporate quality emerging adult literature throughout and capably address emerging adults' areas of need for those who seek to shepherd them.

In some ways, however, *Shaping the Journey of Emerging Adults* may not meet all readers' expectations. First, the authors are prone to mention an idea, action, or methodology with which they disagree in vague terms and deal with it dismissively. For example, "fad techniques" in chapter three are summed up with "Mimic the methodology, follow the fad—life change guaranteed!" (p. 57). The authors later conclude, "Faddishness eventually leads to new levels of foolishness—ones that corrupt vision and compromise the very types of relationship that actually build mature disciples" (p. 58). I would not argue that fads should be accepted whole-heartedly, but throwing the baby out with bathwater seems

contrary to the approaches of sensitivity and discernment the authors propose. Why not sift out valuable components and modify or enhance them, rather than making a complete shift? Also, contrary to their stated desire for their suggestions to be “a mentality, not a model” (p. 34), the rhythms and suggestions offered in the book still seem more like pat answers. Having intentionality and reflection built into the book reads as more packaged or pedantic than liberating.

In terms of style, Dunn and Sundene seemingly tucked every piece of their lives’ accumulated advice into this book. The reading thus felt fragmented at times, much like a bulleted list with a paragraph or two of explanation. They tried to do too much in one book and lost potency in the process. Another stylistic criticism was the format of the last chapter, in which the authors took a unique approach that seemed out of place. While understanding their desire to exemplify their message and ideas in a practical and personal manner, I did not find the authors’ script-like conversation compelling. It felt premeditated and stilted.

Regardless, I appreciated *Shaping the Journey of Emerging Adults* and what Dunn and Sundene are striving to accomplish. As a Christian higher education practitioner, I resonated with the authors’ postures and postulates. I agree that pouring time and energy into emerging adults is an eternally rewarding investment strategy. Dunn and Sundene’s book will benefit a range of professions and engages the difficult task of writing an intellectual, theoretical, biblical, and practical book for a devoted and diverse audience. Also, because the authors repeatedly implemented their three life-restoring rhythms of discernment, intentionality, and reflection, these three words, for me, are the most memorable takeaways. In retrospect, I likely expected too much. This book may not revolutionize the way you interact with emerging adults, but I would recommend *Shaping the Journey of Emerging Adults* as a complement to any Christian higher education practitioner already exercising an intentional lifestyle. (g)

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The Great Tradition of Christian Thinking: A Student's Guide.

Dockery, D. S., and George, T. (2012).
Wheaton, IL: Crossway.

Reviewed by Matthew J. Graham & Polly A. Graham

(68)

In their book, *The Great Tradition of Christian Thinking: A Student's Guide*, David Dockery and Timothy George give readers the first installment of a series entitled *Reclaiming the Christian Intellectual Tradition* published by Crossway. Both authors have served in the academy as theologians and have since migrated to administration positions. Dockery is now president of Union University while George is the founding dean of the Beeson Divinity School. This series has in view Christian students as well as others associated with college and university campuses including faculty, staff, and trustees. The goal of the series is to provide readers with a framework for distinctively Christian thinking on important ideas such as truth, meaning, beauty, and justice. Each volume will contain a glossary, study questions, and bibliographic entries, making volumes in this series attractive for possible use as companion texts in worldview formation courses.

The Great Tradition of Christian Thinking introduces readers to “...the distinctive way that Christians through the years have read the Bible, formulated doctrine, provided education, and engaged the culture” (Dockery & George, 2012, p. 20). Its purpose is to “reclaim and advance the Christian intellectual tradition” by challenging Christian institutions of higher education to undergo the work of holistically recasting the concepts of faith and reason—two concepts that ought never have been broken apart (p. 16). Surely, this book joins the vast chorus of other voices singing the praises of the richness, depth, and influence of the Christian intellectual tradition. In that way, its contribution may be considered somewhat pedestrian. The expected topics are covered in a brief, introductory style format. Yet, there is a manner in which this short book gains distinction. The philosophical underpinnings of the authors are in sync with those thinkers who level a critique of Modernism’s far-reaching influence. Furthermore, readers interested in theology and philosophy would do well in becoming familiar with a movement circulating in seminaries and divinity schools known as the Theological Interpretation of Scripture (TIS). While an extended discussion of TIS is beyond the scope of this review, Dockery and George’s rhetoric of “reclaiming the tradition” flows directly from the theological prolegomena adopted by TIS adherents who advocate for the Church to “reclaim” her Scriptures.

Summary of Contents

The authors have arranged the contents of their book in accord with the principles, both outlined and implied, in their opening remarks. That is, the contents of this text seek to explicate how a Christian ought to understand her tradition, rather than taking a third-party, outside-observer stance. Chapter One, “The Beginning of the Great Tradition,” takes the reader on a tour not of key personalities (though individual thinkers are named), but a tour of the history of interpretation of Scripture. In compact format, readers are led through the apostolic and Patristic eras with special emphasis laid on the interpretative contribution of the School at Antioch.

Chapter Two, “The Development of the Great Tradition,” furthers the historical context by surveying the activity of the Church in the medieval period, extending comments to the present development of the Church in the Global South. Chapter Three, “The Shaping of the Great Tradition,” explains the Church’s handling of three heretical teachings: Marcionism, Arianism, and Pelagianism. Implications for contemporary Christian teaching and learning are explored in light of how the Christian Tradition has been shaped through grappling with heterodoxy.

“Theological Commitments of the Great Tradition” is the title of chapter four wherein a rather complex conversation is undertaken regarding the dynamic interaction of *the* faith with *my* faith and the *Church’s* faith. Implications are discussed wherein it is decidedly stated that nominal commitments (institutional and/or personal) to the tradition of the Church are not enough to ensure faithful transmission to the next generation.

Lastly in chapter five, “The Application and Advancement of the Great Tradition,” a model for Christian higher education is outlined in two distinct sections. First, historical context is given for understanding where Christian education has been, and then a proposal for the future is given. True to form, Dockery and George suggest that nothing short of a holistic mending of faith and knowledge will be sufficient. The university as the thinking arm of the Church ought to, nonetheless, be situated *ex corde ecclesiae*, at the heart of the Church.

Critical Engagement

While the title sends the message that this text is for students, there are moments when the implied audience is clearly not the student (cf. 63 paragraph 1st full). Generally speaking the tools (glossary, timeline) and overall brevity are quite helpful from the perspective of a student, yet the erudition of language and referencing of complex theological and historical ideas will require a steady hand at the wheel if this text is to be incorporated into any curriculum. By way of example, within twenty pages, the following words were employed in the regular flow of the text: *shibboleth, putative, fatuous, parsimonious, expurgate, irrefragable*, and the list could continue. To be clear, we are certainly not calling for a revision of the text that waters down its current vocabulary. Rather, our word to readers—especially those looking to incorporate the text into course curriculums—is that a considerable amount of front-end work will need to be done for this text to be classroom-ready. What we have in mind are vocabulary lists, chapter outlines, and either lectures or supplementary readings offered as background for some of the complex historical/theological content. Indeed the brevity of this text cuts both ways as the significance of many of these historical episodes stand to be lost on readers who step to this text with little to no prior exposure to these highly charged historical/theological moments in the life of the Church.

As mentioned in the introduction, while titled *A Student's Guide*, this text is clearly aimed at all who are associated with institutions of Christian higher education. Certainly, student development professionals play a significant role in the formation of students. As noted, Dockery and George call for the reclamation of the Christian intellectual tradition in order to repair the bifurcation of faith and reason. The authors warn against,

Those...who would be satisfied if church-related institutions merely provided a place for warm-hearted piety that would encourage campus ministry and mission trips. The mission of Christian higher education must include more than the promotion of piety and activism. Christian universities must give priority to Christian thinking and thinking Christianly. (Dockery & George, 2012, p. 88)

Their warning does more than hint at the work that is normally associated with student development programs. We are prompted to ask ourselves if and in what ways our work promotes personal piety and service over Christian thinking? Do, or perhaps more poignantly, *should* student development personnel get a pass to emphasize piety and service while letting full-time teaching faculty bear the load of promoting Christian thinking?

Although personal piety and service are indispensable to the aims of student development professionals, we too are educators and thereby vital partners in the reclamation project. Regrettably, Dockery and George rather flippantly (although likely unintentionally) dismiss or at least bypass the responsibility and potential of student development professionals in recovering the Christian intellectual tradition:

The challenges facing Christian colleges and universities cannot be neutralized simply by adding nicer facilities, better campus-ministry opportunities, and improved student-life programs...Our twenty-first-century context must again recognize the importance of serious Christian thinking and confessional orthodoxy as both necessary and appropriate for the well-being of Christian academic communities. (p. 91)

It seems Dockery and George reinforce the divorce of faith from reason by surmising that facilities, ministry opportunities, and student-life programs are apart from serious Christian thinking. Should not every aspect of the Christian university be permeated by an understanding of and appreciation for the Christian intellectual tradition in order to holistically form students? If the authors are asking the Christian university to carry the mantle of passing on the Christian intellectual tradition, student development professionals should not be sidelined. Rather, we should be steeped in the tradition ourselves as well as creatively incorporating that tradition into educational opportunities for our students.

Therefore, while *The Great Tradition of Christian Thinking: A Student's Guide* is not written directly to student development professionals, it remains a profitable read for our departments. Although Dockery and George do not speak specifically to the educational role of student development, we are not absolved from the responsibility we have to understand and be formed by our rich tradition. Thus, this brief first installment is a helpful read as we join all those involved in Christian higher education to “reclaim, renew, and advance the breadth and depth of this marvelous tradition” (p. 92). 

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The Heart of Higher Education.

Palmer, P. J., & Zajonc, A. (2010).
San Francisco, CA: Jossey-Bass.

Reviewed by John Delony and Sheila Delony

(72)

Higher education is undergoing a time of transition, disruption, and a crisis of identity (DeMillo, 2011). Simultaneously, broad concerns regarding the cost and financing of higher education are dominating the public discourse regarding the many forms of post-secondary education. Intentional approaches and conversations about the broad intrinsic purposes of higher education have retreated to secondary importance as more pressing questions concerning institutional and individual programmatic viability, sustainability, and importance have taken center stage.

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Due in large part to escalating costs and siloed approaches to teaching and learning, higher education has become about employability, return-on-investment, and certification. Students and institutions are using new technologies to sprint towards composite credentialing by “adding up pedagogical parts” (Palmer & Zajonc, 2010, p.10) and piecemealing credits from multiple, and, at times, divergent sources of varying levels of quality. In this evolving landscape, certificates and badges have begun to replace personal interactions while communal learning exchanges are taking place between usernames and on-line personas. It is within this tumultuous environment that Palmer and Zajonc advocate for new, highly important integrative educational practices in which “higher education become[s] a more multidimensional enterprise...that draws on the full range of human capacities for knowing, teaching, and learning [and] that bridges the gaps between the disciplines” (p.1). The authors call for a grassroots, communal renewal in the philosophical approach to higher education that “engages students in the systematic exploration of the relationship between their studies of the ‘objective’ world and the purpose, meaning, limits, and aspirations of their lives” (p.10). Originating from conversations that both led to and followed the 2007 national conference, *Uncovering the Heart of Higher Education*, the primary purpose of *The Heart of Higher Education* is to cast a plausible vision of integrative education with the hope of prompting readers to engage in “focused and disciplined conversations” with their colleagues in order to build the “social capacity” necessary for institutional movement toward an integrative approach to education (p. 12-14). The book serves to provide the premises for such conversations as well as examples of initiatives that have already been put into action.

The introduction, which the authors use to state the origins, aims, and limitations of the book, is the only chapter written jointly by both authors. The remaining six chapters are presented by each author individually to maintain the distinct perspectives provided by their academic and practitioner backgrounds: Palmer as a sociologist and educational activist and Zajonc as a researcher and physics professor with a significant interest in “contemplative pedagogy” (p. 4). This unique dual authorship allows for their individual voices to speak from personal experiences and provide relevant expertise throughout the book. Their individual contributions are a significant strength of the book as the text neither becomes too ethereal, excluding practitioners from the conversation, nor is it too prescriptive, lacking the necessary philosophical underpinnings. In chapter one, Palmer addresses the weak philosophical foundation of integrative education by presenting a set of suppositions regarding ontology, epistemology, and pedagogy. In general, Palmer rejects commonly held assumptions about being, knowing, and learning on the grounds that they do not reflect scientific reality. He argues for a relational ontology which would result

in an epistemology rooted in scholars' conscious engagement with the subjects they study. Likewise, he posits a pedagogy grounded in relationships and hospitality. Community is the common thread woven through all of the discussed philosophical foundations. In chapter two, Parker continues to answer common criticisms of integrative education including its messiness, the emotional connection to cognition, the siloed nature of the academy, and the oil and water relationship of spirituality and academics. Throughout chapters three through five, Zajonc employs a narrative and highly technical approach to explore the links between science, the nature of the world, and the methodologies scholars and teachers employ to learn about the world. Zajonc's anecdotes, both personal and second-hand, add substance to the philosophical suppositions through his classroom and research perspective. In one of the more poignant revelations regarding integrative educational exploration, he states:

The moral admonition “discrimination is wrong” changes nothing in us. But truly “living the question” empathetically and imaginatively does change us and the way we make intellectual and moral meaning of our world. (p. 106)

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Zajonc suggests that to truly transform a student, the student must be exposed to “worldviews radically different than their own [which are] encountered and appreciated” (p. 107). In chapter six Palmer talks about the necessary dynamics of cultural change within the academy, specifically focusing on the need for conversations with like-minded colleagues and institutional stakeholders willing to speak honestly with each other and to act boldly as they feel empowered. This happens through personal stories, communal idea formation, and then action. Palmer suggests that true change will be found in “Rosa Park decisions” (p. 136) where academics living “undivided lives” (p. 136) will be moved to dramatic action for the souls of their students and their institutions. The appendix, which comprises the remaining quarter of the book, provides descriptions and examples of integrative education in practice. The appendix is a wonderful section full of ideas of integrative education that have been put into practice in classrooms, programs, and institutions across the globe.

The Heart of Higher Education is based on the presupposition that the core mission of a university is student learning and teacher-student interaction. While this assertion may sound obvious, it should be acknowledged that within a highly competitive university marketplace, many institutions of higher education are primarily interested in research agendas, revenue, student test scores, and rankings; students and learning are merely a means to such ends. In the current climate of higher education, the integrative educator

will find his or herself swimming decidedly upstream. Thankfully, Palmer and Zajonc do not suggest that this type of radical and necessary change will be easy. They suggest that “the education of the young is one of humanity’s greatest communal undertakings” and that there is a moral imperative and scientific basis for the creation of a “comprehensive learning environment” (p. 151).

For student development professionals, this book reinforces in a fresh way their work of holistic student learning. Student development researchers and practitioners daily live the importance of learning outside of the classroom, applied educational experiences, and the critical nature of integrating cognitive deposits into integrative educational experiences. Sadly, these same professionals also daily face the institutional and cultural roadblocks towards this type of seamless curricular experience for students. As such, this book is both a call for seemingly impossible change within the academy, as well as an affirmation of the work student affairs practitioners and outside-of-the-classroom educators perform in the lives of students. While *The Heart of Higher Education* is at times utopian, it is a significant start towards an important transformation in student learning and the pedagogies that guide it.

Palmer and Zajonc believe that the tools for change in higher education are in place and simply need higher education professionals to answer the call for the deep, holistic approach to educating students. This book is a conversation starter for those who want to engage at a deeper level in the importance of higher education and the critical changes in teaching and learning that must happen in order to educate for “the increasingly important challenge of how we live together in our time on earth” (p. viii). 

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Thriving in Leadership: Strategies for Making a Difference in Christian Higher Education.

Karen A. Longman (ed.). (2012).
Abilene, TX: Abilene Christian University Press.

Reviewed by Paul Blezien

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Karen Longman clearly conveys the purpose of *Thriving in Leadership: Strategies for Making a Difference in Christian Higher Education* when she writes, “[it] is written out of a concern that Christian higher education must have exceptional leadership if the complex challenges facing today’s colleges and universities are to be effectively addressed” (p. 27). This book is a compilation of essays that comprehensively examine the issue of academic and administrative leadership from many perspectives. Whether the authors are bearing witness to the role of leadership in specific situational circumstances like a significant institutional turnaround or addressing general themes integral to effective leadership in Christian higher education, they faithfully and artfully weave their mind and hearts into this book. The depth of their intellectual scholarship and the impact of the stories they share—many of them offering vulnerable personal testimony—combine to maximize the impact of the truths they offer.

The clear and somewhat paradoxical theme which emerges from the many excellent voices expressed in the book is best articulated by Gordon T. Smith (2012):

The very best institutional leadership is evident, in part, in the quality of concern that is manifested for the people who make up the institution. And yet, the essence of academic leadership is institutional: thinking about mission and all that it will take for mission to be accomplished. (p. 17)

How do we strike the balance between the importance of relationships with those being led and the efforts necessary to advance and fulfill the mission of the institution? *Thriving in Leadership* provides excellent insights on answering that question. The image of an automobile comes to mind as we try to understand that delicate balance. The mission is the motor that propels the vehicle to the places God intends for it. Relationships and the resulting trust are the lubricant and coolant that causes the engine to run well and keep it from overheating when being pushed to and beyond its limits.

Longman and the various authors explore the integral nature of relationships to success in leadership. The first section leads the reader through an introspective journey in understanding one's relationship to oneself and to one's God. This flows well into the second section which provides perspective on how to relate well to those one leads and serves. The second section is a reservoir of wise counsel on subjects such as fostering trust, navigating cultural dynamics, mentoring, and developing strong leadership teams. The final section addresses the complex and compelling notion of one's relationship with the institution one is serving as well as leading in a way that enhances the ability of those one leads to relate well with one another and the entire organization and its mission.

As a ‘seasoned’ professional, I found myself wishing that I would have had access to a book like this much earlier in my career. Although there are a number of new insights for me to consider, much of what I read affirmed previous learning. This did not make the book less valuable since the lessons were certainly worth being affirmed and the contributors offered them in a way that drove them deep into the mind and spirit. Whether you are someone new to the ministry and profession of serving in Christian higher education or you are one with a wealth of experience, there are many ways that you will be able to immediately apply the lessons offered in this book. For example, in response to Jeanine Varner’s chapter on mentoring, I prayerfully considered who at my school was on a trajectory towards leadership in a Christian academic setting. Each of the seven people who emerged from that discernment exercise received this book as a gift with an invitation to participate in a group study of *Thriving in Leadership*. The authors include discussion questions at the end of each chapter to facilitate conversational processing of the topics being addressed.

This particular group included both faculty and staff and all of them accepted the invitation. To a person, they all said that this was one of the richest experiences they have ever had either professionally or personally. The group study was an opportunity for each of us, within the context of community, to walk through the three-step progression of relationships discussed above. It is reasonable to assume that the seeds of wisdom and insight planted as a result of this exercise will bear fruit in support of the purpose of this book, that is, to equip leaders to deal with the challenges they will face in the future as leaders in Christian higher education.

It is worth noting that *Thriving in Leadership* has what might be seen as a perceptible bias towards a faculty audience. This in no way detracts from the value of the book. Student development professionals in Christian higher education will want to avoid the trap of seeing this book as less relevant for their practice. The wisdom and lessons offered are applicable to all in higher education. In fact, the staff who participated in the discussion group mentioned above felt it provided them a golden opportunity to better understand faculty culture and values.

Hopefully, when the concepts of this book are understood and applied by faithful servants within a Christian higher educational setting, God's purpose and plans will unfold. Ultimately, this will happen in a way that advances the missions at our respective institutions and perpetuates itself in the lives of the students entrusted to us. As Christian higher education leaders invest into the faculty and staff, they, in turn, will invest into the students in their realms of influence. The students will be impacted in a way that empowers them to impact others. Among many potential outcomes of *Thriving in Leadership*, one could be, as Shirley Showalter states in her chapter, "All of us had abandoned ourselves to the students whose energy, creativity, and insights inspired us" (p. 182). 

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What the Best College Students Do.

Bain, K. (2012). Cambridge, MA:
The Belknap Press of Harvard University Press.

Reviewed by Heidi W. Morris

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Ken Bain is widely known for his best-selling book, *What the Best College Teachers Do*. Written primarily for the educator in institutions of higher education, this book spotlights the best practices of college professors. Continuing down this similar direction, but now with a bent toward the college student population, Bain's 2012 book, *What the Best College Students Do*, tells the inspiring stories of some of the most successful college students who went on to impact the world.

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Conventional wisdom asserts that in order to be one of the best college students, one should focus on making good grades. What if, however, the profile of a successful college student entails something bigger than a grade point average? The pursuit to go beyond the grades is the fundamental aim of Bain's new book. It is not that grades do not have meaning, but as Bain indicates, they "often tell us little about a student's learning" (p. 8). Through the use of interviews, Bain and his fellow interviewer, Marsha Bain, sought to understand the lived experiences of successful individuals after leaving college and how they continued to demonstrate the life-long love of learning as well as their passion and motivation to make significant contributions in their communities and larger social world.

In order to better understand the characteristics of successful college students, Bain utilized two main sources. First, over thirty years of academic research on good students was examined. The literature encompassed studies that measured successful students by grade point average as well as studies that focused on students who were deeply engaged in learning. The latter group of studies became the ones that Bain incorporated into his book. The second source entailed several dozen interviews with "physicians, lawyers, business and political leaders, computer scientists and artists, musicians, mothers, fathers, neighbors, Nobel Laureates, MacArthur 'Genius Grant' recipients, Emmy winners, and a few current college students" (p. 11). The book brings to life some of their stories in the hopes of capturing the characteristics of some of this nation's best and brightest college students.

What the Best College Students Do is not written as a how-to guide but is best explained as a book filled with insights and challenging notions of what it means to be successful in college and how people cultivate a life-long pursuit of learning. The crux of the book is not experienced within a specific chapter or detailed list. But readers need to be prepared to go on a journey of discovery, where along the way they pick up prized revelations that encompass what Bain deems are the essences of life-long learners. The book appears to unfold slowly, which at times could be experienced by readers as a tedious task, but as the stories unfold and insights are gleaned, momentum surges and Bain delivers an impressive compilation of narratives coupled with meaningful analysis.

Throughout the eight chapters of the book, Bain brings to life the stories of the participants through biographical accounts, spotlighting their unique journeys of achievement and how they reflect certain characteristics that led to their success. Each story shares an important insight. But there are major themes that Bain echoes throughout the chapters. A fundamental and overarching theme of the book centers on the attitudes of each participant. Drawing from the literature and his participants' voices, Bain's analysis reveals that the best college students engage in a deep level of learning that is intrinsically motivated. Yes, many of his participants made good grades, but as one participant, Neil deGrasse Tyson, stated about himself, the motivation to learn stems from "curiosity, interest, and fasciation, not by making the highest scores on a test" (p. 45). Bain's work challenges the customary pursuit of grades as the end all and allows the stories and research findings to reveal the inward drive of students in the pursuit of learning.

Another significant theme that emerges from Bain's analysis is a set of three traits that almost all of the participants shared. The first trait entails what Bain describes as a childlike quality of curiosity. These individuals are deeply inquisitive and intentionally involved in discovery. The second characteristic Bain discovered is that these best students "found great pleasure in learning how to be creative" and foster personal growth (p. 47). The final factor reveals that students of this caliber not only recognize and appreciate the uniqueness of humanity in its many forms but realize that people can profit from the work and contributions of other individuals. By honoring the works of others, the best students integrate learning from many sources.

Each of the above mentioned traits may not be automatically considered characteristics of high achieving students, but that is what makes Bain's work distinctive. While his research may not reveal novel notions of college student success, it does offer a significant contribution to the literature by combining a qualitative design intermixed with academic

research to demonstrate the unconventional ideas of being a successful college student. The style and structure in which Bain tells the stories not only inspires readers but encourages them to think critically about how a collegiate experience can be used to help facilitate learning over the course of a lifetime.

For Christian student development professionals, Bain's work can be a useful source to help create campus conversations that challenge the traditional grade point average mindset of success and open up critical examinations of how the collegiate environment can help foster deeper levels of learning in students. This intentional look at more intense levels of learning can lead to the cultivation of a campus culture that helps students invest in learning, not just for the sake of grades and notoriety while in college, but for the transferable life skills that can be utilized in their professional and personal lives after college.

Many Christian institutions of higher education intentionally seek to challenge students to fulfill a calling. This calling is not inherently based on grades but rather on going forth and making a difference through one's education. Bain's work capitalizes on college student success beyond the four year degree and challenges readers through research and personal accounts that the best and brightest college students are the ones who push beyond the goal of making the grade to using their many forms of intelligence to positively impact their families, communities, and larger social world. 

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Publications Policy

Growth: The Journal of the Association for Christians in Student Development

All articles should be consistent with the Doctrinal Statement, Article III of the Constitution and By-Laws of the Association for Christians in Student Development.

Material in the following categories will be considered for publication:

1. Research articles that have relevance to the field of Christian Student Development.
2. Theoretical or applied articles that have relevance to the field of Christian Student Development.
3. Research, theoretical, or applied articles dealing with the integration of faith and learning within the field of Christian Student Development or within the broader field of Christian Higher Education as a whole.
4. Reviews of articles in other journals relevant to Christian Student Development.
5. Reviews of books relevant to Christian Student Development practice.
6. Reactions to current or past journal articles.

Submission Guidelines

Authors submitting a manuscript should:

1. Send an electronic copy (double-spaced) in either a PDF format or Word document only, to Skip Trudeau, Co-Editor of *Growth: The Journal of the Association for Christians in Student Development*, Taylor University, 236 West Reade Ave., Upland, IN, 46989-1001.
2. Follow the guidelines on format, style, and submission procedure provided in the Publication Manual of the American Psychological Association (5th ed.).
3. Manuscripts should adhere to the following length parameters:
 - 10-15 pages for original research articles
 - 7-10 pages for applied research articles
 - 3-4 pages for article reviews
 - 3-4 pages for book reviews
4. Avoid submitting manuscripts which have been previously published or that are being considered for publication in other journals. If an article has been rejected by another journal, it may then be submitted to *Growth*.
5. Include an abstract of no more than 150 words on a separate sheet of paper.
6. Include the current *vita* information for each author: address, title, degree(s) and institutions where earned, and specializations.
7. Include telephone number, fax number, and electronic mail address.

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